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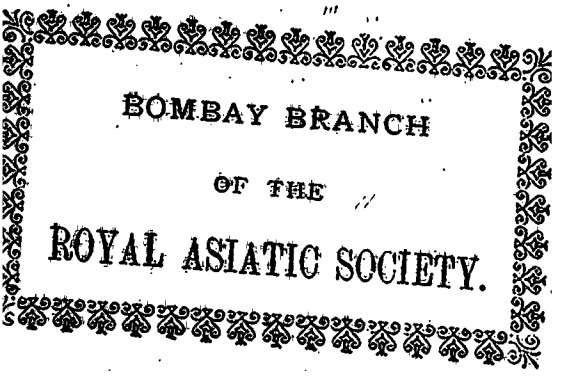

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THE

CALCUTTA

CHRISTIAN OBSERVER,

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. XXXII. OLD SERIES.—VOL. XXIV. NEW SERIES.

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ESTABLISHED JUNE, 1832.

JANUARY TO DECEMBER,

1863.

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1863.

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NEW SERIES, VOL. XXIV. No. 277.—OLD SERIES, VOL. XXXII. No. 368.

JANUARY, 1863.

PREFACE.

We give our greeting to the readers of the *Observer*, at the beginning of a new year. May it bear in its bosom to each of them a rich blessing, and when it has passed away, may its remembrance only be pleasant, grateful and instructive!

It is not necessary that we address our readers at great length. This Journal has been so long established that it would be superfluous to say aught regarding its aims and principles, though it may not be out of place to speak of its history and contents.

The *Observer*, we believe, is the oldest magazine in India. In a land of such mingled life and death, where change seems written on the very face of European society; it is a sign of much vigour, tenacity, and coherence of purpose and design on the part of the Missionaries who have successively belonged to the Calcutta Missionary Conference, that for thirty-one years they have edited this Journal and sustained its existence. During this period, a large number of Magazines and Reviews of all orders of merit have risen into existence and then passed away, in most cases unwept and uncared for, save by their originators. Under such circumstances it is something to live. Long as the life of the *Observer* has been, we wish it

to be greatly prolonged; but we also wish it to have a life full of vigour and usefulness. To consummate this wish, our friends must lend their aid, for we confess our dependence on them for most of the articles which fill our pages.

Last year, we had a larger number of original contributions to our pages than usual. The principal Editor alone knows with what amount of effort these were obtained. Cannot a yet greater amount of assistance be given us during this year? There are certain definite ways in which help may be rendered to us.

We ask for original contributions, especially from friends at a distance. Reports, lectures and books for review, will receive our attention when sent to us. Religious intelligence, especially we desiderate. Of this we receive but very little; yet it is perhaps easier to supply us with this than with anything else.

It is also greatly to be wished that the list of subscribers to our magazine could be increased. Death and departure from the country are continually removing from us those who have sustained our labours, and we need that their places should be supplied. With a little effort on the part of our friends, the number of our subscribers might be doubled, and our influence and usefulness proportionately increased.

If the Editors of the *Observer* were in a pecuniary sense gainers by their position, they would be more strongly bound to rely on their own exertions, and would have less claim on the aid of their friends. It is too much to expect them to do all that is required to make this magazine efficient, when they are no more interested in its existence and prosperity—save as a question of honour—than are many others.

I.—*Brief Statement of the operations of the Society for the Social Advancement of the Native Christian Community.*

This Society was formed in October, 1849, and has therefore been thirteen years in existence. Its affairs are administered by a General Committee and an Executive Committee, but these require reconstruction in consequence of the death or departure from the country of many of the members. The objects of the Society are thus described in its Rules.

"Rule IV.—That the following means be employed in prosecution of the objects of the Society.

"1*st*.—The purchase of land to be let at a low rent to native Christian cultivators.

"2*nd*.—The grant of loans to deserving individuals to enable them to cultivate their lands, and to set up in business, or to learn a trade; and of rewards for the encouragement of enterprise and industry; and the advance of money for any other similar object approved of by the Committee for the time being—provided always that no loans be made to parties for the purpose of carrying on lawsuits.

"3*rd*.—The establishment of a Savings' Bank; the use of personal influence to obtain employment for members of the Native Christian Community; and the adoption of any other lawful measures that may be practicable.

"Bye-law XX.—That the prizes be offered for the following purposes, viz., the introduction of new staples of agricultural produce, such as sugar-cane, cotton &c. or of culinary products; the improvement of manufactures, such as the weaving of cloth, &c., rearing improved breeds of cattle, and the encouragement of habits of domestic cleanliness."

Nothing has been effected towards the attainment of the more prominent of the objects for which the Society was constituted for want of sufficient funds. The means placed at the disposal of the General Committee have only sufficed to sustain it on the principle of a loan Society for the benefit of native Christians. For a similar reason, to wit the want of adequate funds, its operation have been limited to the native Christian communities in connexion with the Baptist and London Missions. In a few instances, loans have been granted to persons connected with the Free Church Mission. Even for so limited a sphere the funds have been insufficient. Numerous applicants have been sent away disappointed, and in many instances a part only of the loans applied for, could be granted.

During the thirteen years of the Society's existence, it has made loans to the amount of Rs. 8,435 for the following objects:—

To pay debts,	Rs.	1,551
To set up in business,		1,968
To pay rent and cultivate land,		2,894
To purchase real property,		390
To build or repair houses,		1,083
To construct golahs,		450
To travel, marry, &c.,		99
Total Rs....		8,435

Of this sum Rs. 6,259-1-3 has been repaid, leaving Rs. 2,175-14-9 outstanding on the 1st November (instant).

The interest received on loans during the same period, at the rate of 8 per cent. prescribed by the Rules, comes to Rs. 379-4-5 and the interest (at the rate of 6 per cent.) paid to parties depositing money in the Savings' Bank of the Society (amounting to Rs. 245 the whole of which has been withdrawn) comes to Rs. 55-4-1.

The amount realised by subscriptions and donations to the close of 1856 aggregated Rs. 1,609-5-4, and Rs. 2-8 was realised by the sale of a box. A sum of Rs. 400 was also borrowed very recently from the Baptist Mission to meet an emergent application for loans at a time when there were no funds in hand. No subscriptions have been received since 1856.

The disbursements on account of salary and commission of a sirkar temporarily employed, and on account of printing charges and other contingent expenses amounted to Rs. 150-5-9. The sirkar was engaged to collect subscriptions, but the plan proving abortive after a trial of seven months, his services were discontinued.

The *total* receipts including the loan from the Baptist Mission above mentioned, and loans repaid by borrowers with interest, as well as sums deposited by a few individuals in the Savings' Bank of the Society, aggregated Rs. 8,895-3 and the *total* disbursements to the end of October (ultimo) including loans granted to native Christians, and interest paid on deposits, amounted to Rs. 8,885-9-10, leaving a balance of Rs. 9-9-2 at credit of the Society on the 1st November (instant).

The working capital of the Society may be expressed as follows:—

Subscriptions and donations, ...Rs.				1,609	5	4
Interest on loans, ...				379	4	5
Deposited in Savings' Bank, ...				245	0	0
Loan from Baptist Mission, ...				400	0	0
Miscellaneous receipts, ...				2	8	0
			Total Rs.	2,636	1	9
Deduct.						
Salaries, commission and contingencies, ...Rs.	150	5	9			
Deposits withdrawn, ...	245	0	0			
Interest paid on deposits, ...	55	4	1			
Written off as irrecoverable, ...	6	0	0			
Loan from the Baptist Mission to be repaid, ...	400	0	0			
				856	9	10
Remains available capital Rs.				1,779	7	11

From this sum, however, a few hundred rupees must be deducted as bad debts. The *good* capital may perhaps amount to Rs. 1,400 or Rs. 1,500. Comparing these figures with the total amount granted as loans, it will be seen that the capital has circulated amongst the native Christian community at least five times.

With regard to the conduct of parties taking loans, truth and candour compel me to state that the instances in which the absence of a proper sense of the obligation to pay debts is apparent, are more numerous than they should be in a community professing the religion of Christ—a religion which not merely presents doctrines to be believed, but inculcates precepts for the regulation of conduct in every situation of life. It has especially been remarked, that even where loans *are* punctually repaid, a considerable degree of reluctance is manifested to pay the *interest* due thereon. The absence of punctuality and of rigid adherence to the conditions of the engagements as to *time*, is another noticeable feature in the case of those who intend to discharge, and who *do* eventually discharge their obligations in other respects. On the other hand, candour and justice equally compel me to state, that there have not been wanting instances in which individual Christians, both of the London and Baptist Missions, have acted in the most honorable manner, in the transactions entered into with them.

It will be necessary for the recovery of some long outstanding loans, to have recourse to legal measures of coercion. In

only two instances have proceedings been yet taken against defaulters in the Alipore Court and in the Small Cause Court of Calcutta. Decrees were obtained in both cases, but in one of them the object in view was not attained, the debtor dying soon afterwards, and it being deemed inexpedient to proceed to extremities against the heathen surety for the default of a Christian. Any further measures that may require to be taken to enforce payment of loans must be taken promptly, otherwise the new Statute of Limitations (Act XIV. of 1859) will bar the enforcement of claims originating so far back as the earlier period of the Society's operations.

W. H. JONES,
Secretary and Treasurer.

Calcutta, 20th November, 1862.

II.—*France.*

Religious liberty is making progress in France. Take the following as an instance. It has just been decided by the civil tribunal at Périgueux that a man who has been a priest may marry. It was argued by the opponents in the case that each man's liberty is limited by the liberty of others; and that if the man who was a priest may get married, the faithful could no longer allow their daughters to go in perfect safety to the confessional lest the priest should think of marrying one of them, when he knows that such marriage is not forbidden. On the other hand it was urged, and the words are noteworthy, "That according to the *Code Napoléon* marriage is a purely civil contract, into which all citizens may enter who have not formally been declared unfit; and that where the legislator is silent, it is not in the province of the magistrates to make up for his silence, by searching for a prohibition, which civil law has not laid down, among those moral and religious considerations which though doubtless worthy of respect, are not recognised by civil law." This judgment is to be appealed against in the Court of Cassation, and M. Dupin will doubtless plead very eloquently on behalf of the liberties of the Gallican Church, but the passing of such a judgment even in an inferior court is a triumph.

Chapel-building still continues in Paris. The Reformed Church have just had a piece of ground allotted them near the new Boulevart Malesherbes for the erection of a temple, the room now used for worship in that quarter being wholly insufficient. This will be the first temple ever built in Paris for the Reformed Church, all their present temples having formerly been Roman Catholic edifices.

Another fact worthy of notice in this connexion is, that a temple has just been erected in the camp at Châlons for the use of the Protestant soldiers. Its position is central. It was erected by the

camp authorities and the Government gave 10,000f. towards the expenses which amount in all to about 16,000f. (640*l.*) It is built of bricks, like all the other camp-buildings, and will hold about 600 people. Protestant chaplains were sent out to the French armies in the Crimea and in Italy, and one is gone with the expeditionary corps to Mexico, but this is the first instance of a Protestant temple being built in a French camp. One thing, however, remains to be done—namely, to obtain exemption for the Protestant soldiers from attending mass. As this takes place at nine o'clock in the morning, and the review of the troops follows immediately after, it is difficult, as matters now stand, to get the Protestant soldiers together at two o'clock.

There is another point in regard to which French Protestants are making some progress. They are beginning to feel the importance of Sabbath evening services. Even now in very many places, and until now in almost all, the morning service was the only regular public service on the Sunday. This was deemed quite sufficient. There was perhaps a short service in the evening at which Scripture was expounded, but it was by no means universal, and, when held, was very thinly attended. Now we hear of those services being multiplied, and rendered, if possible, more important and attractive. The subject was discussed and favourably received at the late pastoral conferences in Strasburg. In Paris such services have been conducted for some years in several of the chapels, but the attendance is in nearly every case very small. The vast majority of French Protestants seem not yet to have learnt that the Sunday is the Lord's-day, and should be devoted to His service. The multiplication of evening services will do much, we trust, to teach them this truth.

The *Annuaire Protestant*, just published for 1862—1864, gives a very complete view of the statistics of French Protestantism. This year it is rendered more interesting than usual by the insertion of historical notices of many of the churches. From a hasty glance at the work we gathered the following facts, which may interest your readers:—

Asnières-les-Bourges (Cher) is regarded as the cradle of French Protestantism. In the North-west of France the religious movement was commenced at the opening of the sixteenth century in a private chapel at Athis (Orne). The building still stands, and has lately been purchased by a Protestant. At Caveirac (Gard) worship is conducted in the left wing of a large *château* built after the plan of the palace at Versailles in the reign of Louis XIV. A member of the family of Novi, who formerly owned the *château*, wrote a work in defence of the St. Bartholomew massacre, and for this service the Court of Rome presented the family with some chimney-pieces and tables of very costly marble. One of those chimney-pieces now forms the pulpit of the Protestant temple, and one of the tables is used for the communion. In some of the preaching stations connected with Florac (Lozère) the services are conducted in the open air. At Montdardier, near Avèze (Gard), are to be seen the remains of a

Protestant temple. It is related of one of the former pastors that, as he was preaching on one occasion, an armed force surrounded the place for the purpose of taking them all prisoners. A fanatical peasant who was with the soldiers, unwilling to wait for the close of the service, rushed into the temple, and firing at the pastor shot off three of his fingers. The latter, without a word of complaint, put his hand under his gown, went on with his discourse, and ended with an appeal in favour of charity and the forgiveness of offences. When the officers at length seized him, and saw the wound he had received, they were so struck with his courage as readily to connive at his escaping. The church at Châtillon-sure-Lore (Loiret) is one of the oldest in France. In 1594 there were two pastors, and the Protestants of the place numbered 2,000. Now there is only one pastor, and a Protestant population of 350 souls. This is one instance among a thousand others of the results of persecution. At Pau (Basses-Pyrènèes) the Protestant Church dates only as far back as 1837, but it already numbers nearly 500 members. The Taitbout (Independent) Church in Paris arose out of a movement begun in 1830, in the Rue Taitbout, under the auspices of the Rev. Messrs. Mark Wilks and Audebez. In 1840 a chapel was built in the Rue de Provence (No. 44), and having been burnt down, was, as I observed in my last letter, rebuilt in 1854. It is still called the Taitbout Chapel, in memory of the place where the work was begun. The church was not constituted till 1849, from which time to 1861 406 members were inscribed on the church books.—*Patriot.*

III.—*The Protestant Churches in Tahiti.*

British Christians will ever cherish a feeling of the deepest interest in the welfare of their brethren in Tahiti, who cling to the pure doctrines of the Gospel, notwithstanding the allurements of the Church of Rome, backed by influence which can make itself powerfully felt upon their secular concerns. After what they have undergone, the following communication, from the resident Protestant missionary, must be regarded as of a decidedly hopeful character:—

Papeete, Tahiti, May 17, 1862.

CHURCH AND STATE.

Religion here, as in France [the protecting Power], is placed under the control of the State. All the ministers of the native churches are supported by the State. A certain sum also is voted by the parent country for the support of the Catholic Mission, and out of this sum the salary of an European, formerly a member of the London Missionary Society, is paid, as the head of the native Protestant Churches—which is called the National

Church. It is only right to say that, while the Government requires obedience to its regulations from the native preachers, it does not interfere with the doctrines they teach.

There are about thirty native preachers, a few of whom received a limited amount of training prior to their being appointed to office, but the large majority of them had no special preparation, and are very deficient in knowledge. Notwithstanding this, it is matter for much thankfulness that their knowledge of the fundamental doctrines of the Gospel is clear, and by the aid of commentaries on some of the books of Scripture, and the outlines of sermons furnished to them in their own language, they are kept from the adoption of any anti-scriptural doctrines, although they are often astray in the exposition and application of many passages of Scripture. The press, however, is still at work, and will continue to be so until an exposition of the whole Bible is placed in their hands.

So sensible are they of their deficiencies, and so desirous of removing them, that nearly two years ago the native Legislative Assembly solicited from the French Government two French Protestant ministers to be sent here—one to instruct the pastors, and to train up others for the sacred office, and the other to train teachers for the schools. To this application no answer has been returned, but a body of the society of "Frères Ploermel" have arrived, and are doing their utmost to make Roman Catholics of all the children who are placed under their care. No reply has been received to the application made, so that the petitioners are still in doubt as to the issue."

After alluding to the efforts that are made to spread Popery as an auxiliary of French influence he says—

"These facts show with what power Protestantism has to contend here to keep up its existence. Subtle and powerful, however, as this influence is, God has not forsaken His work in Tahiti. The number of communicants is equal to the best days of religious profession; and although seasons of coldness occur, the warmth of spiritual life again returns. About the close of last year I was anxious to find a few young men to send to our institution for training native pastors, held on the island of Tahaa, one of the leeward group of islands; but my search was unsuccessful. But as the year closed I was invited to spend the last Sunday in the year, and the close of the old and the opening of the new year, in a district some distance from home. Having obtained the proper permission from the French Governor to go (as on every occasion I am compelled to do before I can preach or pray in a native chapel in the Tahitian language), I went and preached to a large congregation. At the close of the morning service I administered

the ordinance of the Lord's Supper to a large body of communicants, many of whom had come from the neighbouring districts. On the eve of the new year we met again at eight o'clock, to the number of about 800. From nine to twelve o'clock was spent in prayer and exhortation. Twelve short addresses were given, and an equal number of prayers were offered up, the appropriateness and point of which were truly interesting. Ten minutes were then spent in silent prayer, until the chapel bell tolled twelve, a hymn was then sung, and the benediction was pronounced. The people then shook each other by the hand; and, lastly, they defiled before me, and I shook hands with the entire body. I returned home thanking God and taking courage.

I had previously made known to some of the native pastors that the first week in January would be set apart for prayer, for the outpouring of the Holy Spirit upon pastors, office-bearers, churches, the governments, and the world at large, by great numbers of churches throughout the world. They at once fell in with the plan, and the week was solemnly kept in eight districts. I drew out a programme for the guidance of the minister of this district, a copy of which he sent to the other ministers. I attended the meetings held here, and was truly delighted with the manner in which they were conducted. Two addresses were delivered and two prayers were offered up each day, intermixed with suitable hymns, and the accounts I received from the other districts were equally gratifying. Now for the fruit. Two young men, brothers, from the district where I had spent the Sabbath and the introduction of the new year have offered themselves for the institution, and *seven* from the districts where the meetings had been held, and one from a more remote district. *Ten* young men, mostly with their wives and children, have already arrived there. Others have applied, but there is no room for them during this term. The tutor, the Rev. I. L. Green, writes me to say that he is much pleased with their deportment. That they will obtain situations as pastors in Tahiti when their term of study is completed may be doubtful, but they will return with an amount of information which will make them useful members of the churches, and office-bearers in them, which, by the Divine blessing, may be of incalculable service to the cause of truth and piety.—*Evangelical Christendom.*

IV.—*The Christian Publications of India.*

We last month briefly noticed the valuable handbook of India, compiled by J. Murdoch, Esq.; the indefatigable agent of the Christian Vernacular Education Society. The tables we now give from it are of great use, and will shew at a glance that considerable efforts are put forth to supply the people of this country with pure literature.

The following copies of the Scriptures were printed during 1861.

Society.	*Language.*	*Title.*	*Copies.*
Calcutta Bible Society.	BENGALI.	Bible,	750
ditto	ditto	Old Testament,	1,250
ditto	ditto	Psalms,	5,000
ditto	ditto	Proverbs,	10,000
			17,000
ditto	NEPALESE.	Luke and Acts,	500
ditto	PWO KAREN.	Psalms, Daniel and Jonah,	1,000
ditto	HINDI.	Proverbs,	5,000
North India Bible Society.	ditto	Gen. Exodus I—XX.,	2,000
ditto	ditto	Psalms and Proverbs,	2,000
ditto	ditto	Isaiah; Jer. XX. chapters; Daniel,	2,000
American Bible Society.	ditto	Matthew,	6,000
ditto	ditto	Luke,	6,000
			23,000
Bible Translation Society.	URDU.	Luke and Acts,	2,000
North India Bible Society.	PUNJABI.	John,	5,000
ditto	ditto	Acts,	5,000
American Bible Society.	ditto	Luke,	5,000
			15,000
Bombay Bible Society.	GUZERATI.	Old Testament,	(?) 2,000
ditto	MARATHI (Romanized)	John,	500
Madras Bible Society.	TELUGU.	Exodus,	3,000
ditto	ditto	Psalms,	3,000
ditto	ditto	Mark,	10,000

ditto	ditto	Luke,	5,000
ditto	ditto	John,	5,000
			26,000
ditto	TAMIL.	Bible, 8vo.,	4,000
ditto	ditto	Luke, Acts, Romans,	5,000
ditto	ditto	Proverbs,	5,000
Jaffna Bible Society.	ditto	Psalms,	1,000
ditto	ditto	Mark,	2,000
			17,000
Colombo Bible Society.	SINGHALESE.	Bible,	(?) 3000

It will be seen from the above, that 7,750 Bibles, 3,250 Old Testaments, and 94,000 portions of Scripture, were printed during the year. Total 105,000.

BIBLE SOCIETIES IN INDIA AND CEYLON.

	Subscriptions.	*Sales.*	*Expenditure.*	*No. Printed.*	*No.‡ Circulated.*
	£	£	£		
Calcutta Bible Society.	477	395	983	23,500	29,288
Bible Translation Soc.	*	*	*	2,000	13,400
North India Bible Soc.	517	191	1222	16,000	22,751
American Bible Society.	*	*	*	17,000	981
Bombay do.	342	187	863	2,500 ?	7,935
Madras do.	1025	217	3006	45,000	52.091
Jaffna do.	43	5	113	3,000	4,806
Colombo do.	*	*	*	3,000 ?	2,317†
Kandy do.	33	22	79	0	3,475
				105,000	137,044

The Calcutta Bible Society has published for the first time a complete edition of the Bengali Scriptures in one volume 8vo. The Tamil Bible, 16mo. is the smallest Indian version yet printed.

The manuscript of the translation of the New Testament into Pushto, the language of the Afghans, was finished during the year. The printing is progressing, though somewhat slowly.

Tract Societies and branches of the Christian Vernacular Education Society are the principal agencies which supply Christian Literature, exclusive of the Scriptures. Some Missions issue Vernacular

* No Returns. † During 1860.

‡ Books are in some cases entered twice under this head, first as issued by the Society which publishes them, and secondly by another Society which actually places them in the hands of the people.

publications occasionally, and there are a few private labourers in the cause. The following statements give the principal statistics:

TRACT SOCIETIES IN INDIA AND CEYLON.

	Subscriptions.	*Sales.*	*Total Income.*†	*Expenditure.*	*No. Printed.*	*No. Circulated.*‡
	£	£	£	£		
Calcutta Tract Society,	358	756	1044	1019	159,600	84,263
North India Tract Soc.,	137	260	498	633	4,000	*
Bombay ditto,	362	330	884	874	40,400	32,460
Gujarat ditto,	51	32	85	121	24,000	11,786
Vizagapatam ditto,	6	7	51	45	17,500	11,276
Madras ditto,	166	293	463	573	261,000	152,225
Bangalore ditto,	*	*	*	*	46,000	*
South Travancore do.,	*	*	70	*	51,250	51,250
Jaffna ditto,	16	46	107	107	...	24,965
					603,750	

Branches of the Christian Vernacular Education Society.

	Subscriptions.	*Sales.*	*Total Income.*	*Expenditure.*	*Printed.*	*Circulated.*
Madras,...	157	887	1045	1035	121,350	121,900
Bengal,...	45	10	55	39	35,048	26,470
Bombay,	141	21	162	147	22,250	12,136
Ceylon,...	188	197	385	322	75,250	61,353
	£531	£1115	£1647	£1543	253,898	221,859

Publications.

Publishers.	*Languages.*	*Printed.*	*Circulated.*
Calcutta Tract Society,	BENGALI,	138,100	54,614
Bengal Branch C. V. E. Society,	ditto,	35,048	26,470
		173,148	81,084
Orissa Baptist Mission	ORIYA,	42,500	*
North India Tract Society,	URDU,	4,000	*
Loodhiana Mission,	ditto,	20,500	4,200
Bombay Tract Society,	ditto,	2,000	1,738
		26,500	
Loodhiana Mission,	HINDI,	9,500	2,117
ditto	PUNJABI,	11,000	6,172
Gujarat Tract Society,	GUJARATI,	24,000	11,786
Bombay Tract Society,	ditto,	2,000	5,371
		26,000	17,157

* No Returns. † Exclusive of Balances.
‡ Exclusive of English Tracts received from England.

Bombay Tract Society,	MARATHI,	35,000	25,338
Bombay C. V. E. Society,	ditto,	22,500	12,136
		57,500	37,574
Bombay Tract Society,	PORTUGUESE,	1,000	66
Vizagapatam Tract Society,	TELUGU,	17,500	11,276
Madras ditto	ditto,	35,000	5,805
Madras C. V. E. Society,	ditto,	2,500	2,588
		55,000	19,669
Bangalore Tract Society,	CANARESE,	46,000	*
Madras C. V. E. Society,	ditto,	1,000	7,000
German Mission,	ditto,	1,100	*
		48,000	
German Mission,	MALAYALIM,	5,350	*
Church Mission,	ditto,	*	*
Madras C. V. E. Society,	ditto,	2,000	*
Madras Tract Society,	TAMIL,	226,000	140,320
Ditto C. V. E. Society,	ditto,	80,100	73,711
South Travancore Tract Society,	ditto,	51,250	*
Jaffna Tract Society,	ditto,		24,965
		357,350	
Ceylon C. V. E. Society,	SINGHALESE,	75,250	61,352
		890,098	

It will be seen that Tamil publications, 357,350 in number, form upwards of one-third of the whole; Bengali publications, 173,148, about one-fifth. There has been a large increase during the year in the number of publications in these two languages.

Calcutta Tract Society.	Bengali publications,	1860	79,245	1861	138,100
Madras ditto.	Tamil ditto,	1860	15,000	1861	226,000
			94,245		364,100

Including the Scriptures, about one million Christian publications were printed during 1861. This is about one to two hundred of the population. It should, however, be remembered that only a small proportion of the people can read. Official inquiry in the province of Mysore gave $2\frac{3}{4}$ as the percentage of readers. The Report of the Bombay Tract Society estimates the proportion of readers in that Presidency at $2\frac{1}{2}$ per cent. In the Nagpore district it is said to be considerably under 1 per cent. of the population. The last Report of the Calcutta Bible Society says "Among the forty millions of Bengal and Behar, not more than five or six persons in every hundred are able to read the Scriptures in a manner intelligible to themselves, except in a few exceptional localities, like our great towns." Perhaps 4 per cent. may be taken as the average. This would give eight millions of readers. The proportion of books printed to readers would therefore be one to eight.

It is satisfactory that a knowledge of reading is extending. The proportion of readers is much higher among native Christians. In the Madura American Mission, (the only one which gives full details under this head) it amounts to 17 per cent. About one-third of the adults can read.

V.—*The Calcutta University.*

The University Examinations are going on throughout Bengal as well as in the capital this week. The number of candidates still steadily rises, there being no less than 1,114 for the Entrance or undergraduate Examination, and 220 for the First Examination in Arts, which precedes that for a degree. Classified according to schools, creed and language, the figures are most suggestive. First as to schools:—

		Entrance.	*First Arts.*
Government Schools,		591	188
Aided, „	Non-Govt.	171	—
Independent, „		293	25
Private Students,		38	1
Schoolmasters,		21	6

Thus the non-government schools send up nearly half the whole number of entrance candidates, while, as is annually the case owing to their discouragement by the State department of education, they prepare only a small number for the First Arts Examination. Classified according to creed we have these results—

	Entrance.	*First Arts.*
Christian,	53	18
Muhammadan,	37	9
Hindu,	1,024	193

Still the Muhammadans lag in the race. In India as throughout Asia they are the only religionists who actively detest European influence. All are examined in English, but classified according to the second language of examination we have these results—

	Entrance.	*First Arts.*
Bengali,	937	196
Urdu,	92	7
Latin,	39	12
Sanscrit,	25	5
Urya,	11	—
Persian,	6	—
Hindi,	3	—
Arabic,	1	—

The most gratifying feature in these figures, next to the growing power of independent and aided schools, almost all of which have a direct moral influence on the people, is the number of First Arts candidates. Each one of the 220 who passes is virtually pledged to complete his studies for the Bachelor's degree. Thus the reproach is gradually being removed, that the Asiatic studies only up to the point which will secure him employment, and there, in the vast majority of cases, all interest in intellectual pursuits ceases.

The Degree Examinations commence in the second week of January, and the Honor Examinations in the first week of February.—*Friend of India.*

VI.—*The Darjeeling Mission.*

ORIGIN.

This Mission originated with, and until the present year was entirely supported by the Rev. William Start; with whose name all who take an interest in Bengal Missions will be familiar.

Mr. Start visited Darjeeling for the first time in 1841, and being at once struck with the facilities for, and inducements to missionary work which presented themselves, commenced making a vocabulary of Lepcha words. In 1842 he placed four German Missionaries at Darjeeling, with a view to their forming a self-supporting Mission on the Moravian system; but a misunderstanding having arisen between some of them and Mr. Start, they all, with the exception of Mr. C. G. Niebel, abandoned the work, and engaged in secular avocations, which to all of them have yielded a comfortable subsistence, and to one of them opulence; a proof that the original intentions of Mr. Start were perfectly feasible, and would have been carried out, had it not been for the unfortunate disagreement to which allusion has been made.

LABOURERS.

Mr. Start himself used to labour at Darjeeling during the hot seasons between 1841 and 1852; when, compelled by age and sickness to relinquish active work, he finally left the country.

Mr. Schultze laboured during the year 1842.

Mr. Cumley worked for three hot seasons between 1848 and 1852.

Mr. Niebel (with few exceptions) has laboured from 1842 until 1862.

WORK PERFORMED.

Dictionaries of the Lepcha and Nepalese languages have been compiled (manuscript).

Translations.

Into Lepcha. Genesis, and Exodus to 20th chapter, the Gospels of Matthew, Mark, and John (the Gospel of Mark not yet published). Two or three tracts.

Into Nepalese. The Gospel of Luke and the Acts. One or two tracts.

Preaching and *itinerating.* Occasionally.

HILL TRIBES.

There are a great number of hill tribes, but they naturally arrange themselves under two heads, those of Indian, and those of Thibetan origin. The former, such as the Nepalese, Limbus, &c., are consequently Hindus; whilst the latter, such as the Lepchas, Bhutias, &c., are either Buddhists, or devoid of anything that deserves the name of a religion. These latter tribes have no caste, and are therefore more accessible to Christian teaching than the men of the plains.

LANGUAGES.

Nepalese is founded on the Sanscrit and is apparently merely a "boli" of Hindi. The Nepalese are frequently acquainted with Hindustani. The Nepalese character is Devi-Nagari.

Lepcha has a written character, and is not of Indian origin.

Bhutia, has no written character. The priests use the Thibetan character.

Thibetan is the Court language of this part of the world and of Buddhism. It has been partially attended to by Mr. Niebel.

PRESENT STATE OF THE MISSION.

Mr. C. G. Niebel is alone. He has neither catechist, preacher, reader, nor school, nor any funds whatever except his salary, which is derived from the rents of two or three houses of Mr. Start's in the station, minus the amount expended on their repairs. He has also a little house of Mr. Start's to live in, rent-free. He is a Baptist by persuasion, and is a married man with a large and young family. His salary is variable, but has been supplemented by donations from Mr. Start to render it sufficient for his support. Lately the London Missionary Society gave him a grant-in-aid of 60 Rs. a month, which will no doubt be of the greatest assistance to him, and enable him to work with a mind unfettered by domestic difficulties.

RESULTS.

The results are included under the head of "work performed;" in other words, with the exception of one convert who

died, and the dictionaries and translations, there have been no manifest results. These last, however, will save the time and labour of those who follow, and be of immense assistance to future Missionaries. The dictionaries, (as the writer can testify from personal examination), are voluminous.

REMARKS.

With an agency and means utterly inadequate to the object in view, can it be wondered at that the results have been so meagre: being confined almost entirely to those of a literary character? Here we see a German Missionary (and a German, remember, has to learn English to begin) with a wife and large family, struggling on upon some 70 or 100 Rs. a month and quarters on the frontiers of the civilized world, for years, without a school, or catechist, or superintendent nearer than England, or local committee, or anything whatever to help or encourage or stimulate him, except the "*mens conscia recti*," and the knowledge that he is working for Christ. Is it strange that, under such circumstances, there should be little or no apparent fruit? We cannot but think that the results would have been very different had the Mission not been of so very private a character. The hill people are easily accessible. *The Nepalese* come into British Sikkim in large and daily increasing numbers, but *frequently* revisit their own country. It is quite a characteristic of this people. Here then is an opportunity of inoculating Nepal with Christianity by means of the knowledge and tracts which these visitors might take with them. Although Hindus, the Nepalese are a far more bold, manly, straight-forward set than the men of the plains. Hill men too, when converted, have generally taken to Christianity "*con amore*." The Welsh, the Highlanders, the Waldenses, the Swiss, the Karens, supply one's mind at once with instances of affectionate devotion to our Lord, and proofs of the advantages to be gained by "civilizing mountain men." The coolies employed on the tea plantations are chiefly Nepalese, and live in congregations of huts easily accessible to a catechist or reader Their numbers are daily increasing, and must continue to increase with the increase of the tea culture and trade, which promises to vie with that of China. *A Missionary school* at Darjeeling would probably be well attended, and be the best means, or one of the best, of spreading the seeds of Gospel truth. There is already a Government school, attended well by boys of various tribes, who, we believe, pay a trifle towards the cost of their education. *Itinerating* is specially suited to this place, the climate for many months rendering walking tours a positive pleasure, whilst the only shelter required at night

is a small tent made of hill blankets which can be carried on one or two coolies. *The bazar* of Darjeeling is daily increasing in size and importance, and will soon become the emporium of this part of the world, and the central commercial mart for traders from India on the one hand, and Thibet on the other. The hill tribes never frequent the plains. They can only be reached by a mission in the hills. *The Lepchas* and others have no caste; and are a good-natured, laughing set; careless on the subject of religion of any kind, but not prejudiced against Christianity. There are a few *Hindustanis* and *Bengalis* here. Two years ago a Hindustani service was commenced on the Sabbath, conducted by two Germans. In a place where one would have doubted the existence of a single native Christian, it was delightful to find that eight or ten natives regularly attended Divine service, *the greater part of whom were Christians!* This service was discontinued after the writer returned to the plains in 1860, and has not since been resumed. In the last treaty with Sikkim, it was stipulated that the British Government might make a road through Sikkim into Thibet, and that the Rajah of Sikkim should keep it in repair when made. Mr. Welby Jackson, C. S. in his "report on Darjeeling 1853," states, that, such a road, practicable for beasts of burden, might be opened out by the Sappers and finished in twelve months. This road if made would not only facilitate traffic and open out Thibet to our merchants, but would greatly encourage Thibetans to come to Darjeeling as their trading mart, and in doing so, would bring them in contact with the Darjeeling Mission. Is it remembered that Darjeeling is the nearest British station to Lhassa, the capital of Thibet, and the head quarters of Buddhism? Chinese, Nepalese, and Bhotanese consuls reside at Lhassa. Have our late operations in China not been sufficiently influential to enable us to insist on the Chinese permitting a British consul also to be located at Lhassa, our merchants being permitted to trade there, and our Missionaries to visit and teach there? May some to whom God has given power and influence exert that power and that influence to His honour and glory, and bestir themselves in His service; and endeavour to open out these dark regions of the earth to the light of the blessed Gospel, and the shining of the Sun of Righteousness. We may say in the words of Isaiah. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

VII.—*The late Dr. Campbell of Saharunpore.*

But three of the male members among the foreign Missionaries of the LODIANA MISSION have as yet died in India. The Mission lately suffered a very severe loss when the Rev. JAMES R. CAMPBELL, D.D., fell asleep in Jesus. This event took place at Landour on the 18th September, 1862, Dr. Campbell being then in his 62nd year, having been a Missionary the last twenty-seven years of his life.

He was born in Ireland, County Armagh. Having emigrated to America when young, he spent twelve years in a counting-house in Philadelphia, where he gained the respect of all with whom he came in contact, by his industry and integrity. The preaching of the Rev. Mr. McCalla, well-known in the Presbyterian Church for his plain speaking on all subjects, the deep view which he had of Divine truth, and the zeal and power with which he conveyed the truth to the minds of his hearers, became the means of Mr. Campbell's conversion. The genuineness of this conversion became soon manifest in the burning desire the young Christian felt to become instrumental in saving souls. Though he was not only comfortably situated, but had also more lucrative appointments offered him in large banking establishments, he felt it his duty to devote himself to the ministry of the Word. It was only during the leisure hours, principally at night, which he could snatch from his daily routine, that he was able to pursue his studies. In these he was aided by two of the best scholars then in Philadelphia among the Presbyterian ministers. That his mind was then directed to the Missionary field appears from the fact, that he attended medical lectures for two years, at the University of Pennsylvania. He went through a regular theological course in connexion with the Reformed Presbyterian Church, and was ultimately ordained as an evangelist to labour as a Missionary among the heathen.

The Lodiana Mission had been established in 1833; and in 1835, Mr. and Mrs. Campbell in company with four other Missionary families were sent out to join this Mission. They reached Calcutta in March, 1836. The first Missionary sent out by the Presbyterian Board was Mr. Lowrie. In the short time that he had been in India, he had experienced severe bereavements, and his health had failed. He had left Lodiana and was in Calcutta to welcome the new brethren on their arrival, and he aided them in preparing for their journey to the Upper Provinces. In his "Manual of Missions" he describes their meeting as one of deep interest.

Mr. Campbell then founded the Mission at Saharanpore, a city of about 90,000 inhabitants, the district containing over 800,000, and with this station he remained connected until his lamented death. But a small portion of the history of a Missionary's labours and strivings is written in visible results; and yet to any one visiting Saharanpore, and looking for what the late Dr. Campbell has done, the words can be addressed: "*Si monumentum quæris, circumspice.*" It is not only in the handsome Church on the Mission premises, the Mission houses, the Orphanage, the city Church and vernacular schools, the English school, and the completeness, neatness and thoroughness, that characterize the whole establishment, which are the witnesses of Dr. Campbell's laborious efforts, but it is the "living stones," which he was constantly intent upon fitting for the Saviour's temple, which shall be the witnesses throughout eternity.

It is the orphan boys' school through which Dr. Campbell's labours have assumed a special value. It was commenced after the famine of 1837, and Dr. Campbell appeared at once to seize with avidity upon the idea of giving a completely Christian education to these poor outcasts as they might otherwise have been. The result is, that one of the members of the Lodiana Mission who is well entitled to speak on the subject, bears this testimony to the usefulness of this Orphanage: "It has given us more and better Christians than all the other parts of the Lodiana Mission together." The late famine increased the numbers of the Institution greatly, but Dr. Campbell was ready to take in all that came, and, as he said himself, "To train them up to become eminent and useful Christians, and instruments of spreading the news of salvation."

Of the communing members of the native Church he could say in his last Report that "they are living in Christian love and harmony, and progressing in Christian character and holiness. Though few, they present a consistent and impressive example to the heathen around them. At the monthly concert for prayer, they contribute for the spread of the Gospel." A great part of every cold weather, nearly, he spent in itinerations, and he attended the great annual fairs at Hurdwar very regularly.

As a preacher of the Gospel, whether in English or the vernacular, he was pre-eminently earnest and practical. His sermons were carefully prepared, perspicuous and well calculated to instruct. His custom was to preach extempore or from notes, but on stated occasions he preferred reading his discourses. His grand theme ever was "Christ crucified" and His only aim to bring sinners unto God.

With his pen he was extremely active; and those who know the degree of necessity there is of keeping the good people at home interested in missionary work, will appreciate this part of Dr. Campbell's activity, and the more so, if they know how irksome this duty appears to many Missionaries. But no kind of labour was ever shirked or shunned by him, that told in any way favourably on Missionary work, whether it was the disciplining of the Church, the secular labours connected with every Mission, the ruling and instructing the orphan boys, training catechists, superintending the schools, undertaking long journeys, preaching to heathens and Christians, or writing long letters, copious journals, and interesting articles. For many years in succession he was the Treasurer of the Lodiana Mission. Here the occupation of his earlier years stood him in good stead, his books and accounts were models of neatness and correctness. At the same time he knew how to satisfy the demands of a large correspondence which all these labours necessarily involved.

During his missionary career he was absent from India for two years, during which period he was actively engaged in delivering lectures on Missions, in Ireland, Scotland and America. After his return to India he collected these lectures, and they were published in America in 1853 under the title: "Missions in Hindustan; with a brief description of the country, and of the moral and social condition of the inhabitants." This volume contains much valuable information. The profits arising from its sale were to be devoted to the cause of Missions.

In 1856, he received the degree of Doctor of Divinity from Lafayette College, Eastern Pennsylvania.

When it became necessary to send his children home to complete their education, he resolved that their mother should go with them at a time when her personal supervision would be so beneficial. Bravely he determined to undergo the separation from his entire family for three whole years, at a time of life when the soothing, yet strengthening influence of a life-long partner is doubly desirable on account of the absence of the cheering voices and countenances of loving children. But it was love for these children, standing side by side with his love for the souls of those to whom he was sent that caused him to make the sacrifice, cheerfully, though not without tears. His eldest son entered the ministry in America, was greatly acceptable in his preaching, and seemed to have a life of usefulness before him; but he finished his course more speedily than man would have desired. The news of his death reached Dr. Campbell about six weeks before his decease. How much

this unexpected stroke may have contributed to hasten his own end, cannot be fully known. He had usually been of robust health, promoted by frugality of living, regularity of habits, and cheerfulness of temper. In the month of May he proceeded to Landour for two months, to recuperate from the exhausting process of labour in the plains, but returned to his station before he had fully recovered from previous indisposition. He had soon again to be brought back to the sanitarium, only to die in the greatest peace of soul, with full confidence in his Divine Redeemer, surrounded by a deeply-stricken family and by sorrowing friends.

The blank his departure leaves in the Mission, and among the native Christians of Saharanpore, will long be felt. His private worth, in his family as in society at large, his cordial warmth towards his friends, his unaffected plainness, truth and honesty, his Christian devotedness, and his genuine nobility of nature, combined to make him loved by those who knew him. Manfully did he perform the work which his hands found to do, and he has gone to his rest. "Let us labour therefore to enter into that rest."

VIII.—*Dr. Livingstone.*

By her Majesty's ship *Ariel*, we have more detailed accounts of the Livingstone expedition and the University Mission. Of the death of Mrs. Livingstone we had intelligence a fortnight ago, which I communicated in my last. We now learn that the missionaries had found it necessary to abandon the station which they had formed at Magomero, owing to the hostile attitude assumed by the Ajawas. This tribe, whose attack was repelled on a former occasion by Bishop Mackenzie, had been ravaging the country round about, even to within a few miles of the station. Though this was not attacked, the danger was deemed to be so imminent, that the Mission party made a precipitate retreat down the River Shire, to the residence of a chief named Chibisa. There seems to be no doubt that the Ajawas have acted upon the instigation of Arab and other slave-dealers, who will not submit to lose the profits of their nefarious traffic without making a bold effort to rid the country of Christian missionaries. Dr. Livingstone is of opinion that the Portuguese authorities, notwithstanding their professions of friendship, are in league with the slave-dealers, and are at the bottom of all the troubles of this nature which have befallen the Mission. On the other hand, the missionaries endeavour to inculpate Dr. Livingstone, and accuse him of having placed them in a false position with the native tribes, with whom they soon became involved in serious misunderstandings, so that they found it necessary, in the first place, to resort to arms, and eventually

to abandon the station. Some way or other, a fatal mistake has been made, and the interests of Christianity in that region have been prejudiced to an extent which it is impossible to estimate.

Dr. Livingstone's communications show thst he is perplexed how to act in furtherance of the objects of the expedition of which he is chief. He has the full conviction that the authorities of the country are opposed to him, and do their utmost to thwart his efforts. Notwithstanding the alliance between Great Britain and Portugal for the suppression of the slave trade, the Portuguese officials on the eastern coast are permitted not merely to connive at it, but to participate in its gains, "by receiving bribes and head-money from slavers." It is also asserted that the agents of the governors both of Mozambique and Tete were present in the Ajawa camp, when the attack on the English missionaries was threatened. This is a matter to which, no doubt, the attention of the Imperial Government will be directed. I quote a paragraph on another interesting matter:—

"A point of special interest in Dr. Livingstone's letter to the Astronomer-Royal is the news it conveys of Mr. Thornton's return and the successful journey on which he had ventured. Mr. Thornton, it will be remembered, was the geologist of the expedition, and, though quite a young man, had been especially selected for that post by Sir Roderick Murchison. Some two years ago he had the misfortune to disagree with the Doctor, left or was dismissed the service, and proceeded northward on an independent exploration in company with a party of trading Arabs. The details of his travels have not yet been received; but they are certain to prove of the highest interest and value. He must have penetrated past the Lake Nyassa, northward in direction of Tanganjica, across the tracks of Speke and Burton, and to the far-famed and much disputed mountain Kilimanjaro itself—within two hundred miles of the region now being explored by Capt. Speke in his search for the sources of the Nile. The vexed question respecting the mountain and its snow-capped heights has thus been set at rest by him. The whiteness of its summit, which Krapf and Redmann described as 'eternal snow,' and which Cooley, in his usual vein of dogmatic, though acute and trenchant criticism, declared to be mere calcareous earth or white quartzoze rocks, has been proved by Thornton to be as real snow as the covering of the Alps themselves. The mountain is now confirmed to be an old volcano 21,000 feet high; and Dr. Krapf's accounts of its 'silver-crowned summit' may be accepted without reserve."

As Mr. Thornton has rejoined the Livingstone party on the Shire, it may be inferred that the differences between himself and the doctor have been satisfactorily arranged.—*The Watchman.*

IX.—*Statistical Tables of Indian Missions.—(Concluded.)*

Missions in MADRAS. — Ramnad; Tanjore Province.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in ditto.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo Vernacular Schs.	Anglo Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 95	...	... ...	Miss. 146. | Nat. 43.	719	1148	640	...	...	14,080	90,587	70,650	848.	20393	35.	816	52.	5099	126.	8174	45.	1548
Ramnad.																					
Puthiamputhur.	1842	Prop. Gosp. Soc.	Revs. S. G. Coyle; J. F. Kearns, (*Eng.*); D. Arulappen, (*nat.*); J. Masillamany, (*nat.*)	28	131	1	...	...	232	4,603	'60) rs. 629	26.	520	1.	23	...		1.	94	1.	30
Ramnad, &c.	1842	Ditto.	Rev. T. H. Suter,*	5	13	1	...	...	80	394	'60) 242	9.	199	1.	15	...		0.	10		
Tanjore Prov.																					
Negapatam.	1835	Ditto.	... ...	2	6	1	...	...	41	136	'60) 28	2.	87								
Negapatam.	1821	Wesl. Miss. Soc.	Revs. P. Batchelor; A. Levell; F. Truman.	...	...	1	...	...	8	10	...	2.	100	...		2.	221				
Melnultam.	1821	Ditto.	Rev. Joel Samuel, (*nat.*)	...	...	...	...	...	1	1	...	2.	59								
Manargudy.	1821	Ditto.	Revs. W. O. Simpson; W. R. Cockill.	...	...	...	...	...	2	2	...	...		...		1.	29				
Trivalore.	1861	Ditto.	Revs. J. Hobday; G. Tryar.	...	...	...	...	...	1	1											
Tranquebar.	1706	Leipsic Evan. Luth. Miss.	Revs. H. Cordes; W. Stahlin; T. Hobersch; A. T. Wolff.	7	4	5	...	...	492	942	...	4.	54	...		Smny. 1.	123	1.	39		
Poreiar, &c.	1746	Ditto.	Rev. A. Blumstrand, M. A.	5	2	2	...	...	723	998	...	4.	118	1.	20	...		1.	20	0.	10
Mayaveram, &c.	1745	Ditto.	Rev. J. M. N. Schwarz.	7	3	4	...	...	477	580	...	4.	136	...		...		...		1.	62
Combaconum.	1826	Prop. Gosp. Soc.	... ...	3.	44	1	...	...	208	576	'61) 497	18.	74	1.	16	...		1.	26	1.	21
Nangur.	1826	Ditto.	Rev. A. Johnson.	8.	43	1	...	...	179	764	...	6.	197	...		...		1.	20		
Tanjore.	1829	Ditto.	Revs. S. Percival; K. Vadanaigum, (*nat.*)	...	2	1	...	...	210	764	...	...		0.	2	1.	233	1.	25	1.	40
Vediarpuram.	1829	Ditto.	Rev. A. R. C. Nailer.	4	11	1	...	...	147	363	'61) 115	10.	192	Seminary. 1.	46	...		0.	16		
Puducottah and Tanjore.	1849	Leip. Luth. Miss.	Rev. C. A. Ouchterlony.	14	6	7	...	...	642	815	...	16.	261	...		1.	30	1.	25		
Carried over, 111	...	... ...	Miss. 166. | Nat. 47.	802	1413	666	...	...	17,523	101,534	72,161	951.	22390	40.	938	58.	5735	133.	8440	49.	1711

* Since dead.

Missions in **MADRAS.** **West Tanjore; Madras Railway.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 111	...	... ...	Miss. 166. | Nat. 47.	802	1413	666	...	...	17,523	101,534	72,161	951.	22390	40.	938	58.	5735	133.	8440	49.	1711
West Tanjore, &c.																					
Amiappen.	1829	Prop. Gosp. Soc.	Rev. P. Mathusaleh, (*nat.*)	3	10	1	...	...	60	132	'61) 40	3.	33	...		...		0.	4		
Aneycadee.	1829	Ditto.	Rev. D. Adeikalam, (*nat.*)	1	4	1	...	...	44	181	... '61)	3.	41	...		...		0.	2		
Canendagudy.	1829	Ditto.	Rev. C. Hubbard.	1	5	1	...	...	57	131	26 '61)	1.	26	1.	22	...		...		1.	13
Erungalore.	1830	Ditto.	Rev. C. S. Koblhoff; C. Innasi, (*nat.*); J. Sinappen, (*nat.*)	6	26	1	...	...	411	883	860 '61)	9.	158	1.	23	...		0.	18	1.	32
Trichinopoly.	1849	Ditto.	Rev. G. Heyne.	3	15	1	...	...	189	518	753 '61)	3.	113	...		...		0.	9	1.	10
Trichinopoly.	1818	Wesl. Miss. Soc.	Revs. R. Stephenson; A. S. White; J. Jones; E. Gloria, (*nat.*)	1	3	1	...	...	19	50	...	2.	93	...		1.	108	1.	22	0.	4
Trichinopoly.	1850	Leipsic Luth.	Revs. A. Mayer; A. M. Samuel, (*nat.*)	12	7	8	...	...	758	663	...	6.	116								
Coimbatoor.	1856	Ditto.	Rev. N. Nallatamby, (*nat.*)	3	2	3	...	...	103	151	...	1.	40								
Coimbatoor & Avenashy.	1830	Lond. Miss. Soc.	Revs. S. Jones; W. E. Morris.	10	8	1	64	...	75	233	... '8)	11.	742	Seminary. 1.	4	...		...		1.	29
Salem, &c.	1827	Ditto.	Revs. G. Mabbs; M. Phillips.	8	7	2	30	...	42	280	1,100	1.	20	2.	74	...		...		1.	27
Konoor.	1855	Amer. Reform. Dutch. Prof.	Rev. H. M. Scudder, D.D. M.D.	1	1	1	*	...	48	122	...	1.	36								
Vellore.	1845	Ditto.	Revs. S. D. Scudder, M. D.; W. W. Scudder.	2	1	1	157	...	50	225	...	3.	87								
Vellore.	1860	Est. Ch. Scot.	Rev. Joseph David, (*nat.*)	1	...	...	...	...	...	...	...	...		...		1.	113				
Arcot.	1850	Amer. Reform. Dutch. Prof.	Revs. Joseph Scudder, M. A.; Jared Scudder, M. D.; A. Sawyer, (*nat.*)	...	1	1	...	...	55	123	...	...		Seminary. 1.	21						
Arnee.	1845	Ditto.	Rev. J. Mayow, M. A.	1	2	1	...	...	12	92	...	1.	30								
Palmanair.	...	Ditto.	Rev. J. Chamberlain, M. A.	...	1	1	...	...	11	37											
Chittoor.	1855	Ditto.	Revs. John Scudder, M. D.; E. C. Scudder, M. A.	2	1	1	...	...	56	197	...	1.	26	...		...		...		1.	13
Carried over, 128	...	... ...	Miss. 186. | Nat. 56.	857	1507	692	...	...	19,513	105,552	74,940	996.	23951	46.	1082	60.	5956	134.	8495	55.	1839

* In all the mission.

Missions in MADRAS. — East Coast; Telegu Provinces.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 128	...	... ...	Miss. 186. | Nat. 56.	857	1507	692	...	...	19,513	105,552	74,940	996.	23951	46.	1082	60.	5956	134.	8495	55.	1839
East Coast.																					
Cuddalore.	1832	Prop. Gosp. Soc.	Rev. D. Savarimuthee, (*nat.*)	1	5	1	..	...	30	194	...	2.	63	...		...		1.	29		
Cuddalore, &c.	1849	Leip. Luth.	Revs. E. Baierlein. (*Eur.*) S. Ryden.	6	1	2	...	...	208	231	...	1.	17	...	1	...		...		1.	5
Cuddapah.	1817	Prop. Gosp. Soc.	Revs. J. Clay; J. Higgins.	3	22	1	...	...	72	1,805	...	22.	308	1.	13	...		6.	124		
Cuddapah.	1822	Lond. Miss. Soc.	Revs. E. Porter; A. Thomson.	7	14	...	52	...	55	1,250	...	19.	306	1.	21	1.	50	0.	75	1.	13
Nundial.	1855	Ditto.	Rev. R. D. Johnson.	5	10	...	10	...	7	236	...	5.	141	1.	18	1.	15	0.	15		
Nellore.	1840	Amer. Bapt. Un.	Revs. L. Jewett; F. A. Douglas; Con. Smith, (*nat.*)	1	1	1	31	8	23	23	...	...		1.	5	4.	50	3.	12	1.	12
Nellore.	1837	Free Ch. Scot.	Rev. A. Venkataramiah, (*nat.*)	4	2	1	...	...	11	21	...	...		...		3.	231	3.	95		
Guntoor.	1842	Amer. Ev. Luth.	Rev. E. Unangst.	2	6	1	...	...	66	918	...	4.	56	...		1.	65	1.	25	0.	14
Palnaud.	1849	Ditto.	... ...	8	...	5	40	3	90	120	...	8.	45	...		...		0.	47		
Rajamundry.	1844	Ditto.	Revs. A. Heise, (*Amer.*); C. W. Gronning.	2	1	1	15	...	15	20	...	2.	30	1.	3	1.	34	1.	20	1.	4
Samulcottah.	1859	Ditto.	Rev. A. Long, M. A.	...	...	1	13	1	3	9											
Masulipatam.	1841	Ch. Miss. Soc.	Revs. R. T. Noble, B. A.; J. Sharp, B. A.; J. E. Sharkey.	1	...	2	...	...	49	126	...	7.	80	1.	13	1.	218	...		1.	61
Ellore.	1854	Ditto.	Revs. C. Tanner; F. N. Alexander, B. A.	...	1	1	...	...	8	26	...	...		...		1.	56	...		1.	6
Bezwara.	1854	Ditto.	Rev. T. Y. Darling.	3	3	2	...	...	15	107	...	2.	35	...		1.	47	1.	22	0.	3
Koi Mission.	1861	Ditto.	Revs. W. Edmonds; W. Ellington.																		
Vizagapatam.	1805	Lond. Miss. Soc.	Revs. J. W. Gordon; J. Hay, M. A.	2	1	1	20	4	20	120	'10) 200	...		...		1.	40	0.	5	1.	30
Vizianagram.	1852	Ditto.	Rev. W. Dawson.	3	1	1	27	7	26	155	'7) 230	...		1.	30	...		...		1.	32
Cicacole.	1844	Ditto.	Rev. P. Jagannadham, (*nat.*)	1	...	1	4) 4	2	7	24	...	1.	39	...		1.	74	1.	24		
Total, 146	...	... ...	Miss. 210. | Nat. 60.	903	1575	716	...	...	20,218	110,237	75,370	1069.	25061	53.	1185	76.	6836	151.	8988	63.	2019

Missions in CEYLON. — Jaffna; East Coast; (Tamil).

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Jaffna Prov.														Seminary.							
Batticotta.	1816	Amer. Board.	Rev. M. D. Sanders.	1	...	1	...	...	107	198	...	6.	100	1.	24	1.*	150	0.	43		
Tillipally.	1816	Ditto.	... ...	3	...	1	...	...	38	90	...	5.	106	...		...		0.	16		
Panditeripo.	1820	Ditto.	Rev. J. Quick.	3	...	1			36	76	In all	3.	76	...		...		0.	4		
Oodooville.	1820	Ditto.	Revs. L. Spaulding; W. W. Howland, (*Amer.*)	2	...	1			124	238	the	5.	219	...		...		0.	88	1.	46
Manepy.	1820	Ditto.	Revs. B. C. Meigs, (*Amer.*); E. P. Hastings; J. A. Bater.	4	...	1	In all the mission stations.	Ditto ditto.	31	74	Mission	3.	62	...		3.*	220	0.	39		
Chavagachery.	1833	Ditto.	Rev. T. P. Hunt, (*nat.*)	...	...	1			34	64	10) 6,650	4.	60	...		...		0.	10		
Oodoopitty.	1847	Ditto.	Revs. N. L. Lord, (*Amer.*); J. C. Smith.	3	...	1	280	61	19	36	...	3.	105	...		...		0.	14		
Jaffna Islands.																					
Karadive, &c.	...	Ditto.	Revs. M. Cornelius, (*nat.*); D. Stickney, (*nat.*); F. Asbury, (*nat.*)	6	5	3	...	...	64	145	...	2.	88	...		...		0.	18		
Jaffna.																					
Chundicully.	1842	Ch. Miss. Soc.	Rev. R. Pargiter.	3	3	4	...	...	74	120	...	3.	121	1.	25	2.	159	1.	24		
Nellore.	1818	Ditto.	Rev. C. C. M'Arthur.	3	3	4	...	...	46	95	...	3.	120	...		1.	35	3.	75	1.	30
Copay.	1847	Ditto.	... ...	2	2	2	...	...	25	75	...	3.	94	1.	16	1.	37	1.	35		
Jaffna.	1814	Wesl. Miss. Soc.	Revs. J. Kilner; W. Talbot; J. S. Philips, (*nat.*)	4	1	8	...	...	190	380	...	5.	281	1.	15	4.	255	1.	30	1.	25
Point Pedro.	1814	Ditto.	Rev. W. Walton, (*Eng.*)	2	1	4	...	...	34	70	...	4.	211	1.	6	1.	56	1.	22		
East Coast.																					
Trincomalie.	1840	Prop. Gosp. Soc	... ...	1	...	1	...	...	...	45	...	1.	101								
Trincomalie.	1817	Wesl. Miss. Soc.	Rev. R. Watson, (*nat.*)	...	...	1	...	...	37	85	...	2.	80	...		1.	84	1.	21		
Batticaloa.	1814	Ditto.	Rev. W. H. Dean.	2	1	10	...	...	218	400	...	5.	202	...		1.	59	3.	78		
Batticaloa.	1852	Prop. Gosp. Soc.	Revs. S. Nicholas; J. Hannah, (*nat.*)	...	3	3	...	...	...	167	...	3.	184	...		...		1.	41		
Carried over, 17	...	... ...	Miss. 16. | Nat. 7.	39	19	47	...	...	1,077	2,358	6,650	60.	2210	5.	86	15.	1055	12.	558	3.	101

* Independent of mission funds.

Missions in **CEYLON.** — **South and West Coasts. (Singhalese).**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 17	...	... ...	Miss. 16. | Nat. 7.	39	19	47	...	...	1,077	2,358	6,650	60.	2210	5.	86	15.	1055	12.	558	3.	101
South Coast.																					
Goddepitya.	...	Wesl. Miss. Soc.	... ...	1	...	2	6	...	15	52	...	1.	40	...		...		1.	25		
Dondra.	1837	Ditto.	Rev. O. G. Gunesekere, (*nat.*)	...	1	3	8	...	11	32	...	1.	26	...		1.	47	1.	26		
Matura.	1815	Ditto.	Revs. D. H. Pereira, (*nat.*); W. A. Salmon, (*nat.*)	1	3	5	8	...	45	140	...	5.	206	...		1.	17	2.	107		
Matura, &c.	1843	Prop. Gosp. Soc.	Rev. S. D. Ondaatjee, (*nat.*)	1	3	3	4	...	...	168	...	2.	76	...		...		1.	30		
Galle, &c.	1824	Ditto.	Rev. J. Bamforth.	...	...	1	...	...	...	109	...	2.	99	0.	4	...		0.	26	1.	24
Belligam.	1815	Wesl. Miss. Soc.	Rev. David Pereira, (*nat.*)	...	1	2	...	2	19	40	...	1.	37	...		...		2.	60		
Galle and Amblangodde.	1815	Ditto.	Rev. J. Scott; G. E. Gunewardene, (*nat.*)	1	4	7	31	...	170	269	...	2.	49	...		2.	182	4.	122		
	...	Ditto.	Rev. S. Pieris, (*nat.*)	...	1	2										1.	46	1.	21		
Baddagama.	1819	Ch. Miss. Soc.	Rev. A. Goonasekera, (*nat.*)	3	3	4	...	...	59	163	...	4.	311	...		...		5.	309		
West Coast.																					
Caltura.	1815	Wesl. Miss. Soc.	Rev. C. W. De Hoedt, (*nat.*)	1	4	6	3	...	100	301	...	4.	192								
Pantura.	1817	Ditto.	Rev. J. Parys, (*nat.*)	...	2	3	18	...	60	520	...	3.	186	...		...		1.	45		
Pantura.	...	Prop. Gosp. Soc.	Rev. T. De Mel, (*nat.*)	2	3	4	...	...	...	291	...	3.	114	...		...		1.	43		
Morotto.	...	Ditto.	Rev. A. Mendis, (*nat.*)	...	4	5	...	...	...	572	..	5.	353	...		...		5.	239		
Morotto.	1841	Wesl. Miss. Soc.	Rev. P. De Zylva, (*nat.*)	...	2	3	38	...	321	380	...	3.	138	...		...		1.	41		
Wattalpola.	...	Ditto.	Rev. D. A. Ferdinando, (*nat.*)	...	2	3		...	44	60	...	2.	57	...		...		0.	15		
Angulany.	1848	Ditto.	Rev. H. Pereira, (*nat.*)	1	3	4	...	...	113	332	...	4.	166	...		...		3.	73		
Carried over, 33	...	... ...	Miss. 18. | Nat. 22.	50	55	104	...	...	2,034	5,787	6,650	102.	4260	5.	90	20.	1347	40.	1740	4.	125

Missions in CEYLON. — West Coast.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 33	...	... ...	Miss. 18. | Nat. 22.	50	55	104	...	...	2,034	5,787	6,650	102.	4260	5.	90	20.	1347	40.	1740	4.	125
West Coast.																					
Galkisse.	1815	Wesl. Miss. Soc.	Rev. C. Wijesinghe, (*nat.*)	...	2	3	'49	...	48	201	...	2.	78	...		...		3.	83		
Wellewatta.	...	Ditto.	Rev. D. DeSylva, (*nat.*)	1	3	4	...	...	145	352	...	5.	185	...		...		4.	136		
Galkisse.	...	Prop. Gosp. Soc.	Rev. C. Sennamayaka, (*nat.*)	3	2	3	...	...	...	248	...	3.	128	...		...		3.	82		
Milagraya.	1849	Ditto.	... ...	4	4	5	...	...	...	298	...	4.	175	...		...		3.	101		
Colombo, North.	1814	Wesl. Miss. Soc.	Revs. G. Baugh; J. A. Poulier, (*nat.*)	...	2	5	71	...	259	506	In this circuit 10)	3.	121	...		...		2.	65		
Colombo, South.	1816	Ditto.	Revs. D. Gogerly; J. Nicolson; P. Rodrigo, (*nat.*)	...	2	4	77	...	99	178	26,000	2.	87	...		...		1.	40		
Colombo.	1852	Ch. Miss. Soc.	Revs. C. C. Fenn; W. E. Rowlands.	5	4	4	...	...	24	161	...	2.	62	...		...		6.	103		
Cotta.	1822	Ditto.	Revs. J. Wood; G. Parsons; J. I. Jones; J. H. Clowes; C. Jayasinghe, (*nat.*)	8	24	18	...	...	136	2,157	'60) 500	25.	826	Seminary. 1.	50	1.	90	19.	620		
Talangama.	1822	Ditto.	... ...	9	13	14	...	...	97	1,593	...	14.	511	...		...		11.	377		
Colombo, &c.	1838	Prop. Gosp. Soc.	Revs. J. Dart; W. Ellis; J. DeSylva, (*nat.*)	...	2	3	...	...	In all Ceylon, S. P. G. 200	200	...	2.	108	Orphan. 1.	20	College. 1.	102	2.	80		
Do. Cotanchina.	...	Ditto.	Rev. S. David, (*nat.*)	...	...	1	...	...	262	200	...	...		...		1.	118	1.	45		
Do. Kaymars'gate.	...	Ditto.	Rev. C. DeWasagayen, (*nat.*)	...	3	1	...	...	...	116	...	2.	217								
Do Maraudhan, &c.	...	Ditto.	Rev. S. W. Dias, (*nat.*)	1	2	1	...	...	...	180	... 10)	1.	26	...		...		1.	18		
Colombo and its branches.	1813	Bapt. Miss. Soc.	Rev. J. Allen; J. Silva, (*nat.*)	11	12	25	244	70	381	1,100	4,000	16.	630	...		...		2.	40	1.	20
Carried over, 47	...	... ...	Miss. 30. | Nat. 33.	92	130	195	...	...	3,485	13,277	37,150	180.	7414	7.	160	23.	1657	98.	3533	5.	145

Missions in CEYLON. — West Coast; Kandy Province.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 47	...	... ...	Miss. 30. | Nat. 33.	92	130	195	...	...	3,485	13,277	37,150	183.	7414	7.	160	23.	1657	98.	3533	5.	145
West Coast.																					
Minuangodde.	...	Wesl. Miss. Soc.	Rev. P. Salgado, (*nat*)	...	3	4	43	...	75	183	...	2.	68	...		...		0.	13		
Seedua.	1817	Ditto.	Rev. J. Fernando, (*nat.*)	2	4	5	7	...	93	198	...	3.	99	...		...		1.	36		
Negombo.	1815	Ditto.	Rev Daniel Pereira, (*nat.*)	1	4	5	41	...	119	387	...	2.	104	...		...		2.	78		
Negombo.	...	Prop. Gosp. Soc.	Rev. T. Christian, (*nat.*)	1	1	2	...	...	...	133	...	2.	70	...		...		0.	2		
Putlam.	1846	Ditto.	Rev. S. Gasperson.	2	2	1	...	...	...	232	...	1.	20	...		...		2.	21		
Mannar.	1851	Ditto.	Rev. R. Edwards.	...	1	1	...	...	...	106	...	1.	15	...		...		1.	18		
Central Ceylon.																					
Kandy.	1818	Ch. Miss. Soc.	Revs. W. Oakley; E. T. Higgins; S. Hobbs; R. B. Tonge.	2	3	4	...	...	31	389	...	4. 104 5. 221		...		...		3.	85		
Kandy & Matelle.	1841	Bapt. Miss. Soc.	Revs. C. Carter; T. Garnier, (*nat.*); C. P. Ranesinghe, (*nat.*)	...	2	2	...	...	56	80	...	2.	76	Seminary. 1.	4						
Kandy.	1847	Prop. Gosp. Soc.	Rev. E. Labrooy, (*nat.*)	...	...	1	...	...	...	71	...	...		...		...		2.	46		
Pusallawe.	...	Ditto.	... ...	2	...	2	...	...	...	80	...	1.	12								
Badulla.	...	Ditto.	Rev. F. Dias, (*nat.*)	...	...	1	...	...	...	37	...	3.	23	...		...		1.	18		
Newera Ellia.	1838	Ditto.	Rev. A. P. Lovekin, (*nat.*)	...	...	1	...	...	...	100											
Total 60	...	... ...	Miss. 37. | Nat. 42.	102	150	224	...	...	3,859	15,273	37,150	209.	8226	8.	164	23.	1657	110.	3844	5.	145

Missions in BURMAH. — Tenasserim; Pegu.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Tenasserim Prov.																					
Tavoy.	1828	Amer. Bapt. Un.	Sau Quala; Sau Kaw-law-paw; Sau Doo; Sau Paw-mee; Pwai-pau; Oo-myat-lay, (*six nat.*)	20	22	22	351 (8)	36 (6)	1,078	4,300	...	Boys and girls. 12.	476								
Maulmain, Burman.	1827	Ditto.	Revs. J. M. Haswell; J. R Haswell; Ko-Thah, (*nat.*)	6	3	2	75	13	143	572	7,100	1.	67	...		2.	166	1.	55		
Do Karen.	1828	Ditto.	Revs J. Wade, D D: C. Hibbard; Pra-hai; Kurnah; Tah-oo; Tee-law; Myah-oo; Pah-poo, (*seven nat.*)	13	17	17	418	151	777	3,108	3,725 (7)	9.	100	Normal. 1.	50						
Maulmain.	1859	Prop. Gosp. Soc.	Rev. A. Shears.	1	...	...	...	...	...	...	...	...		...		1.	250				
Eastern Pegu.																					
Shwaygyeen.	1853	Ditto.	Revs. N. Harris, (*Amer.*); G. Watrous; Doomoo; Tarreit; Myah-kai, (*three nat.*)	12	20	20	171 (2)	16 (2)	1,158	4,600	460 (61)	9.	190								
Toungoo, (Kar.	1853	Ditto.	Revs. F. Mason, D. D.; E. B. Cross; Quala; Pwaipau; Shapau; Kyouk-rai, (*four nat.*)	143	147	123	547 (8)	60	4,733	26,000	9,464 (6)	135.	2186	Normal. 1.	70	...		...		1.	48
Toungoo, (Shán.	1861	Ditto.	Rev. M. H. Bixby.	...	...	...	...	...	3	...	...	1.	22								
Central Pegu.																					
Prome.	1854	Ditto.	Revs. E. T. Kincaid; T. Simons; Moung Gonque; Ko Konqe; Moung Chin; Ko Shway Nee, (*Arca*); (*four nat.*)	5	5	7	216	11	200	500	400 (10)	1.	20	...		1.	30				
Hanzada, (Kar.	1856	Ditto.	Revs. B. C. Thomas; Sah-mai; Maudee; Nga-pee; Totah; Shwaynoo, (*five nat.*)	55	55	53	1500	24	1,550	3,200	much.	41.	720	Normal. 1.	36	3.	50	...		Normal. 0.	18
Ditto, (Burm.	1854	Ditto.	Rev. A. R. Crawley.	5	3	2	40	4	30	48	200	1.	20	Normal. 1.	5						
Carried over, 10	...	,... ...	Miss. 14. | Nat. 30.	260	272	246	8249	315	9,672	42,328	21,349	210.	3801	4.	161	7.	496	1.	55	1.	66

Missions in BURMAH. — Pegu Province.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 10	...	... ...	Miss. 14. | Nat. 30.	260	272	246	8,249	315	9,672	42,328	21,349	210.	3801	4.	161	7.	496	1.	55	1.	66
Centre Pegu.																					
Rangoon, (Sq. Kar.	1833	**Home Miss. Soc.**	Revs. J. G. Binney, D. D.; J. B. Vinton; Man Sa; Nqa-lay; Shway-poo, (*kwe nat.*)	31	36	30	1,818	few.	2,000	4,500	unknown.	?		...		Nomal. 1.	90	...		...	
Ditto, (Burman.	1813	**Amer. Bapt. Un.**	Revs. E. A. Stevens; C. Bennet; Moung Thetnám, (*nat.*); Ko-En. (*nat.*)	10	5	3	259	25	147	200	1,500	3.	45	...		...		1.	20	...	
Ditto, (Pwo Karen. Kemmendine.	1854	**Amer. B. Free Miss.**	Revs. D. L. Brayton; Thah-oo, *(nat.)*	17	23	10	268	16	246	300	551	...		1.	42	...		...		1.	25
South-west Pegu.																					
Bassein, (Pwo-Karen and Sqau.	1852	**Amer. B. Un. and Free Miss.**	Revs. J. L. VanMeter; J. Beecher; Myat-keh; Poe-kway; Shway-boe; Mauyay; Toeloe; Twaygian; Oosah; Nan-pay; Toothah; Dahboo, *(ten nat.)*	90	42	62	3,164	480	6,350	12,000	64,071 (10)	36.	680	1.	Nomal. 96 139	...		0.	140	1.	12
Bassein, (Burman.	1852	**Am. Bapt. Un.**	Rev. J. L. Douglas, (*Amer.*)	3	4	1	24	2	24	38	33 (61)										
Total, 15	...	... ...	Miss. 22. | Nat. 46.	411	382	352	13,782	838	18,439	59,366	87,504	249.	4526	7.	438	8.	586	2.	215	3.	103

Summary of Missions in INDIA, CEYLON AND BURMAH *January*, 1862.

PRESIDENCIES:	Stations.	Outstations.	Missionaries.			Native Catechists.	Churches.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools.						Girls' Schools.			
											Vernacular Boys' Schools		Boarding		Anglo-Vernacular		Day		Boarding	
			Foreign.	Native.	Total.						Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Girls.	Schools.	Girls.
										rupees.										
BENGAL,	74	112	113	17	130	189	140	4,719	20,774	7,872	129.	4,820	23.	695	29.	7,119	40.	1,031	25.	946
NORTH-WEST PROVINCES,	65	47	119	11	130	118	73	1,488	5,301	8,398	104.	4,398	14.	564	49.	5,978	44.	879	15.	719
BOMBAY,	26	41	40	10	50	53	37	965	2,231	1,798	51.	2,107	3.	112	8.	1,787	26.	1,157	6.	269
MADRAS,	146	1575	210	60	270	903	716	20,218	110,237	75,370	1069.	25,061	53.	1,185	74.	6,836	151.	8,988	63.	2,019
CEYLON,	60	150	37	42	79	102	224	3,859	15,273	37,150	209.	8,226	8.	164	23.	1,657	110.	3,844	5.	145
TOTAL,	371	1925	519	140	659	1365	1190	31,249	153,816	130,588	1562.	44,612	101.	2,720	185.	23,377	371.	15,899	114.	4,098
BURMAH,	15	382	22	43	65	411	352	18,439	59,366	87,504	249.	3,778	7.	438	8.	586	2.	963	3.	103
TOTAL,	386	2307	541	183	724	1776	1542	49,688	213,182	218,092	1811.	48,390	108.	3,158	193.	23,963	373.	16,862	117.	4,201

COMPARATIVE SUMMARY.

	India and Ceylon in 1852.	India and Ceylon 1862.	India, Ceylon and Burmah 1862.
Societies, ...	22	31	31
Stations, ...	313	371	386
Outstations, ...	unknown.	1,925	2,307
Foreign Missionaries, ...	395	519	541
Native Ditto, ...	48	140	183
Native Catechists, ...	698	1,365	1,776
Native Churches, ...	331	1,190	1,543
Communicants, ...	18,410	31,240	49,688
Native Christians, ...	112,491	153,816	213,182
Vernacular day-Schools, ...	1,317	1,562	1,811
Scholars, ...	47,504	44,012	48,390
Boys' boarding-schools, ...	93	101	108
Christian boys, ...	2,414	2,720	3,158
Anglo-Vernacular schools, ...	126	185	193
Scholars, ...	14,562	23,377	23,963
Girls' day-schools, ...	347	371	373
Girls, ...	11,519	15,899	16,862
Girls' boarding schools, ...	102	114	117
Christian girls, ...	2,779	4,098	4,201
Translations of the Bible, ...	Ten languages.	Twelve.	Fourteen.
Ditto New Testament, ...	Five others.	Three others.	Five others.
Separate Books, ...	.....	.....	Twenty books in seven others.
Scriptures circulated in ten years, ...	unknown.	.....	1,634,940
Christian tracts, books, &c., ...	unknown.	.....	8,004,033
Mission Presses, ...	25	.....	25
Expenditure last year, ...	£190,000	.....	.....
Local contributions ditto, ...	£33,500	.....	.....
Native contributions last three years, ...	.....	£13,000	About £18,000

X.—*The British Reform Jews.*

The British Reform Jews at first sight appear to stand almost equidistant between the orthodox sect and the more advanced German Reformers, whose chief congregation is at Berlin. The orthodox party may be described as *Rabbanites*, the British Reformers as *Scripturalists*, and the German Reformers as *Deists*. The first derive their doctrines from the Hebrew Bible, the Mishna and the Talmud, and the vast Rabbinical edifice reared on the massive foundations of the Mishna and Talmud; the English Reformers admit the authority of the Hebrew Bible alone; and the German Reformers simply make the Hebrew Scriptures the groundwork for their own views and convictions.

But the British Reform Jews have in reality a much greater affinity to the Rabbanites than to the German Seceders. The two former have nearly every important and distinctive doctrine in common, while the latter diverge in an almost opposite direction. For both the British Reformers and the Rabbanites believe in revelation and inspiration, while the German Reformers acknowledge in the prophets of the Old Testament merely a high degree of piety and religious elevation. The two first share, therefore, a broad and comprehensive basis, and the difference between their views lies less in the principles than in the extent of their application; while the German Reformers have virtually framed an independent religious system derived more from modern philosophy than Jewish teaching. The two former cling to the Hebrew language as that alone appropriate for religious worship; while the latter have introduced the vernacular into their synagogues. The two former publicly recite the whole of the Pentateuch in weekly portions; the latter select such passages only which they believe to suggest fruitful meditations. The two former celebrate the seventh day as the Sabbath; the latter have transferred it to Sunday. The two former consider the Israelites as "the chosen people" in the sense in which the Old Testament understands that term; the latter hold that the Israelites might, indeed, have been justly regarded as the chosen people at the time when they alone possessed a higher truth in the midst of general superstition; but that the truth which they then possessed is not necessarily the highest degree of enlightenment attainable by the human mind, and may, therefore, not be the ultimate creed of all nations. The two former believe in a *personal* Messiah, the political restorer of the splendour of the house of David; while the latter understand the Messiah to denote the *age* in which knowledge, virtue, and peace will prevail throughout the earth. The former are, in fact, Jews in the exclusive sense of the word, and in contradistinction to the followers of other positive creeds; while the latter have so thoroughly identified themelves with the modern ideas of a universal religion, that they at one time seriously contemplated an amalgamation with that sect of Christian Reformers known as "German Catholics," at whose head is Johannes Ronge.

The only difference between the orthodox and the British Reform Jews lies in the value which they severally attach to the teachings of tradition. It is a dogma of the orthodox synagogue that Moses received by revelation on Mount Sinai not only the Law, but full and detailed illustrations of its contents, which were faithfully handed down from generation to generation till they were collected and arranged in the Mishna and the Talmud, together with the expositions and discussions of the Jewish sages. The British Reformers, though expressing respect for the wisdom of their ancestors, regard the Law alone as the Word of God, and all interpretations as the work of men. While they, therefore, scrupulously cling to every injunction of the Pentateuch, they retain from Talmudical tradition that only which they consider to be in the spirit of the Law, or that which reverence for the notions and the practices of their fathers seems to require.

But this one fundamental distinction involves a hundred differences of the greatest moment for the practical life and the social relations of both sects. Those who are fully aware of the numberless rites by which tradition has deemed it necessary to "hedge in" the Law, who are acquainted with the minute ordinances by which the Talmud endeavoured to make the whole life of the Jew one continued train of religious exercises, and who are familiar with the peculiar spirit of that vast compilation, the reflex of many centuries and of many countries, will be able to understand the wide chasm which a return to the simple and plain doctrines of the Old Testament implies, both with regard to religious observances and the whole tenour of thought. A close and active intercommunion between a sincere Talmudist and a Reformed Jew would be impossible, did not the spirit of our age imperceptibly smooth down the differences and lessen the distance. The Reformers follow their ordinary pursuits on some days which are kept as sacred festivals among the Talmudists; for as they do not wish to observe a greater number of holidays than the Pentateuch ordains, they have abolished the second days of the great festivals, introduced at an early period on account of the difficulties of astronomical calculation. They have materially changed the service in the Synagogue. They have thoroughly revised the old Prayer-book, omitting some portions and modifying others. They use the organ, which is strongly deprecated by the Talmudists because it is employed in Christian churches; and they have introduced the public confirmation both of boys and girls.—*Spectator.*

REVIEW.

The Calcutta Sabbath School Hymn Book, compiled by Samuel Jennings.

Sabbath schools are a great power in our day. The good they have accomplished is incalculable. One great advantage

they possess, consists in the fact, that they are less liable to misuse than almost any other religious or philanthropic institution; so that the good they do is clear gain to the cause of human progress.

They have, within the last few years, called into existence a literature peculiarly their own; whilst they have greatly stimulated and increased previously existent forms of juvenile religious instruction. Sabbath school hymns and hymn books are of the latter description. It is not our intention to say all that we think might be said, regarding the usual defects of these compositions, but to point out one or two of the most prevalent of them.

A hymn book for children should contain only compositions which they can understand; and which have some form of adaptation to their minds and hearts. Attention to this would not exclude all hymns which may be sung by adults, but it would expurgate from a child's hymn book all that was beyond his comprehension, or the range of his feelings and experience. We have lying before us the London Sunday School "Union Hymn Book for Scholars." It contains 360 hymns, and at least 100 of these are of the kind to which we object. They are good in themselves and for the most part admirably suited to congregational worship, but they are above the range of children. We turn over the first twenty in the book and we see the following of this class.

1. High in the heavens, eternal God, &c.
3. Great God, how infinite art thou.
7. Before Jehovah's awful throne.
8. The Lord Jehovah reigns.
11. Father and Friend, Thy light and love.
15. In all my vast concerns with thee.
17. Infinite Power! eternal Lord.
19. The Lord my pasture shall prepare.
20. We bless the Lord, the just, the good.

Mr. Jennings has not excluded all such hymns from his selection. Beginning at number 7, and looking on to number 30, we find the following.

7. Through all the changing scenes of life, &c.
12. The pity of the Lord.
15. Hark! the herald angels sing.
20. Bound upon the accursed tree.
21. Sweet spices they brought on their star lighted way.
30. Low the infant Saviour lies.

Again, it is very common to select hymns for young persons simply because of their tunes. At anniversaries, the tune seems usually to be alone thought of. This is seen especially in the

song tunes which have been so popular in Sunday schools. A large number of them have been fitted to hymns which only Christians of long experience, and a peculiar but high form of religiousness can use. Mr. Jennings has several of these in his book. The 60th,—"May I have faith that after death," &c., has a fine swelling—we had almost written, rollicking—tune for children, but the words they cannot use with any propriety. The sentiments breathed in what is called the Canadian boat song. "Sweetly let's join our evening prayer" are equally foreign to their experience. We have often been much perplexed and even troubled by hearing little children sing the following.

"My rest is in heaven, my rest is not here,
Then why should I murmur when trials are near?
Be hush'd my sad spirit, the worst that can come,
But shortens my journey, and hastens me home.
Chorus: Home, home, sweet, sweet home,
Receive me, dear Saviour, in glory at home.

Afflictions may damp me,—they cannot destroy,
One glimpse of His love turns them all into joy;
And the bitterest tears, if He smiles but on them,
Like dew in the sunshine, grow diamond and gem.

With a scrip on my back, and a staff in my hand,
I am marching on to Immanuel's land;
The way may be rough, but it cannot be long,
So I'll smooth it with hope, and I'll cheer it with song."

And this—

"I'm a pilgrim and I'm a stranger;
I can tarry, I can tarry but a night:
Do not detain me, for I am going
To where the streamlets are ever flowing.—
I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night.

There the sunbeams are ever shining;
I am longing, I am longing for the sight.
Within a country, unknown and dreary,
I have wandered, forlorn and weary."

"We hope, dear little happy children, you don't think of the words you are singing," we have often said. "It is a mercy you are so pleased with the tune as to think of nothing more. If you *did* happen to consider the words, whatever *could* you make of them! You are set to sing this because it is a festal occasion, and these words breathe the very spirit of suffering and crucifixion to the wicked world. What doleful ideas of religion and the Christian life would you have, if from these sad, plaintive, chastened words alone, you gathered your notions of it!"

It is not unusual to be beguiled into selecting a hymn as if suitable for children, because of some word or figure it contains, when the whole composition has little or no fitness for them. That sublime hymn beginning, with the lines,

> Mighty God, while angels bless Thee
> May a mortal sing Thy praise

is often put into hymn books for the young, where the word "mortal" is exchanged for "infant;" an infant could not sing at all, and few children could comprehend the depth of meaning found in these grand words. There are some hymns in Mr. Jennings' book of this description.

He has inserted several others which have come to be associated with Sabbath School Anniversaries, or with hymn books, but which seem to us to lack appropriateness. Beginning at page 49 and looking forward over a few hymns we find the following.

56. Behold, a stranger at the door.
58. A sinner, Lord, behold, I stand.
59. Just as I am, without one plea.
61. I lay my sins on Jesus.
62. Guide me, O thou great Jehovah.
82. Oh come, let us sing.
83. Now begin the heavenly theme.

Several of these are favourites of ours, and Christians have agreed to regard them as most precious, but they are not for children, either in sentiment, expression, or thought.

Our remarks apply generally to juvenile hymnology. We have, however, pointed out some of the defects of the little book before us, yet in no spirit of hypercriticism. Mr. Jennings' collection is on the whole a good one, and contains most of the hymns in popular use, suitable for children. We certainly prefer it to the "Union Hymn Book for Scholars."

A little book of "Sacred Songs," compiled for the use of the children of the Circular Road Chapel Sabbath School, by Miss Leslie, is very good. It deserves to be circulated beyond the school for which it was originally prepared.

The following hymn by Faber seems to us perfect as a composition for children. The thoughts, the language and the sentiment are all most appropriate. Oh for more children's hymns like it!

> Dear Jesus, ever at my side,
> How loving must Thou be,
> To leave Thy home in heaven to guard
> A little child like me!
>
> Thy beautiful and shining face
> I see not, though so near;

The sweetness of Thy soft, low voice
I am too deaf to hear:

I cannot feel Thee touch my hand
With pressure light and mild,
To check me, as my mother did,
When I was but a child:

But I have felt Thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
That love is all from Thee.

And when, dear Saviour, I kneel down,
Morning and night, to prayer,
Something there is within my heart
Which tells me Thou art there:

Yes! when I pray, Thou prayest too
Thy prayer is all for me;
But when I sleep, Thou sleepest not,
But watchest patiently.

To God the Father glory be,
And to His only Son;
The same, O Holy Ghost, to Thee,
While ceaseless ages run!

Luther's Christmas carol composed for his little son Hans, is too long for a hymn, but the imagery of the following verses is perfect.

Ah, Lord, who hast created all
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where ass and ox but lately fed!

Were Earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

For velvets soft and silken stuff
Thou hast but hay and straw so rough,
Whereon, Thou King, so rich and great,
As 'twere Thy heaven, art throned in state.

Thus hath it pleased Thee to make plain
The truth to us poor fools and vain,
That this world's honour, wealth and might
Are nought and worthless in Thy sight.

Ah! dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Religious Intelligence.

1.—INDIAN MISSIONARIES.

We regret to state that neither the Rev. James Long of the Church Missionary Society, nor the Rev. W. H. Hill of the London Missionary Society is likely to return from Europe to resume labour in Calcutta.

2.—ARRIVAL OF MISSIONARIES.

We are glad to announce the safe arrival in Calcutta, on the *Shannon*, December 8th, of the Rev. John Wenger, the Rev. E. Edwards, the Rev. W. Ethrington, the Rev. L. F. Kälberer and Mrs. Kälberer, and the Rev. F. Supper and Mrs. Supper of the Baptist Missionary Society. Also of the Rev. I. Stubbins and Mrs. Stubbins, and Mr. and Mrs. Brooks, of the General Baptist Missionary Society to labour in Orissa.

Of the Rev. J. H. Anderson of Jessore by the P. and O. Co.'s Steamer, *Nubia*, November 30th and Mrs. C. B. Lewis of Calcutta.

3.—*Anniversary Services of the Bengal Auxiliary to the London Missionary Society.*

On Sunday, December 14th, sermons were preached in Union Chapel. In the morning by the Rev. E. Storrow, from Isa. lxv. 17, 18. In the evening by the Rev. J. Pourie, from Zech. iv. 10.

A missionary service for the young was held in the afternoon, at a quarter past 4 o'clock, when addresses were delivered by the Rev. J. E. Payne, R. E. Green, Esq., and the Rev. E. Storrow.

On Tuesday, December 16th, the annual meeting was held in Union Chapel. The Rev. Dr. Duff in the chair. Addresses were delivered by the Revs. G. Kerry, J. Broadbent, and E. Storrow.

On Thursday, December 18th, a missionary tea meeting was held in the hall of the Society's Institution, Bhowanipore. The chair was taken by R. S. Moncrieff, Esq. Speeches were made by the Revs. J. E. Payne, W. Johnson, E. Storrow, G. H. Rouse, S. K. Ghose, and S. J. Wyatt, Esq.

4.—CHANGES IN THE AMERICAN PRESBYTERIAN MISSIONS.

The Rev. J. Owen returns to Allahabad from Agra, which station is given up by the Mission. The Rev. J. F. Ullmann goes to Etawah, to open a new station. The Rev. A. Brodhead removes from Mynpoorie to Furrukhabad city, where he takes the place of the Rev. J. Fullerton, who in turn, fills the post of Mr. Ullmann. The Rev. B. D. Wikoff of Allahabad proceeds to Mynpoorie.

5.—A Marathi Brahman.

We see from the *Bombay Times of India* that the Vernacular Marathi papers speak of the intention of a Marathi Brahman to visit England as the inauguration of a new era. Mahrattas have gone to England before, but none so high in caste and rank as Appa Saheb, the Chief of Jamkhundi. The Brahmanical portion of the community especially entertain a high regard for him. It is on this account that the intelligent among the community, who thirst to see a day when their most cherished desire—the removal of social disabilities attendant on a visit to England—is brought to consummation, look with particular gratification upon the intended visit of the Chief. There is a practical sincerity about reformers in Bombay for which we look in vain in Young Bengal.—*Friend of India.*

6.—Death of the Rev. D. C. Scudder, M. A.

The Carnatic *Telegraph* records the death by drowning of the Rev. D. C. Scudder, M. A., of the American Mission at Madura. Being a good swimmer he attempted to cross the Vigay river at the foot of the Pulney Hills on the 19th November, while the freshes were strong, but was carried away in the sight of his servants. His body was found three days after 40 miles from the spot. He was a young man and one of a well-known missionary family.

7.—A Remnant of the Samaritans.

Mr. George Grove contributes to the collection of travels annually published under the title of "Vacation Tourists," some curious information regarding Nábloos in Palestine which is so easily identified from the rocks of Ebal and Gerizzim. A remnant of the Samaritans left there, less than "one hundred souls besides women and children," perform the very same rites in the very same manner as their ancestors before the return from captivity of Judah; they use the *old* Hebrew alphabet, and consider the Jewish alphabet introduced by Ezra as a wicked innovation. These ancients of days keep an only fast on the Yom Kippoor, or day of Atonement, but this they keep with ultra-Jewish rigour. Nothing in the shape of food passes their lips for 24 hours, nor even necessary medicine, and during the fast the whole Pentateuch is recited from beginning to end by the priests and all the congregation, as far as their memories allow, with them, in a sort of plain song, but in hideous discordance. Meantime the unfortunate children wail and cry for hunger and thirst, which must not be satisfied. Towards the close it becomes a furious race of screeching recitation; then the worshippers approach and kiss or touch, the rolls of the Law, and are dismissed with a blessing to their pipes, for smoking is generally their first refreshment. This little community in this and other observances insists still "on the distinction between *Judah* and *Ephraim* with all the strength and animosity that can have been thrown into the terms in the days of Jeroboam or Amaziah."—*Friend of India.*

8.—David Sassoon.

The *Bombay Gazette* records the generous offer of the wealthy Jew merchant, David Sassoon, to contribute Rs. 50,000 for the erection and Rs. 100,000 for the endowment of a hospital at Poona, for 200 patients, with two wings devoted to lying-in and vaccination purposes. The Governor has expressed his sense of the truly philanthropic and charitable character of the proposal, has accepted on behalf of Her Majesty's Government the conditions

on which it has been made, and has appointed a Committee to carry out the design. Have these wealthy and enlightened natives of Bombay no imitators in Bengal?—*Ibid.*

9.—CALCUTTA YOUNG LADIES' INSTITUTION.

The Eighth Annual Examination of the pupils attending the above Institution took place at the School premises, No. 14, Theatre Road, on Saturday, the 13th instant, the Rev. Alexander Duff, D.D., LL.D., in the chair. The proceedings commenced at 10 A. M. with a hymn, after which the Rev. Mr. Don offered an appropriate prayer. The junior classes were then examined in English, Reading, Grammar, History, and Geography, by Mr. Bruce, Head Master of the Doveton College. The prompt and ready replies which the questions elicited clearly showed that the work of tuition had been thoroughly and efficiently performed during the session. The Chairman next subjected the highest class to a searching examination in Milton's Paradise Lost, History and the Scriptures, and the admirable way in which the young ladies acquitted themselves, repeatedly drew forth expressions of satisfaction from the examiner. After the examination of the various classes, which lasted for about two hours, the Chairman proceeded to distribute the prizes to those who had distinguished themselves during the session. The prizes consisted of medals, well selected books, work-boxes, &c. and were awarded for proficiency in various branches of English for music, drawing and French, as well as for lady-like deportment and attention to domestic economy. The highest was a gold medal, which was awarded to Miss McLeod for general proficiency. In the course of the distribution, the Chairman remarked that while mental accomplishments were duly rated, other important matters were not neglected in this Institution. He was especially glad to see that attention to domestic usefulness was encouraged. This he considered to be an indispensable part of the education of every lady, who did not wish to be at the mercy of her servants.

At the close of the distribution of prizes, the Chairman delivered a brilliant and eloquent address, of which the following is a very brief outline. Adverting to the origin of the Institution, he remarked that, like the corresponding one for boys, over which he had presided the day before, this also had the advantage of being established and conducted by an Association, which was a sufficient guarantee of its stability. Within the few years that had elapsed since it was first started, it had already witnessed some changes, and had had to contend with difficulties. Two years ago, while presiding on a similar occasion, he had alluded to the death of its first lady Superintendent, Miss Scott. Since then the duties of the office had been chiefly conducted by Mrs. McCrindle of the Doveton College, who had come forward in the most generous manner and volunteered her services, and had laboured with a self-denying zeal and devotion worthy of all praise. Mrs. McCrindle had proved to the Institution a friend indeed, for she had been a friend in need, and the Institution owed her a debt of gratitude, which it would not be easy to repay. But he would not dwell on the past, nor say much regarding the present, except that the educational arrangements of the Institution were now complete. He hoped, however, that a bright future was now before it. At the beginning of the session, the Committee had resolved upon procuring the services of a highly qualified lady from England for the post of Superintendent. Measures were accordingly taken, and the result was the appointment of Miss Fuller, who had arrived in November last. A better selection could hardly have been made. Miss Fuller possesses qualifications of a very high order, has been practically engaged in education, and moreover inherits a name. She is a granddaughter of the celebrated divine, Andrew Fuller,

one of the founders and most zealous supporters of the Baptist Missionary Society of which he was also Secretary till the time of his death. He was the life and soul of that Society,—in fact he was the Society itself. By his indefatigable zeal and self-denying labours, he promoted its interests in the face of much opposition and widely extended the sphere of its usefulness. He travelled over various parts of England, with the view of collecting information relative to foreign Missions, and even visited Scotland with the same object. He (the Chairman,) was then a very young man, but distinctly recollected the circumstance, and how every one talked of good old Andrew Fuller. One would fancy that a man of action like Andrew Fuller would have little time for literary labours; but he was in fact a theological writer of considerable eminence, and the author of numerous works, highly prized. One of these, The Gospel its own Witness, has attained a classical reputation and is held in deservedly high estimation by Protestant Churches of all denominations. It is, therefore, a happy circumstance for the Institution, that it now has one at its head who is descended from such a good and eminent man. May the mantle of the grandfather fall upon the granddaughter, and we, upon the banks of the Ganges, reap benefits which may serve to render that honored name still more illustrious!—*Bengal Hurkaru.*

10.—London Missionary Society's Institution.

The annual examination of the London Missionary Society's Institution at Bhowanipore, Calcutta, was held on the 19th of December under the presidency of the Hon'ble R. J. Ellis, C. B. The examination was conducted by the Rev. Messrs. Beaumont, Macdonald, Storrow, Johnson, and Payne. At the close of the examination, Mr. Ellis distributed the prizes, and addressing the students of the Institution, in a speech replete with excellent advice, he pointed out to them the true end of the education the Missionaries are labouring to give them, and expressed his hope that they would become good and useful men, and would exert their influence for the elevation of their less-favoured fellow-countrymen. He particularly pressed upon all the native young men present, the duty that lies upon them to educate the women of their families.

Babu Jogodanando Mukerjea, a pleader in the Supreme Court, having given 50 Rupees as prize money to be awarded to the best scholar of the Institution, this sum was divided among the youths who stood at the head of the three highest classes. The examination was attended by many of the friends of the Mission and by several native gentlemen of the neighbourhood.

11.—Mahomedanism in Turkey.

The Mosque property is to be secularised; this will result in a gain to the revenue of 3,000,000*l.* sterling. The arrears of interest on the old Consolidés are now being paid.

12.—Death of an Aged Missionary.

The oldest missionary in Ceylon—probably the oldest Protestant missionary at work in connection with any denomination—has ceased from his labours. On Saturday the Rev. D. J. Gogerly passed away, having just completed the seventieth year of his age, and the forty-fourth of his almost uninterrupted residence in Ceylon; for, beyond a short visit to Mauritius, Mr. Gogerly had never quitted Ceylon from the time he landed in the colony forty-four years ago. As a Christian missionary, as a linguist and translator, as an Oriental, and especially a Buddhist scholar, the deceased gentleman occupied a high position, and his loss will be felt not by the Wesleyan church alone, but by all the evangelical churches, and wherever piety, talent, and learning are appreciated.—*Colombo Observer, September* 17.

13.—BISHOPRIC OF MADAGASCAR.

A committee, consisting of the Archbishop-nominate of Canterbury, the Bishop of London, the Bishop of Oxford, and several eminent lay-members of the Church, has been formed for the purpose of carrying out a proposal made by the Bishop of Cape Town for the erection of Madagascar into an episcopal see, for which the consent of Her Majesty's Government has been obtained. The endowment for the new bishopric will be provided from the Colonial Bishopries' Fund, aided by the great Church societies.

14.—ECCLESIASTICAL ROME.

According to a statistical account just published by the Vicariat-General of Rome, the population of that city in 1858 was 180,359; in 1859, 182,595; in 1860, 184,049; in 1861, 194,587; and in 1862 it is 197,078. The increase has therefore been continual. In the present year there are at Rome 29 cardinals, 35 bishops, 1,529 priests, 339 seminarists, 2,509 members of religious communities (men), 2,031 nuns, 609 members of colleges, 1,427 girls brought up in convents, 928 boys and 1,200 girls in charitable establishments, 4,893 Pontifical soldiers, 361 non-Catholics, 4,486 Jews. The French troops, 25,000 in number, are not reckoned among the population.

15.—*Calcutta Free Church Institution.*

THE THIRTY-SECOND ANNUAL EXAMINATION AND DISTRIBUTION OF PRIZES.

This Institution, the oldest of the kind, as far as we know, in India, still maintains its high position. Before it there were many elementary vernacular schools, and some small elementary schools in which a smattering of English was given along with very elementary Christian instruction. But this was the first Institution boldly projected on a large and comprehensive scale, for giving, not only the elements of the English and vernacular tongues along with the merest elements of the Christian faith, but a perfect mastery of these languages along with a competent knowledge of the higher branches of improved literature, science, philosophy, and Christian theology. Founded by Dr. Duff in August 1830; on a systematic plan, fitted and designed to expand in all directions and in due proportions into the full dimensions of a first rate collegiate institution; and conducted ever since by himself and a succession of able and indefatigable colleagues, it soon rose to an ascendancy not only over all other mission and native schools, but even over those founded or supported by Government. For a dozen or even twenty years, in point of completeness and efficiency it had no rival either in Calcutta or out of it. For many years it was justly regarded as a model seminary. In one of his parting addresses, Lord William Bentinck emphatically pointed to its "unprecedented success," and that success furnished the stimulus which led to the founding of new

schools, on a similar plan, all over India, and to the decided improvement of old ones, in many quarters.

About twenty years ago it very nearly reached the highest point, which, as a scholastic institution, its founders and supporters ever desired it to attain. Since then other schools have attained to the rank of colleges; while some institutions that were colleges only in name, have now become colleges in reality. This remark pre-eminently applies to the Government Hindu College, now known as the Presidency College. Having ripe university scholars for its professors, at very high but not disproportioned salaries; having the revenues of the imperial treasury to support it and the prestige of Government authority to dignify it; having the best of the Government schools to feed its junior classes and the elite of the provincial colleges to supply its senior classes; having, through a skilfully devised system of distribution, the command of a large number of superior scholarships, to sustain a considerable proportion of the students;—having all these, and other collateral advantages in its favour, it were strange indeed if the Presidency College, viewed merely as a secular scholastic institution, should not now be at the head of all our purely educational seminaries. It is not, therefore, that any other institutions have fallen off; many have progressed. But, for the reason assigned, the Presidency College, relatively to its condition during the first twenty or thirty years of its existence, has of late progressed most of all; while a seminary like that of the Free Church Institution, is content with simply continuing to maintain the high and peculiar position which it reached many years ago.

For the first twenty years of its existence, its annual public examinations were held in the Town Hall; when the elite of Calcutta society were wont to turn out in great numbers. The scene, on such occasions, was often a very exciting one. But the novelty of such exhibitions has long since ended; new feelings and modes of thinking have gained sway; the University Examinations have very much superseded the necessity of all other higher ones. Of late years, accordingly, examinations of all classes have, in different forms, been conducted, during the last week of the session, in the lecture rooms and great hall of the Institution itself. The last day is now devoted merely to a setting forth of the results of the year's labours, the reading of portions of essays and other exercises as specimens of the proficiency attained; together with the distribution of prizes.

On Monday the 24th ultimo this public exhibition was held. The Hon'ble Sir R. Napier presided on the occasion. There

was a large attendance of ladies, as well as European and native gentlemen. Among these were the Hon'ble Mr. Erskine, the Hon'ble Mr. Ellis, the Hon'ble Rajah Deo Narain Singh, the Rajah Kalikrishna Bahadur, the Rajah Narindra Krishna Bahadur, and many others of note. The business commenced with a brief statement by Dr. Duff. From the printed programme it appeared that the average number of pupils, as exhibited by the corrected monthly registers, during the session, in the college and school departments, amounted to about *fifteen hundred*—the former or college department having in it about one hundred and eighty. From this aggregate a fourth or fifth, or, during the most unhealthy season of year, a third part, must be deducted, on account of sickness and other necessary causes of absence, in order to give the actual daily attendance. A set of youths in the gallery, trained by Mr. Ross lately sent out from Scotland, sung very sweetly some stanzas of an English hymn. A youth, who has a remarkable gift in extemporizing Bengali poetry, entertained the native audience with a display of his powers. Some beautiful maps and mechanical figures drawn by the pupils were exhibited. Portions of essays were read on "Brahmaism, its origin and object, its present form, its social and moral tendencies and effects;" "On Bengali Village Life;" "On the Characteristics of Young Bengal;" "on the Portraiture of an Imaginary Bengal Landscape;" portions of various extemporaneous exercises, on "the leading Theories of Morals;" an "Exposition of Cor. I. 25," which had been suggested by a native gentleman, &c.; and, in Bengali, on the "Peculiarities of the Mahabharat," &c. The highest prize in the Institution, a gold medal of the value of Rs. 110 being an endowment bly Mr. Hawkins, late of the Civil Service, was awarded to Kali Churn Banerjea, as the most successful competitor in the different branches of theology, philosophy, science and literature, in a trial of three days.

After the distribution of the prizes, alike general and special, Dr. Duff announced that the Honorable Rajah Deo Narain Singh of Benares had put the sum of Rs. 50 in his hands, to be awarded as a prize for the best essay on a given subject, to be written during the vacation. The subject chosen was, "The best account of the Native Debating Societies and Literary Clubs in Calcutta for the last twenty or thirty years."

Sir Robert Napier then addressed, amid marked silence, the great body of assembled youth.—*Friend of India.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

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FEBRUARY, 1863.

I.—*Report on the Present Condition of the Bethune School.*

Government of Bengal.

FROM PUNDIT ESHWAR CHUNDRA SHURMA, Secretary, Bethune School Committee, to the HON'BLE A. EDEN, Officiating Secretary to the Government of Bengal,—(dated the 15th December, 1862.)

SIR,—I am directed by the Bethune School Committee to acknowledge the receipt of your letter, No. 1586, dated the 25th August last, and, with reference to the several points on which information is required by His Honor the Lieutenant-Governor of Bengal, to state as follows:—

Reading, writing, arithmetic, biography, geography, and History of Bengal, with gallery lessons on objects form the course of study. Needle-work and sewing are likewise taught. Instruction is imparted to the pupils through the medium of the vernacular. The tutorial staff consists of a head mistress, with two female assistants and two pundits. Besides general superintendence, the head mistress teaches needle-work to the first and second classes, and revises the lessons given to them by the pundits. The second mistress teaches needle-work and sewing to the remaining classes, assisted by the third mistress. The third mistress teaches in addition the class consisting of beginners in which the phonetic system is being experimentally introduced. The pundits teach all the books read in the several classes.

It will be seen that the return begins only from October 1851, when Lord Dalhousie took charge of the school, though the school itself commenced operations in 1849. The accounts for the intervening period were kept by the late lamented Mr. Bethune.

As regards the number of admissions, the Committee beg to observe that there has been a steady increase from 1859. The number at present on the rolls is ninety-three. It would have exceeded one-hundred ere this, if the Committee had not been obliged to reject applications for admission for some time from want of the means of conveyance. This inconvenience has since been removed by the provisions of a third carriage, and it is hoped that the anticipated increase will soon take place. It may be as well to mention, with reference to this third conveyance, that Rajah Pertab Chunder Singh Bahadur presented an omnibus, and that some of the members of the Committee, and a few other native friends of female education, subscribed for a pair of horses. As regards the proficiency attained by that class, the Committee regret to observe that, owing to early withdrawals, the majority of the pupils are unable to prosecute their studies up to the desired standard. In cases, however, where girls are admitted at an early age and permitted to remain at school till the age of eleven or twelve, they attain a fair amount of knowledge in the different subjects taught.

From the manner in which the number of admissions has recently gone on increasing, the Committee trust that the institution is rising in the estimation of those classes of the community for whose benefit it was originally established. The wealthier classes of native gentlemen do not indeed seem as yet to be availing themselves directly of the advantages offered by the school; a very few admissions have as yet been made from those classes. The Committee, however, are happy to believe that home education for females is being resorted to in many families amongst the wealthier classes; and this result, they believe, is in a considerable degree owing to the beneficial influence of the Bethune school.

If a larger number of conveyances were at the disposal of the Committee, the school might be made more extensively useful. It will be understood, however, that if the number of children should exceed a certain limit, increased resources will then be required in order to supply an extra staff of instructors, &c.

The Committee take this opportunity of adding that the appropriation in detail of the allowance made to the school is in many ways inconvenient. If the detailed appropriation were left in the hands of the Committee, the distribution of funds might occasionally be altered with advantage in minor points. They beg therefore that in future the school grant may be sanctioned in lump instead of in detail.

With reference to Rule 22, which directs that the rules of

the school can only be altered or rescinded with the sanction of Government, the Committee beg further to recommend that that part of Rule 15 which prescribes that no male person whatever, except the pundit, is permitted to enter the room where the children are taught, without the sanction of the President, may be altered by the insertion of the words—"the Members of the Committee, and" between the word "except," and the words "the pundit."

From S. C. BAYLEY, ESQ., Officiating Junior Secretary to the Government of Bengal, to the Honorary Secretary to the Bethune School Committee,—(dated Fort William, the 29th December, 1862).

Your report, dated the 15th instant, on the present condition of the Bethune school, having been laid before the Lieutenant-Governor, I am desired by His Honor to express his thanks to the Committee for their careful efficient superintendence under which the school has gradually improved and risen in the estimation of the Hindu community of Calcutta, as well as for the liberality with which they have contributed towards its support.

2. Estimated by the numbers who attend the school, the cost of it, I am to observe, is very great. The average cost of each girl during 1861 was more than Rupees 93, and this is the more striking when it is considered that the children leave school at a very early age, and that the instruction they receive is of a very elementary kind.

3. Nevertheless the money, the Lieutenant-Governor believes, is well spent in inducing the Hindus of Calcutta, especially those who belong to the higher classes of society, to regard the education of their daughters as an essential element of their own social elevation, in rendering the idea of educating women familiar, and the practice of it fashionable among those who lead public opinion on such subjects, and in setting a practical example which has already been followed to some extent, and which may fairly be expected to exercise a wider and daily increasing influence.

4. The Lieutenant-Governor looks forward to the time when no Hindu of respectable family will consider that he has done justice to his daughters, or fulfilled his duty to his country in respect to them, until he has given them as good an education as the means within his reach afford.

5. The Lieutenant-Governor fully concurs with the Committee in thinking that the influence of the Bethune school is by no means confined to those who are educated within its

walls, and that it has led many Hindus, who otherwise would not have thought of educating their daughters at all, to provide instruction for them at home. It is natural that those whose means enable them to employ a governess or a teacher in their families should prefer this course to that of sending their female children to school; but it may be well for every Hindu gentleman to consider whether, if it be found by experience that the girls who attend the Bethune school gain nothing but good from the instruction they receive there, and from the beneficial influence of mutual companionship and common studies under the guidance of a capable and conscientious head mistress, it would not be well, in the present condition of Hindu society, to give his daughters the benefit of a more systematic education than they can obtain at home, and at the same time publicly to evince his approval of the principle, and encourage others to follow the same course.

6. It is stated in the report that the number of girls attending the school would have been greater, if the Committee had not been obliged to reject applications for admission by want of means of conveying so many girls to school. The Lieutenant-Governor does not think that any applications for admissions ought to be rejected on this ground. The rules declare that parents are expected to send their children to school, and that a carriage and palanquin are kept up only for those who cannot afford to provide conveyance of their own. It must always be borne in mind that the school as it extends will have to support itself to a certain extent, and that, as the number of girls increases, and female education becomes a recognized necessity among Hindus, they will have not only to send their girls to school at their own expense, but contribute something in the shape of a fee towards the expense of their education. Every child, therefore, whose admission is applied for, and who is eligible under the rules, should be admitted on the understanding that, if the Committee cannot convey her to school, she must find her own way there.

7. The time has now come when the operations of this school may well be made more generally known than hitherto, and when its results may usefully be embodied in the Annual General Education Report. With this view Mr. Atkinson, the Director of Public Instruction, should be made a member of the Committee, and the Committee should be requested to furnish to the Director the same forms and returns that are required from other Government schools.

8. I am to convey the Lieutenant-Governor's sanction to the proposed alteration in Rule 15 of the rules of the school, and to state that there seems no necessity for giving the Com-

mittee a general authority to distribute the salaries of the teachers otherwise than in accordance with a sanctioned scale.

II.—*Madagascar.*

APPEAL TO ENGLISH CHRISTIANS.

The following deeply interesting letter was addressed by the Rev. Wm. Ellis to Dr. Tidman, Secretary of the London Missionary Society:—

ANTANANARIVO, August 23, 1862.

My dear Friend,—In the course of the three months which I have now spent in Madagascar, I have often been powerfully impressed with the important changes which have occurred and are still occurring in the country itself, and in the attention it attracts from other nations. It is certainly at the present time one of the most attractive and deeply interesting countries on the face of the earth.

Twelve months ago little more was known of Madagascar than that it existed—was inhabited by a people comparatively uncivilized, superstitious, idolatrous, and vicious; that its population was wasted by interminable wars and the scourge of a government, by which human life was sacrificed with a relentless prodigality, at which the civilised world stood aghast with horror.

Attempts had been made, forty years since, to introduce among the people letters, arts, and the pure and humanizing religion of the Bible. Multitudes had then been educated and enlightened; but the severe and cruel persecutions to which the Christians were subjected destroyed many, imprisoned and tortured others, and drove the rest into exile or concealment in the remote and unfrequented parts of their own country, where they languished and pined in privation and suffering. But twelve months ago, one of those great changes occurred which often in the history of nations form an era in their character and course. The ostensible, if not the actual head of the government, which had for more than thirty years made the nation mourn and bleed from every pore, was struck by the hand of death, and the members of that government were scattered. On the same day the present Sovereign was raised to the throne by the determination of nearly the whole people. The Prince, then in his thirty-second year, proved equal to the occasion; and not only justified by his earliest acts the nation's choice, but increased in an almost incredible degree the love and admiration of the people.

Divine Providence had in a most remarkable manner trained the young ruler for the share he was to take in introducing the era which his reign seems destined to inaugurate in this beautiful and splendid island.

The sun did not set on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come. He despatched others to recall the remnant of the condemned ones from remote and pestilential districts to which they had been banished, and where numbers had died from disease or exhaustion occasioned by the rude and heavy bars of iron with which they had been chained from neck to neck together. The exile hastened home; men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had deemed them long since dead, but to the grateful joy of their friends. The long-desired jubilee had come, and gladness and rejoicing everywhere prevailed; for many who were not themselves believers in the Gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance.

The King proceeded at once to diminish the burdens of the people and encourage their industry. For their benefit, and at his own loss, he relinquished duties or taxes heretofore levied; invited the commerce and friendship of other nations; and promised protection to all who might assist in developing the resources of the country. The first effort he made was in furtherance of the enlightenment of his people by the erection not of a fortress nor a palace, but of a substantial stone building for a school, or the germ of a college, in which education of a superior order is to be given by one of the missionaries. The presents and messages of friendship which the King has sent to remote and alienated or hostile tribes, has made them his voluntary and grateful subjects, and the presence of their chiefs, or representatives, at his approaching coronation, will constitute one of its most interesting and hopeful features. He has abolished the ordeal of the tangena, the practice of divination and sorcery; at the same time he has withdrawn all support and encouragement from the idols, and they have all been removed from the palace and the capital.

What makes the country so deeply interesting at the present time, is the intermixture of the ancient and worn-out superstí-

tious customs and opinions of the past, with the life and energy of the new order of things, which Christianity is consolidating and extending. The hatred and horror of persecution which their sufferings have produced in the minds of the Christians, their unquenchable thirst after instruction, their industry in acquiring knowledge, the influx of foreigners, which the interests of commerce are drawing to their shores, are making great changes among all classes. But, above all these, the daily increasing numbers of the Christians; the great influence for good which the sufferers for Christ exercise over their brethren; the simple, humble recital of their sufferings, always given with devout acknowledgment and thanks for the Divine consolation they received, carries with it unquestionable evidence of the vitality and strength of that faith by which they were sustained. There is also beyond this a spirit of activity and force of character among the Christians, while their growing numbers and blameless lives, their clear perceptions of the saving truths of Holy Writ, their family religion, the large number of young persons who have joined them during the past year, their spacious temporary chapels, and large congregations in the city, together with the smaller assemblies in almost every village in the surrounding country; these, with other facts equally striking, encourage the most sanguine hopes for the future.

It is true that the Christians form but a small portion of the population; the last statement gave their number at seven thousand, while the inhabitants of the capital amount to forty thousand and the population of the entire island to four millions, all accessible to the Christian teacher. The evil among the great mass of the people on whom the abolition of the tangena, of divination and idolatry, has wrought no moral or spiritual change, is far more apparent, especially to a stranger, than the unobtruded piety and virtue of the Christians. Nevertheless, small as the number of Christians is, as compared with the general population, they are making a deep and salutary impression on the whole community. I have more than once heard strangers say, "The only real life seems to be among the Christians; they certainly are in earnest."

Next to their own beloved sovereign, the English seem to be the objects of their joyful and admiring attachment. The long and severe persecution which they have endured has impoverished them greatly, and I have occasionally had to relieve actual want; but they decline the educational and religious aid of the Catholic priests, of which there are a number here, and look to us for assistance to supplement their own

efforts, with the confidence and hope which the past inspires. The well-appointed mission, and the ample supply of books now on the way, is received by them as an evidence that they will not look to England in vain.

Their most pressing want at the present moment is places of worship. I did not expect such large congregations; 800, 1000, 1,500 meet every Lord's-day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined "the noble army of martyrs," I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose, and His Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who suffered. The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

Ambohipotsy (White village—so called from the colour of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross on which the Christians as well as ordinary malefactors were crucified, remains; and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, blanched by the sun and rain still lie scattered. The King is building a house not far from the place; other dwellings are rising in that quarter; and but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject, that he would assist in build-

ing the church there, and he spoke in a manner from which I inferred that he would attend it himself.

Arapimarinana (the place of hurling down or casting away), the granite precipice 150 feet high, down which eighteen were thrown in the second great persecution, is the second spot. It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotsy, not far from the palace and the residences of many of the natives. The ground here is occupied, but the King has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, &c.

The next place, Faravohitra (the last village), is a spot on the crest of the hill, near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial-place, covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, the four nobles were burnt alive, and the bodies of eighteen thrown from the rock were also consumed. When I visited the place in company with the Bishop of Mauritius, we stood and gazed on the prisons in the distance, in which the sufferers had been confined, on the place where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that God would remember them. We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sang—

> "There is a blessed land,
> Making most happy;
> Never (thence) shall rest depart,
> Nor cause of sorrow come."

Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried, "Where is Jehovah now? Why does He not come and take you away?" To which, from the midst of the flames, the martyrs answered, "Jehovah is here; He is taking us to a better place." Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood, waving their last adieus to their rejoicing friends, who smiled, and lifted up, as far as they could, their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the

spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured; and have been overcome with wonder and admiration at the marvellous power of "the love of Christ shed abroad in their hearts by the Holy Ghost given unto them." The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyr's God and Saviour.

Ambalinakanga. The next place on which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian Church was formed, and the communion celebrated, in May, 1831, when the natives of Madagascar first united with the missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined. This chapel was a prison when I was here, in 1856. King Radama restored it to its original use, and a most attentive congregation of about eight hundred people occupy it every Lord's-day. The people have almost as strong an attachment to this scene of their distress and sorrow, as the spots on which their companions actually died. The site is admirable; being in the midst of a large population, on a sort of rocky terrace, with building materials at hand. Here, also, it is proposed to raise a church.

At Fiaduna, the spot where, during the last persecution, in 1857, twenty-one were stoned to death, it is also proposed to erect a small village church, as a sort of appendage to Ambohipotsy, from which it is not far distant. Three at least of these buildings should be of stone, if all cannot be of that material; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each. So far as I can judge, the cost of these buildings could not be less than 10,000*l.*

Will England give to Madagascar these memorial churches, and thus associate the conflicts and triumphs of the infant Church with the remembrance of the source from which, through Divine mercy, Madagascar received the blessings of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England?

The Christians here will do all they can, although twenty-six years of spoliation and suffering have greatly reduced their means. But they are willing, and will, I have no doubt, as far as they are able, render effectual aid in promoting the evangelization of Madagascar. Labour for building the churches can be obtained here or in Mauritius, but a superintendent will be required from England. The present state of feeling in relation to Madagascar, both here and elsewhere, favours the attempt to achieve this important work now, rather than at any future time. May the Lord put it into the hearts of His people to enable us to effect it.—Very faithfully yours,—

(Signed) WILLIAM ELLIS.

The Directors of the London Missionary Society have appealed to the public for the sums required. The sum almost immediately subscribed, makes it clear that the whole amount will be freely given.

III.—*The Twentieth Report of the Mirzapore Mission.*

The Twentieth Report of the Mirzapore Mission has reached us. We remember the commencement of this mission and are glad to see its steady, onward course; and glad are we also to see still at its head the party by whose efforts and judicious management it was, under God, brought into existence, and who has done so much to expand it into its present goodly proportions.

A few extracts from the Report we trust will not be uninteresting to our readers. "At the commencement of 1861 and also of 1862 the report says, a series of special services were held for eight days during which, many portions of the Divine word were read; many addresses were given, intended to encourage and quicken all engaged in missionary work; and many prayers were offered up for ourselves, our Mission, our brethren everywhere, and for the world yet lying in the hand of the Wicked One. Our conviction is that the enlargement and prosperity which we have since experienced, are mainly traceable to these devotional exercises. Some native brethren who have since joined the little band of communicants have traced their impressions and their subsequent resolves to their participation in the exercises of those hallowed assemblies. Others who were already communicants were quickened and encouraged to exert their influence on those more immediately connected with them, either as servants or fellow-workmen, and through their teachings some have been prepared for baptism. In the houses of some, family prayer was not regularly attended to; this was then commenced, and we believe has been continued.

It will be perceived from our statistical summary, that our native Christian congregation has increased from 110 as per last Report to 135. During the intervening period, there have been 22 baptisms, of which eight were those of adult converts from Hinduism or Muhammadanism. Of these, three young men, Káshí, Alfred Samárú, and Bahura, are employed in the printing office, and were to a great extent influenced to make a profession by their Christian associates; Alfred is anxious to be trained for the office of teacher and preacher in the bazar. 'Abid Masíh and Nathú, the one a Muhammadan, the other a Hindu, are in the police force, though they reside on the Mission premises. The wife of Pundit Rám Parkásh together with the wife of 'Abid Masíh, having been instructed by Mrs. Mather for some months, were also baptized. Anand Masíh, another of the new converts, was a Paramhans who had received his education in the Jaunpore school, but leaving that, had wandered about as an ascetic for ten or twelve years. He came to Mirzapore and heard the preaching in the bazar. Being favourably impressed he came to the Mission compound, and placed himself under instruction, and after some months he was baptized. He is in some respects, a remarkable person. He is a man of more than average abilities, and he speaks fluently in the bazar, but he seems as if he were quite unable, after the dissipation arising from wandering about for so many years, to settle down to regular study and a systematic course of effort in the way of preaching and teaching.

Besides these adults who have been received into Christ's Church by baptism, ten disciples of Rameyá Bábá, who had openly abandoned Hinduism and adopted the Christianity of their gurú, placed themselves under us as Christian teachers. The City Church, which had been again closed for some time, was re-opened with a view of collecting a second congregation, and also for the special work of teaching these neophytes. They attended the Sunday morning service pretty regularly for some months, and seemed to be making good progress in the knowledge of the truth. It became apparent, however, that they were utterly in error in supposing that the claims and prerogatives of a Hindu gurú were not inconsistent with the teachings of Christianity. As soon as this error was discovered, reference was made to it in conversations and discourses based on passages tending to its refutation. The effects produced by this course of procedure on the minds of most of them were far from pleasing. It soon became manifest that Rameyá was more in their eyes than Christ himself. Rameyá himself disclaimed the profession of any ability to teach Christianity, but his disciples regarded this declaration as springing

solely from his modesty. They thought him inspired, and boasted that he did not read much of our Scriptures, as he was taught from above. Hence they held themselves ready to do whatever he commanded. If he should say 'Continue to attend Church' they would attend. If he should bid them not to attend, they would discontinue their attendance. With so much error in connection with a subject so vital as the sole prerogative of Christ to be our Teacher and Master, it was impossible to make sure and satisfactory progress in the work of indoctrination, and hence new efforts were made to induce them to see and acknowledge their mistake. But all was vain. It is supposed that their gurú had advised them no longer to attend service, and at once all absented themselves. An effort was subsequently made on occasion of a visit paid to Mirzapore by Rev. C. B. Leupolt, who had much of their confidence, to renew the former connection, but it ended in failure. We received from them occasional visits, and when we meet them in public they like to claim acquaintance with us, but they have never attended any of our services since the time they left in a body.

It will be perceived by those who have read our former Reports, that at no preceding period have we received in the same time so large an accession as *eight* adult converts from Hinduism or Muhammadanism, and hence some might conclude that we have entered on a new era. The hope of the writer of this Report, not yet wholly abandoned, was that the marvellous transference of power from the hands of the Honorable East India Company to those of her Britannic Majesty was designed by Providence to inaugurate a new period more favourable to the diffusion of Christian truth: and our native brethren, in their Reports of their operations, speak of a change in the spirit of their hearers, and also in their treatment of the gospel. But if any change has taken place in the Hindu mind in reference to the truth and its teachers, it is at present very partial and limited—at best but as the drops of the coming shower—while the preachers of the word are still as men "in a dry and thirsty land where no water is," and who long to have their burning thirst slaked with heaven's own treasures of rain. In respect to the Muhammadan mind, so far as we have had opportunities of observing, late events have had the effect of cowing them to a degree, though perhaps they have not, thereby, become in any important respect more disposed to receive our message. The difficulties in the way of our enterprise remain therefore much the same, and any immediate result on a large scale, humanly speaking, can scarcely be expected.

CHRISTIAN CHURCH AND CONGREGATION.

Much had been done by Mr. Sherring to increase the knowledge, and faith, and love of all our native brethren, and the results were already apparent when we resumed charge of the Mission. All the services that had been originated have been continued. An Exposition of the book of Revelation, and also one of the prophet Hosea, have been given on the Wednesday evenings. These two series of expository exercises have just now been completed. Between the morning and afternoon services on Sunday, a Bible-class for adults, which had been taught by me for many years, but which was discontinued on our leaving for England, was on our return again revived and has been held up to this time. In this class from 26 to 28 adults meet the Missionary in the hall of the High School. In teaching them the great utility of the Urdú Roman Reference Bible has been demonstrated to all. The usual course of procedure is first to catechize on the morning sermon, and to enlarge somewhat by consulting the references; then all are invited to ask any questions on religious and general subjects which they may wish answered. Whatever of an encouraging nature has occurred in the bazar is related by the Missionary, and prayer is presented in connection with the whole exercise. As a means of grace this class seems to me so important, that could it not be held, or some thing very similar to it, I should despair of effecting any solid and lasting work. Apart from this, as I cannot call on each member of the congregation as often as would be necessary to learn their state and spiritual condition, it is most beneficial to have such opportunities of free and unrestrained conference with most of the heads of families. At the same time Mrs. Mather has a Bible-class for the native Christian women, and adult enquirers who are being taught Christianity, of which an account is given elsewhere.

The City Church, which was closed at the time of the mutinies, had been opened by Mr. Sherring for the followers of Rameyá, and a service was performed on Sunday mornings for some weeks. Since then a service has been regularly maintained, the congregation consisting of native Christians who have volunteered to attend regularly, and the elder boys of the branch schools with their teachers, besides enquirers and occasional visitants from the ranks of the Hindus and Muhammadans.

The subscription fund originated by the native Christian employés has been maintained, and the former usage of pew rents is being revived. In addition, our native brethren have subscribed to both the Bible and the Tract Society, besides presenting gifts at each celebration of the Lord's-supper.

The whole sum realized amounts to Rs. 172-1. Our object is, however, to originate a fund sufficient for the support of a native pastor, and this we hope will be effected at no very distant period.

Our Christian congregation it will be perceived has considerably increased. The native community numbers 135 persons; besides these, the Missionaries and others, European or East Indian, to the number of 18 attend the native morning service, as also the boys and teachers of the branch schools. The number of communicants is 41. Our excellent catechist Peter Elias has been appointed a deacon of the church.

There have been no cases of discipline during the year and a half included in our Report. The native Christian library has been kept up, but not with much zeal on the part of the subscribers. The habit of general reading has yet to be formed by most of our Christians. One, however, has distinguished himself by a translation of a work entitled 'Scripture Quadrupeds' into Urdú, which, having been printed at his expense, has had a good sale and proved remunerative.

It is worthy of remark that in allotting the pews of the Mission Church, with a view to the resuscitation of the system of pew rents, the native brethren found that one family remained for whom accommodation could not be provided in the present building.

BAZAR PREACHING.

Three catechists, two readers, one Missionary, and occasionally the head master of the English department of the High School, have been engaged in the work of bazar preaching. Two preaching-places are occupied each day of the week, with the exception of Saturday when only one is occupied. On each occasion, each agent addresses the people once, and the catechists and Missionary sometimes twice, on the same morning, so that not fewer than from 30 to 40 addresses have been delivered to the people each week. As our preaching stations are distributed throughout the entire city, the whole of the population has had an opportunity of hearing the Gospel each week on one or more occasions.

The catechist Dáúd reports:—

"That he has been absent from his post only one week, and then sickness was the cause of his absence. He thinks that there is a great difference observable in the spirit of the people; that there is much less of useless controversy, and more candour in judging of truth. He states it as a fact that many persons in Mirzapore have abandoned idolatry in consequence of our preaching, although they have not sufficient moral courage to avow their belief in the Gospel. He mentions the case

of an enquirer, Mewa Rám Tiwárí, who is being instructed, and had read to the 16th chapter of St. Matthew's Gospel. This man lives at a village eight or ten miles off, and comes in to Mirzapore to be taught. He also mentions the case of one of the Lálás who is a professed enquirer and has been taught by the catechist for nearly a year. He mentions a third enquirer who at first was violently opposed to the Gospel, but for a month past this opposition has ceased; he now comes to be taught and to read the New Testament every week. He expresses his conviction, encouraged by these and other successes, that the day of the Lord, in which all people shall be drawn to Christ, is not far distant; and concludes with a prayer that the Holy Spirit may be poured out upon them all, that through their instrumentality 'the word of the Lord may run and be glorified,' as in ancient days."

The other catechists and readers express similar opinions. One of them, Ánand Masíh, who though lately baptized, has been permitted to accompany the others to the bazar, has shewn himself very zealous in exposing idolatry, and the hollowness of the Muhammadan system. But having wandered about as a Paramhans for ten years or more, every now and then a fit of vagrancy seems to seize him, and he starts off on an expedition of two or three hundred miles, preaching and teaching as he says in all the villages, and then returns and remains quiet for a short time. This course we do not approve, as we are anxious that he should steadily apply to the study of God's word, and qualify himself for being really useful in extending the knowledge of the truth. Still in morals as in physic, a chronic disease is not at once removed, and our hope is that gradually more fixity of purpose and stability of character will be acquired.

In addition to our labours in the bazar, Mr. Sherring and myself, acting on the instruction of the Home Society, made two extensive tours, one to Fyzabad and Ayodhya in Oude, and the other to Kone Kháss in Agoree, and Dúdhí in Eastern Singrowlee. Our object was to survey these two different spheres of labour, that we might decide on their relative claims. Both spheres seemed to us very important, but Eastern Singrowlee, as part of our own district, and peopled by an aboriginal tribe unacquainted with Hinduism, having neither temples nor idols, unfettered by ancient customs, free from the trammels of a dominant priesthood and caste institutions, and being thus, from the very force of circumstances, more accessible and less indisposed to receive Christ, seemed to us to present the more pressing claims. Our proposal therefore was that a Mission should be first formed in Eastern Singrowlee, and that

next in order of time and importance, a Mission should be commenced in Bádsháhpore, or one of the adjoining populous towns on the South-Eastern boundary of the Oude province.

This proposal has been approved by the Society, and orders have been received for the formation of a Mission in Singrowlee without further delay. Our hope is therefore that during this cold season all the necessary arrangements will be completed, and the appointed Missionaries will be located within the limits of the pergunnah.

Twelve years ago, this Mission located two native agents in the village of Jangel in Agoree, in the midst of the aboriginal race called Khairwárs. The head man of the village was a Khairwár and he welcomed the arrival of the Christians, but the agent of the Burhur Rája, who managed the estate, set his face against the new comers. The house they had occupied he compelled them to leave, and then refused to give them ground to build on; he then spread false stories respecting them, and prevented the people coming to them; finally, they were driven out, and our labours amongst the aborigines ceased. We are now picking up the end of the broken thread. We are entering on a much larger field in much more favourable circumstances, and our hope is that none will be able to hinder or prevent our success.

On our way to Singrowlee, many of the villages lying on the road, and within two or three miles of it on either side, were visited by Mr. Sherring, myself, or the native brethren who travelled with us. While encamped at Chaupan, several villages were visited in the valley of the Soane. Kone Kháss, a large village containing 400 houses, had never known the visit of a Missionary till that time.

In the entire district there are 3328 villages, of which alas as yet, with our inadequate force, we have been able to visit but a comparatively small number. Still some from each probably, on occasion of their visits to the city of Mirzapore, have heard us when preaching there.

In connection with our bazar labours, it must be mentioned that one of the catechists, Peter Elias, has for some months attended at the house of one of the residents twice every week, for the purpose of instructing the servants of the family in Christian truth. About thirty persons have been in attendance on each occasion, and the elements of both the Divine Law and the Gospel have been fully expounded. Some of the servants having expressed their desire to learn to read, books have been supplied, and some instructions given.

ORPHAN SCHOOLS.

One of the orphans mentioned in the former Report now supports himself in the press. There are at present six boys and five girls in the school. One of the little girls is an infant, found on the Gopigunge road; she was in such a starved condition that we had little hope of rearing her, but she has been so lovingly nursed by one of the Christian women, who has no children of her own, that she has gained much strength. A second is an interesting little one just beginning to talk; she is boarded in the family of one of the catechists, and as they had just lost their baby, they have allowed this orphan a place in their hearts. An older girl is learning her letters, and her intelligent countenance and quiet disposition lead us to hope she will be a clever and a good child. The next who was sent to us is too young to be more than two hours in school, but she seems a sharp child. The last began to come to the heathen school, and appearing to have no one to care for her, was advised by a heathen girl to ask for protection in the Mission. This she did, and now she seems happy to have got food and clothing without having to wander about to beg for them.

In the day-school there are upwards of sixty girls; they learn cheerfully, and are evidently attached to the Mission and their teachers.

WOMEN'S BIBLE CLASS.

The class for women has been held regularly once a week, but it seems not to be as much valued by them as we could wish. We have followed the example of our friends in Benares, and commit to memory a few verses of Scripture, which each repeats in turn when we meet. This plan was warmly approved when proposed, and is found very beneficial.

The character and attainments of our Christian women are in many respects much to be admired. A wife of one of our esteemed catechists took much interest in the two women who were baptized, and endeavoured to influence others to learn. It is pleasant to talk with many who know the value of knowledge, and who can converse sensibly, and who have refined ideas and manners from their religious training. Some with whom we have conversed previous to their coming to the communion, are evidently attentive listeners in the house of God, and they are in the habit of seeking instruction from their husbands, when they do not understand any thing.

Six women have during the past year and a half applied for instruction, which is a new and interesting feature in our work. Three have attended so irregularly as to derive little or no benefit, but the others have studied very diligently and with

great regularity two hours a day, and can read tolerably. The time has been very pleasantly spent in teaching them to spell out a verse or two of Scripture, and afterwards in reading to them, and in instructing them in the truths of the Bible.

Three or four women also attend daily to hear the word of God read; at first they were extremely unwilling to listen, and when they came, professed they understood nothing that was said, but they have now become interested in the touching gospel narratives, and remember from day to day very accurately what has been told them.

THE RELIEF OF THE POOR.

For some months past the applications for pecuniary help from poor Europeans have been unusually numerous. It has been a matter for regret that the fund at our disposal has not allowed us to do much for them. In some cases indeed we have been necessitated even to refuse help. We shall be very thankful if the residents will take this matter into their consideration, and enrol their names as subscribers to this useful and important Fund.

135 natives of whom 40 are blind, 14 are lepers, 63 are aged persons or widows unable to work, and the remainder suffering from paralysis, elephantiasis, or lameness, have received small sums twice in each week. At the time of the distribution of alms, a portion of the New Testament is read and explained, and all are taught the Ten Commandments and the Lord's Prayer. Three of them have professed their belief of the truth of the Gospel, and have expressed their wish to be baptized. The schools, both the high school and the branch schools are in effective operation, and the Mission Press is doing an important work.

May our Missionary friends at Mirzapore be long spared to carry out the diversified duties which they are so honourably discharging!

IV.—*Punjab Missionary Conference.*

(From the Lahore Chronicle, December 31.)

The objects of this Conference are fully set forth in the prospectus which has already appeared in our columns. Similar meetings have been held in many parts of India and in England, but we believe this is the first one that has ever been held in the Punjab. As far as its proceedings have as yet gone, it bids fair to rival, if not to outstrip, all its predecessors in India, or out of it, in the able manner in which the subjects

brought forward have been treated, the general harmony that has prevailed among its members, and the amount of good sense that has been uttered. The fact that the constitution and intended functions of this Conference are not generally understood, has given rise to a feeling that its object has not been entirely realised. But it must be borne in mind that this Conference is not a Legislative body; it is a meeting composed of representatives from different Churches and laymen in all classes of society. The most that the Conference can do is to discuss fully and freely the subjects that are brought before it, and to offer such suggestions as may rise in the course of discussion in a general way, without binding itself to any definite resolutions. Each Mission will accordingly be left to take what action it thinks proper on the various questions discussed, and each member of the Conference will be able to make what use he pleases of the mass of facts and opinions to which he here has access.

In the limited space at our disposal we can merely give a very brief and imperfect account of the proceedings of each day, though we trust to be in a position to publish a full report in the course of time. In the meantime we must do what we can to satisfy the curiosity of our readers.

We have already briefly noticed the first day's proceedings.

The question of the Bible in schools, and the teachers in whose hands it should be placed, came up that day, and the most valuable opinion originated with Mr. Barton and was supported by others. It was that Hindu and Mahomedan teachers should not be allowed to teach the Bible, but that the Missionary or Christian teacher should keep it in his own hands and instruct the whole school from it. The relation between the Government and missions, with special reference to the grant-in-aid system, was also mooted. That system was upon the whole approved of—Mr. McLeod invited Missionaries to express freely to Government their objections to it or to any of its provisions.

After the ice was broken on the morning of Friday last, each sitting of the Conference has been better than the last. At first it was with difficulty that speakers could be found, now they rise, two and three together, in all parts of the house. We pass on to the second day. At the morning sitting, Colonel Lake in the chair, excellent essays on the subject of itinerations were read by the Rev. Mr. Bruce, and the Rev. Mr. Rudolph of Loodiana. The speakers that followed were the Rev. Messrs. Forman, Clark, Hauser, Keene, Barton, Paterson, Newton, Hill, Bruce and Fergusson, and also Mr. Prinsep, Mr. McLeod and Captain McMahon. We cannot

here give even an outline of what each speaker said. All the remarks were very much to the purpose. Mr. Forman, Mr. Barton, and other Missionaries engaged chiefly in educational work, while bearing testimony to the importance of schools, confessed that preaching the Gospel to the heathen was the highest and most delightful duty of the Missionary. A chaplain present testified to the same effect, when he stated that there was such a thing as "a Chaplain envying a Missionary." Mr. Prinsep threw out a valuable suggestion when he advised Missionaries, on itinerating tours, to give notice to native chiefs and headmen of their approach, and so secure the attendance of the people at an appointed time and place. A slight discussion arose as to whether the Bible and religious books should be distributed gratis or sold. Captain McMahon held that the people would not buy them. The Rev. Mr. Paterson on the other hand maintained that they would, and had actually done so in his experience. This question was postponed for consideration on another day. In the afternoon, Colonel Maclagan in the chair, Colonel Lake read an essay on Lay co-operation. An essay on the same subject, by the Rev. Mr. Strawbridge, who is on his way to England, was read by Mr. Cust. After reading the essay, the latter gentleman gave his own views on the subject. He pointed out four ways in which laymen could co-operate: by their purses, by their advice, by writing, and by example. He would not have them preach in the pulpit or the bazar. The other speakers were Drs. Cleghorn, Farquhar, Newton and Rev. Messrs. Brown, Herron, Bruce, Woodside, Forman, Hauser, Thackwell, Paterson, Dr. Butler, Mr. McLeod, Mr. Prinsep, and His Highness the Rajah of Kuppurthullah. All the speakers looked upon lay co-operation in some shape or other as most necessary. The lay-speakers expressed their willingness to do their part, while some of the clergy admitted that if the laity did not co-operate in Missionary operations as much as was desirable, it was the fault of the clergy themselves. Among the practical measures suggested was a resolution brought forward by Dr. Cleghorn, to the effect that the Conference expressed its approval of medical missions and its sense of the valuable aid they may afford. After being a little generalised, the resolution was adopted. Dr. Newton of Kuppurthullah, in the course of the discussion, maintained the right of laymen to preach the gospel wherever they found a favourable opportunity, and his views were supported by others. The Rev. Mr. Woodside diverted the discussion to the subject of female education. He showed the importance of the work, and pointed out a few of the difficulties to be surmounted. He was of opinion that the males of India had made such progress

in education and enlightenment, that the females were no longer on the same platform with them, and that the time was come to elevate the females to the same degree. He pointed out the powerful influence that native females exercise over native society, and the importance of directing this influence in a right channel. His Highness the Rajah of Kuppurthullah then rose and made an excellent speech in English, in which he showed his entire sympathy with the cause of female education. Mr. Forman stated that a Bible woman was already at work among the females of Lahore, and had met with great encouragement. In his sensible remarks on the subject he suggested that a great meeting of the European and native gentry of Lahore and Umritsur should be held to consider the question, and that the same result might be hoped for, which the famous meeting at Umritsur for the suppression of infanticide led to. Dr. Butler gave an account of what had been done in female education in the Mission with which he was connected. Several native speakers alluded to the objections which natives of respectability have to sending their daughters to school. Only girls of the lowest caste can be got to attend schools, and even they with difficulty. The higher classes of girls and women must be visited in their zenana. Mr. Prinsep, who read an essay on this subject the evening before when there was not time to discuss it, took this opportunity of suggesting that a Committee of ladies should be formed to carry out some scheme of zenana education in the way that the late Mrs. Mullens had done in Calcutta. At the close of this day's proceedings Mr. Forsyth read a resolution which was immediately carried, conveying the thanks of the Conference to His Highness the Rajah of Kuppurthullah for his presence among them, and expressing their deep sense of the able manner in which he fulfilled the duties of his high station, and their congratulations on the mental and moral advancement to which he had attained, with a hope that his religious progress would not end here.

At the morning sitting on the third day, Colonel Lake in the chair, Mr. McLeod read a highly suggestive and able essay on the subject of a native pastorate. Another essay on the same subject by the Rev. Mr. French was read by the Rev. Mr. Bruce. The speakers who followed were the Rev. Messrs. Newton, Hauser, Barton, Brown, Bruce and Keene, and Colonel Maclagan. Mr. McLeod in his essay showed the advantage of taking native pastors occasionally from among the learned natives, and from the religious devotees, for whom all Indians have an innate reverence. Some of the speakers, including a native Missionary, considered that the

time had not yet come for native pastors to any great extent, and that we should not be in too great a hurry to call into existence a native church under native pastors. The Rev. Mr. Newton pointed out the distinction between pastors and evangelists, and was of opinion that even four or five native Christians were entitled to a pastor. A Church Missionary, to the surprise, no doubt, of some of his brethren, gave his adherence to the opinion that a native Church should always be allowed to elect its own pastor, and that this was the best way to secure the right man.

We hope to continue our account in our next issue. We may mention that each sitting is opened and closed with religious exercises. There was no sitting yesterday afternoon on account of the Rifle match.

The Punjab Conference in some respects, is more important than any of those which previously have been held in India. It is a good sign that so many gentlemen of rank and position have taken a part in its proceedings, and that too, because apparently of a real interest felt in all attempts to enlighten the people of the country. Some questions of very great importance have been discussed; not the least being, the position of native Missionaries and preachers in relation to Missionaries and the Missionary Societies, and the means by which an authorized version of the Scriptures may be obtained for the Punjab. It may be questioned if the time has yet arrived for such a step in relation to the Scriptures. The former subject is one full of difficulty and danger. Time and Missionary success will best settle it, if their work is not prematurely interrupted. Meanwhile much love and forbearance are needed, and the more rapidly native Churches are brought up to the point of self-support, will this great difficulty disappear.

We hope to see a full report of the proceedings of the Conference in print soon.—Eds. *C. C. O.*

V.—*Dahomian Atrocities.*

The Commander of H. M. ship *Griffin* reports to the Church Missionary Society that Mr. Euschart, a Dutch merchant, of Little Popo, who had just returned from Dahomey, had reported to him the following information, which he believes to be most accurate, trustworthy, and reliable :—

"July 1.—Received by the king, who was seated outside the palace, on a raised daïs, surrounded by Amazons. He saluted the king in European style. The king at once got up and shook hand with him, said he was very glad to see a Dutchman, and continued talking in Portuguese for about ten minutes. He was then ordered to return to his house, and keep inside for three days.

"July 5.—He was brought to the market-place, where he was told many people had been killed the night before. He first saw the body of Mr. Doherty (a Sierra Leone man), late a missionary and Church Catechist at Ishagga. The body was crucified against a large tree,

one nail through the forehead, one through the heart, and one through each hand and foot; the left arm was bent, and a large cotton umbrella in the grasp. He was then taken to the market, where the king was seated on a raised platform, from which he was talking to the people much 'war palaver,' and promising them an attack upon Abbeokuta in November. Cowries, cloth, and rum were then distributed. In front of the market-place rows of human heads, fresh and gory, were ranged, and the whole place was saturated with blood, the heads evidently belonging to some of the Ishagga prisoners who had been killed during the night, after having been tortured in the most frightful manner.

"July 10.—The ground shook violently—evidently from the date the effect of the earthquake felt at Accra. Mr. Euschart was at once brought to the market-place, where he found the king again seated on the raised platform, surrounded by Amazons; the king told him that the ground shaking was his father's spirit complaining that 'Customs were not made proper.' Three Ishagga chiefs were then brought before the king, and told they were to go and tell his father that 'Customs should be better than ever.' Each chief was then given a bottle of rum and a head of cowries, and then decapitated. Twenty-four men were then brought out, bound in baskets, with their heads just showing out, and placed on the platform in front of the king; they were then thrown down to the people who were dancing, singing, and yelling below; as each man was thrown down he was seized and beheaded, the heads being piled in one heap and the bodies in another; every man who caught a victim and cut off the head received one head of cowries (about 2*s*.). After all were killed Mr. Euschart was conducted home.

"July 11.—Taken to another part of the town, where exactly similar horrors were being perpetrated.

"July 12.—All the platforms were taken down, and the programme appeared to be firing guns, singing, and dancing all day; there were no more public sacrifices for ten days, but it is supposed many took place during the nights.

"July 22.—Taken to see the 'Grand Customs' at the Palace of the late King, at the gate of which two platforms had been erected; on each platform sixteen men and four horses were placed; inside the house was placed another platform, on which were placed sixteen women, four horses, and one alligator. The men and women were all Sierra Leone people captured at Ishagga, and were dressed in European clothes, each group of sixteen men seated or rather bound in chairs placed round a table on which glasses of rum were placed for each. The King then ascended the platform, where he adored the Dahomeyan fetish, and seemed to make obeisance to the prisoners, whose right arms were then loosed to enable them to take up the glass to drink the King's health. After the King's health had been drunk, the effects of the late King were paraded and worshipped by the people as they passed. A grand review of the troops then commenced, and as each marched past the King harangued them, and promised the sack of Abbeokuta in November. Nearly the whole of

the troops wore fire-arms; a few select corps had rifles, but the greater part were armed with flint-lock muskets. The artillery consisted of about 24 guns (12-pounders). The number of troops altogether could scarcely be less than 50,000, including 10,000 Amazons, all apparently well-disciplined troops. After the review was over, the prisoners were beheaded, their heads being hacked off with blunt knives; at the same time the horses and alligator were despatched, particular care being taken that their blood should mingle with that of the human prisoners. When all was finished, Mr. Euschart was permitted to leave Abomey, which, it is needless to say, he immediately did, having received the magnificent *viatica* of eight heads of cowries (16*s*.), one piece of country cloth, and two flasks of rum.

"Mr. Euschart firmly believes that Abbeokuta will, without doubt, be attacked by the whole Dahomeyan army towards the end of November."

VI.—*Notes of an Itinerancy.*

Early in the morning of the 21st of December, Mr. Shrewsbury and myself drove to Bafta and then walked to Berwa, which is ten miles to the south of Berhampore, where we found the tent that had preceded us already pitched. In the afternoon the catechists, Guruprasad and Kritibash, joined us. Berwa was the last stage of the journey which we finished in the month of February; we then approached it from the south-west, crossing the Bhagirathi at Banwariganj and proceeding through Plassey, where the victory was achieved that laid the foundation of our Indian empire. It is situated on the highroad which runs through the county of Nuddea to the metropolis.

After labouring a week in this locality, we bent our course north-eastward, to Chandpore. Of the difficulties of travelling in that direction we were previously aware, for to our inquiries respecting the state of the roads the answers were almost invariably discouraging; but desiring to convey the gospel to a tract of country which we had never visited, we set out. Indian cross-roads are seldom in a good condition, indeed they rarely deserve the name of roads, and the late inundation had made them worse than usual. Here and there large portions of the road had been swept away, and in some places, where the waters had not yet subsided, at every step the oxen sank up to the knees in mud, and had to be helped on by men putting their shoulders to the wheels or pushing at the carts behind. The result was the completion of a journey of six miles in eight hours. But impediments to travelling

were not the only effects produced by the flood, the crops of the season were destroyed. With no rice in store and little money to purchase it, many of the labouring poor were living on one meal a day, and some of them not always able to procure even that limited sustenance. Cholera followed in the track of squalid want and carried off great numbers. Of the feelings with which this disease inspires the people a pretty correct idea may be formed by the means which were adopted to arrest its desolating progress. Goats were killed, and their skins fixed on high bamboo poles, one of which was stuck in the ground at the eastern, western, northern and southern boundary of the village; because it was believed that, on coming to these sacred landmarks, the malady would stop and go in another direction. No sanitary precautions were taken. Shallow ponds or rather puddles covered with thick putrifying vegetable matter, and heaps of refuse, the accumulation of years, surrounding the dwellings, invited the pestilence and augmented the number of the victims. Numerous cattle died for the want of fodder, and their carcases were seen in every stage of decomposition; jackals, dogs and birds of prey were devouring the flesh, or the bones already picked lay bleaching in the sun. In some villages many houses were deserted, and portions of the walls and of the thatch fallen. Either the late occupants were dead, or, as was not unfrequently the case, having been hardly pressed for rent and not able to meet the demand, they had secretly left the place and gone to settle on the estates of gentlemen who show kindness to their tenants in times of trouble, and allow them to liquidate the arrears of rent by degrees, as returning prosperity gives them the means. As on most large estates tenants are greatly needed, and as every additional acre which is brought under cultivation augments the income of the proprietor, there is a powerful self-interested motive to let unoccupied or waste land, and in consequence an indisposition to enquire closely into the character of the applicants and the causes that led them to leave the farms on which they formerly resided: hence this moonlight flitting is not an uncommon occurrence. The effects produced on the minds of the people by the distress which had overtaken them varied; some were softened and disposed to receive religious instruction, others hardened and indifferent to their spiritual interests. In Chandpore they listened with great attention to the gospel, and inquired how they could be delivered from their present trouble. When the nature of sin was explained, and the service which God requires from His creatures was pointed out, they said: "This great calamity

has befallen us on account of our sins, God has chastised and forsaken us." At Manicknagar they received our message in the same spirit, and asked what they must do to obtain salvation. "We are sensible," they said, "of being in a sad condition, both temporal and spiritual, and do not see any remedy within our reach; we therefore wish you to speak not about our own religion and the evils which flow from it, but to tell us in a few words the way in which we ought to serve God." At Phatinagur one of the congregation said. "I cannot obtain food, how then can I think of religion? When I can eat, then I can worship." And in Kulbereya a man cried out, "My god is my belly," and many of the persons who heard the sentiment apparently sympathised with it. In Chandabad we sat down, with the permission of the owner, in a barn-yard, being the most eligible place we could find, where a considerable number of people assembled, chiefly husbandmen, and on being informed of our object in visiting them one after another exclaimed: "We are on a level with our oxen, and cannot understand religious subjects; those who are able to read may, brahmans and wealthy persons; we no longer regard Shib, Vishnu or any of the debtas: God has severely chastened us by destroying our crops in the late inundation, our cattle have perished for the want of fodder, and we ourselves are reduced almost to the point of starvation; this may have happened to us for our sins; still we are indifferent as to what becomes of us: when we die, there will be an end of ourselves and our misery." When informed that the body after death would again be tenanted by the spirit, and live for ever in another world, they said, "That can never be." A young man pointing to a very aged person who was speaking, and placing his hand on his shoulder said, "When he dies he will be burnt to ashes, how, then, can those ashes be collected again and formed into a body?" The nature and design of the resurrection were explained to them, but they heard our statements apparently with doubting minds.

On leaving our encamping-place at Chandpore, which was situated on the banks of a fine lake and commanded an extensive view of some very beautiful though not grand scenery, we proceeded north-westward to Rukunpore, and thence due west to Doultabad. This part of the country presented little calling for special notice. The villages, which are large and populous, are situated on the margin of extensive plains, which are under cultivation, and when we traversed them were waving with cereal and oil-seed crops; though apportioned to different farmers the allotments are seldom separated from each other by anything like a fence. The condition of the

granaries and rick-yards indicated that the inundation had been less destructive than in the immediate vicinity of our second encampment, and that but little unusual distress had been experienced.

Our next stage was Gudhi. This village was the birth-place of Komal, the firstfruits of the Berhampore mission, who left behind him pleasing evidence of a real work of grace in the soul and consequently of his safe admission into the kingdom of heaven. The following testimony is borne by those who were spectators of his christian race from the starting point to the goal: "By his death our mission has sustained great loss, as he was a most diligent and untiring preacher of the gospel to his countrymen, by whom generally he was much liked for his mild manners and patience under reproaches for the name of Christ. He has now, we trust, entered into the joy of his Lord."* At the time of his conversion he was an oil manufacturer, and was prosecuting his business in the town of Berhampore. It being, when we were at Gudhi, the last day of Poush,† we saw the feast of the forest,‡ the peasantry dining in their fields, in commemoration of the wives of the sages§ spreading before the god Krishna, his brother, and his male and female attendants, a feast in the forests of Brindaban. It is believed that all who celebrate the event will be prosperous and happy throughout the year. From Gudhi we went north-westward to Geaganj, a large emporium for grain and cotton, and thence proceeded due south to Moorshedabad. This city was formerly the capital of Bengal and the seat of great splendour, the residence of courtiers, generals and statesmen. Multitudes of persons from all parts of India visited it to obtain employment in the military or civil service or in mercantile pursuits; and crowds of useless, indolent, and profligate adventurers made it their constant abode. Judging from the numerous ruins adjacent to it, its dimensions and population must have been much larger than now. The decline of its fortunes began on the 23rd of June, 1757, when Meer Jaffer played the traitor on the field of Plassey, and as the reward of perfidy was permitted to succeed, but with only the shadow of power, his deposed master. His descendant, the present Nazim, like his predecessors, receives a pension from the British government; the amount is now £130,000 per annum. His palace, which is a stately edifice, stands on the eastern bank of the Bhagirathi, near the middle of the city; it was built by the late Major-General McLeod,

* Report 1840, page 29.
† Poush comprehends part of December and of January.
‡ *Boner Bhoj*; from *Bon*, wood, forest; *Bhoj*, dinner, feast.
§ Sages, Munis.

and cost £167,000. About two miles to the south of the palace is the Moti Jhil, the pearl lake, on whose banks may be still seen the house, memorable as the place from which Clive dated his letter, announcing to the East India Company the great victory achieved by its troops.

From Moorshedabad we returned to Berhampore, and staid there while the camp crossed the river and travelled to the next stage. My esteemed colleague remaining to carry on the work at the station; Mrs. Bradbury accompanied me. We proceeded south-westward through the county of Moorshedabad into that of Beerbhum and encamped at the following places: Gowkurn, Kandi, Saitola, Gonotea, and Kirnahar. For forty miles the route was the same as we took in setting out on our last journey, and the reason of going again in that direction was the following. The landed proprietor of Kirnahar who was desirous of establishing a female school, and with whom we had held some correspondence on the subject, urged us to visit him, to ascertain if means could be devised to execute his intention of educating his own female children and those of his neighbours. We were encamped on his estate ten days during which period he supplied us with fish, milk and fuel, and showed us every other mark of kindness that lay in his power. Mrs. Bradbury visited the Zenana, and was much pleased with her interview with his wife and daughters. Before we left, arrangements were made about procuring a female teacher which have issued in success. A christian widow, who was educated in the Burdwan mission, has opened the school with twelve pupils with the prospect of the number being soon augmented;* she was accompanied by her brother and his family with whom she lives. As it would have been contrary to native decorum, and in other respects unadvisable, for her to reside alone among the heathen, the Babu engaged, though not needing his services, to pay her brother, who is one of our catechists, ten rupees a month, more than two-thirds of his salary; for this he gives him a little instruction in English when required, and spends the rest of his time in preaching the gospel in the vernacular in Kirnahar and the neighbouring villages. The beginning of the work is auspicious, let us pray it may prosper, and the hopes we now cherish may not be dashed to the ground, and lengthen the catalogue of our disappointments.

We returned home on the 3rd of March, the period of our journey having been two months and a half. The number of our encampments was fifteen, the duration of our stay at them averaged five days, and the distance between them ten miles. We visited three hundred villages, varying in the

* Since then the number has increased to 18.

amount of their population from scores to thousands of souls. The area of the county of Moorshedabad, over a large portion of which we travelled, is 2,634 square miles, and the land revenue, rupees 12,99,617; of the inhabitants 395,363 are Mohammedans, and 704,717 Hindus, making the aggregate 1,100,080. The area of Beerbhum, the land of heroes,* is 3,870 square miles, the number of villages 5,287, and the population 1,580,665. The books we took along with us were in Bengali, Hindustani, Persian, Sanscrit and English. On former occasions we presented them gratuitously, excepting the large ones which we sold, but on this journey we deviated from our usual practice and demanded for all a small price, and the amount realized has been transmitted to the Bible and Tract Societies in Calcutta. Of the spirit in which the people heard the message of the gospel, a correct opinion may be best formed by the language which they used; it may therefore be well to quote a few of their statements. At Doudpore they said. "When our fear of losing caste is gone, we shall embrace the gospel, and in a very little time this fear will leave us. The next incarnation of the deity will be a revelation of love and mercy, and after that there will come a dispensation of judgment." At the close of a sermon in which the true was contrasted with false religions, the villagers of Magura, who had attentively listened to us, repeated these words several times: "Shib and Durga and the rest of the gods and goddesses are gone, now Jesus Christ is to be worshipped, and all men to be of one caste." In Phatapore the people said: "This doctrine is good, and the worship of idols of no use whatever." At Daultabad they made this admission, "All you say is true, but our minds are evil, and therefore we cannot receive the doctrines which you teach." The inhabitants of Manicknagar made a similar acknowledgment: "The doctrines which you preach are indeed very excellent, but to embrace and practise them is exceedingly difficult." A poor old woman, while listening to the preaching in Srikrishnapore, said, "What excellent words are in the Christian religion, but the people being evil do not regard them." The inhabitants of Kumarsundee thus expressed their opinion: "The instruction which you give is good, and our receiving it would do us good;" and a sentiment like it was uttered in Andoolee: "The doctrine is pure, and if the people regard it, it will make their natures pure." Such direct testimony respecting the nature and tendency of the gospel was borne in many other villages, but as it was given with little variety of expression, indeed almost in the same words, it need not be cited, because it can

* *Bir*, a great warrior, *Bhumi*, land.

add no force to what has already been advanced, and might rather fatigue than instruct and interest the reader. The inference to be drawn from these admissions is not that the people as a body are on the eve of taking the important step of renouncing the religion of their fathers and embracing the christian faith. A newcomer, with only a very limited knowledge of the country, might look for these happy events to transpire immediately; but a long and intimate acquaintance with the natives bids us be cautious in forming opinions, to labour on, and still patiently wait for the realisation of our hopes. We may, however, venture to say that doubts of the utility of idolatry, which are now and then accompanied with a conviction of its sinfulness, are widely spreading; while a belief in the gospel, in its divine, pure and beneficial character, is gradually gaining ground.

At Beldanga a native silk manufacturer invited us to his house; we went, but thinking we should obtain more people if we stood on the adjacent highway, we told him so, when he had stools removed to the side of the road for us, and accompanied us with his friends. Many questions respecting the christian religion were asked, apparently not for disputing, but acquiring knowledge. No opposition was manifested, the truth of the gospel and its beneficial tendency were freely admitted. On leaving we were solicited to establish a school in the village. In Mejarpore, which contains about eight thousand inhabitants, we had a very large congregation. When we had spoken at one place, some of the people desired us to accompany them to the house of the headman of the village, whom they called Munshi, not meaning that he was a teacher or learned man, as the word would indicate, but in their estimation a person of great respectability. We went with them, but he was not at home. After waiting some time, seated in the veranda, we left, and met him at a little distance from his dwelling, when he, and the people who had followed us, wished us to return to the house; but as it was getting late and hot, we declined, and spoke to them on the spot. The conversation, for it was rather conversation than preaching, lasted about half an hour. It was apparently thought by the villagers that the Munshi would be able to reply to the statements we had made regarding Mohammedanism and Christianity. When informed what our design was in visiting the place, he expressed himself as indifferent to the subject, but afterwards showed some interest in it. He was, however, as he candidly admitted, very imperfectly acquainted with his own religion, and for many doctrines which Mohammedans held, could assign no other reason than custom. The parts of

the Koran which related to them he did not know, and desired us to tell him what the Koran said. Both he, and all present who spoke in reply to this question, 'What is there in your religion which can take away sin?' admitted there was nothing, and likewise acknowledged that the Mohammedan heaven was fit only for those who placed their chief happiness in earthly enjoyments, and for holy spirits would be a very unsuitable residence. As we had visited only the Mohammedan division of the village, a Brahman who was present asked us to go to the Hindu portion of it; but being unable to comply with his request then, we visited it the next day, when he and all his friends and neighbours came to hear us. Some Brahmans at Rukunpore at first manifested an indisposition to hear us, and begged us to go to another part of the village, but afterwards invited us to come into the room where they were assembled and converse with them, which we did. Some of them were pleased with what we said, and others were rather angry, especially at our animadversions on the doctrines of Hinduism and the practices of the priests; but we parted in a friendly manner, and the next day received a pressing invitation to visit them again. At Gowkurn, the gentleman whom we saw on previous occasions invited us to his house. We went and, in the same hall in which we stood on our former visits, explained the fundamental doctrines of the christian religion; both he, and his relations and friends who were present, entered freely into conversation regarding the gospel and Hinduism. We could not fail to perceive that their knowledge of the Bible was rather extensive and generally accurate, and we would fain say, it had been blessed by the Holy Spirit in weaning them from idolatry; but this we cannot do, because at the time of our visit, the bell of the temple in the court-yard was ringing for worship, and the family-priest, (who had listened attentively to every word we said, asked many questions, made several admissions unfavourable to his own religion, and twice or thrice corrected a speaker who was trying to support it by false reasoning,) as we left, went from the hall to perform the usual pagan ceremonies at the adjacent shrine. This statement is discouraging, yet there is something in it which may both strengthen our faith and stimulate us to labour. When we can proclaim the doctrines of the cross not only by the wayside, on the banks of rivers, in bazars, markets, fairs and other places of public resort, but in the courts of temples and in the houses of the builders and supporters of these sacred edifices, it is not too much to believe that these openings for the diffusion of the word are made by Him who commanded His servants to go

forth and evangelize the nations. In being favoured with access to all ranks of society, and with attentive auditors in nearly every town and village we visited, there is something to excite thankfulness, though every wish is not yet gratified; and while going in the right direction, on the very road the Apostles trod, who were eminent itinerants, we may venture to expect a measure of the blessing which rested on their journeys, and may reasonably hope that the day will at last come, when the light will scatter the darkness that overshadows the land, when the heathen temples will fall, and christian sanctuaries reared on their ruins will be crowded with devout worshippers, feeling the peace which passeth all understanding and the joy which is unspeakable and full of glory. These great events must be brought about by the proclamation of the gospel, attended by the influences of the Holy Ghost; in co-operating with God, in accomplishing His purposes of mercy, we must do the work of evangelists and make full proof of our ministry in all the places to which the leadings of His providence conduct us. In these remarks on itinerating labours, no reflection is intended to be cast on scholastic institutions supported by missionary societies. In converting souls, which is the grand object of christianity, they have been instrumental in a greater degree than is generally known, and every person who is well acquainted with the state and wants of this portion of the heathen world, far from desiring them to be closed, will wish to see their number and influence augmented. There may be a difference of opinion as to the manner in which they should be conducted, but that God has and will continue to bless them in aiding to christianize India, there can be no doubt whatever.

In religious discussions, the people are generally patient, show much politeness to each other, and seldom get into a passion. There are of course exceptions to this rule, and the following is one of them. In Beldanga, on hearing the doctrines and duties of the gospel declared and compared with those of Hinduism a poor Sudra said, "This is true, this is true," on which a Brahman in great anger exclaimed: "O you son of wickedness, is this true? It is not true: if it be true, go, you wretch, and be a Christian." How much this resembles the conduct of the Pharisees towards the blind man whom our Lord restored to sight, and whom they cast out of the synagogue for his faith in Christ.

Like the Jews who demanded from our Lord a sign, the people desired supernatural manifestations to convince them of the truth of the doctrines taught. At Doultabad they made a request, which is very often addressed to us, that we

would show them we possessed the power of becoming chatur-bhuja, four-armed, an appellation of the god Vishnu. The villagers of Poratar said, "All the people will be christians very soon, every thing is preparing the way, it is now only required that by working miracles you prove the divine origin of the gospel."

The income-tax was a subject of conversation and complaint in nearly every village which we visited, and after hearing the incorrect opinions in circulation regarding it, no surprise could be felt at the alarm which it had created, nor at the Government being much lowered in the estimation of the labouring poor. We were often stopped in preaching by some one of the congregation making a reference to this impost; and when permitted without interruption to finish a discourse or conversation on religion, at its close our attention was frequently drawn to it. Though we make it a rule not to speak to the people on subjects of a political character, we deemed it advisable in this instance to deviate from our usual practice and give the intelligence which was sought. We stated that in framing the law, the legislature had duly considered the condition of the peasantry by exempting all persons from the payment of the tax whose income was below two hundred rupees a year; and that if any not legally liable had been called upon to pay the impost, the blame must rest with the assessors or collectors, their own countrymen; and if brought to the knowledge of the European constituted authorities, every such act of oppression would be punished, and prevented in future. This simple explanation appeared to relieve their minds of a load of care, and the reproachful language in which they had spoken of the Government, was changed for that of praise.

A great number of the people believe in fatalism, and as it exerts a very pernicious influence over their sentiments and conduct, it presents a formidable obstacle to the spread of the gospel. At Gonatea they said, "Whatever is written on our forehead can never be untrue, it must happen." And in Phuttapore they declared, "God does both good and evil; you may fear to sin, but we do not." "Sin and holiness," exclaimed the villagers of Bullubhpore, "are alike the productions of God." And some persons composing a part of the congregation in Daultabad thus expressed a similar opinion: "We are like a musical instrument, and God plays on us whatever He pleases; consequently we are not responsible for our actions."

VII.—*Religious Conversation.*

We have received a little tractate bearing the above title.* Much more has been written in reference to the *sins* of the tongue, than to its *duties and responsibilities*. The tractate in question belongs to the latter class. The remarks it contains are based on the words in Malachi; "Then they that feared the Lord spake often one to the other; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon His name." Are we wrong when we say that religion is in a healthy state, just in proportion as we copy the recorded example here set before us? It is not a fashionable thing thus to act; yet is it not a Christian thing? And being a Christian thing, ought it not to be a common thing? Was it a distinguishing feature of God's people of old, ought it not to be a mark of His people now? Look for a moment at the *advantage* of religious conversation to the Christian himself. The cares of the world are depressing, deadening, corroding; and Christian conversation is needed as an antidote. Does not Christianity furnish topics which, when introduced discreetly, are like wells of water, refreshing and instructing? Is not Christ and His cross every thing to the Christian? a theme that can never grow stale or pall? A genial influence is felt; and the tongue becomes "a tree of life." From such society the Christian retires, not with his heart stung with the reflection that he has said nothing, heard nothing concerning Him whom he loves; but with a feeling of pleasure, and a desire to be there again. Let us recollect that the conversation that will do the Christian, as a Christian, good, is not that which is merely *negative*, not merely *harmless;* but conversation that to his *renovated spirit* is wholesome, genial, blessed; conversation that creates a paradise around; that heals bitter waters, instructs the ignorant on the best of all subjects, soothes the afflicted; and that, in all this, realises the presence of Christ. For whenever *such* meet in His name, He is in their midst, like the Lamb in the midst of the throne leading them to living fountains of waters.

But besides the personal blessing to be derived from Christian conversation, there is also the Christian *obligation* to be fulfilled. Must it not, to our shame, be conceded, that Christians do not take the Christ-confessing stand they ought to assume before the world? The world combine to promote the kingdom of darkness; with the god of this world at their head, they form a great confederacy naturally, and without any

* It is sold at Messrs. G. C. Hay & Co.

formal organisation. They proclaim by their tastes, their tendencies, their likings, their dislikings, whose they are and whom they serve, and that all these likings and dislikings, tastes and tendencies are in direct antagonism to the things of the Spirit. Now God expects that Christians will be as bold, at least, for their Master and His cause, and unite as firmly in maintaining His cause, not only by meeting in the sanctuary and contributing to religious objects, but also by carrying the same feelings of loyalty, affection and devotedness to their Lord into the social circle. The propriety of this was felt in the days of Malachi. Is it less needed now? Is the enmity of the world less intense? Or do its assaults take a more mitigated form? Ought not therefore those of the present day that fear the Lord, to have frequent fellowship in the free intercourse of the Christian circle? Have we not now, as then, the whole world banded against us? Ought we not now, as then, to make it manifest to the world that we are fleeing from the wrath to come? that we are pilgrims and strangers, seeking a better country? Unless the world see, not only by our presence in the house of God, but by our unrestrained intercourse in our social circles, that we are more occupied with the things that are unseen and eternal, than with the things that are seen and temporal; how shall they be led to the conclusion that there is, so far as may be gathered from our report at least, any reality in religion, or that they are in more peril than we are? How shall we, like Noah, "condemn the world?" Or how shall those mingling in our social circles, casually or otherwise, "fall down before God, and confess that God is among us?"

Look at the obligation from another point. Against all attempts to advance the interests of Christ's kingdom the world is arrayed in strong phalanx. Christians pursue a course which disturbs, rebukes the world, and therefore the world hates them; their object is one of infinite benevolence to the world; yet the world hates them. They have to testify of the world, as Christ had to do, "that the works thereof are evil." They are thus exposed to trials for their fidelity to their Lord. To whom are they to go for *sympathy*? To the world? No! but to God's own people, to those who can sympathise, counsel and strengthen them. True, they have a God to go to for succour; but how often He makes the consolations He imparts to descend through the channel of human affections, ventilated through the medium of Christian intercourse and conversation. Is not this view of the matter corroborated by such passages as enjoin on Christians to exhort one another, comfort one another, edify one another? How seldom can professing Chris-

tians say in reference to any party they have been at, "Did not our hearts burn within us, while they talked and opened to us the Scriptures?" We are well aware that where such conversation is not wisely regulated, it will degenerate into the mere talk of the lips which, as Solomon saith, tendeth to poverty. But yet we venture to maintain that when it is humble, modest, spiritual; when nothing is sought but the glory of God, the edification of the Christian and the conversion of the unconverted: God will honour such with His immediate presence, according to the promise, "Where two or three are met in my name, there am I in the midst of them" to bless them. God will hear the conversation of His children, *just because they are His children.* To a father the conversation of a child, however little worth that conversation is in itself, has a value and an interest about it which none but a parent can understand: and can we fancy that the Divine Parent, from whom has emanated the parental instinct, takes no great interest in the communings of His children? Yes! He hearkens; He hears; He takes the book of remembrance and writes it all down in token of his approbation. Why is it that, as the tractate says, Christians when they meet do not speak to one another on such subjects as the state of the heart, its longings after God, its hopes, its difficulties, its fears; while business, family affairs, the nursery, the neighbourhood, the politics of the day, and a thousand things beside afford matter for a wide range of discussion and remark? Where, it says, is the Christian that does not lament this? We are seen in the world, in the counting house, in the office, for days and years together, and in our visits to friends; and yet nothing about religion transpires! All that may be known about us is, that we are members of a certain church: nor is there a reference to the principles that guide us, or the feelings that influence us, or the need of a change of heart. Now is this as it should be? Do we not stand convicted of a deep delinquency before God? For what purpose, let us ask, has God called us into His fold and given us the light of truth and made us sit together with Him in heavenly places, and left us for a season in the world? Is it to conceal what God hath done for us; or to be silent concerning the truth in reference to Christ which hath saved us? Where is it, we ask, that the world are to find a risen Saviour, but amongst Christ's risen people? Was the risen Saviour's influence felt by the two disciples as they walked to Emmaus, so that they said, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" and does He not expect that the same testimony should be borne to the conversation of the disciples, *in all time?* Are

they not expected to have the same mind, and to walk in the same steps? There is a dispensation committed to the Christian on this point, and there is a woe resting on him if he do not fulfil it. If we do fulfil it, then, "by this shall all men know that we are His disciples."

We have now adverted briefly to the advantage to the Christian personally from religious conversation and to the duty he owes to his Christian brethren in reference to it: we would now advert to its importance in special reference to the unconverted. The value of the Lighthouse we all know: how many lives have been saved by these useful beacons. Are not Christians left in the world as Lighthouses or beacons? How can they best answer this character, but in their conversation? To how many have they served in this way as beacons! How many have been in this way brought to Christ! How many, but for this way of dealing with their souls, would have remained dead in sin, and would have descended to the regions of the lost, whilst they are now redeemed spirits before the throne! And how much might a Christian man effect in this way, if he only made up his mind to make religious conversation a more prominent part of his intercourse with others. He need not make himself officious or offensive; and even if offence should be taken at such well meant efforts, there would be at least the consolation that he had delivered his own soul. "If thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Is it an unusual thing to find ourselves in the presence of an unconverted character, one, it may be, over whom we have some influence? Nay, is it not a very common thing? In the sight of God that character is perishing; *and we know it.* What a happy circumstance to be able to reflect upon, at death, that by our conversation, we have contributed to bring that soul to Christ! On the other hand, how tremendous to remember that through our guilty silence, that soul has perished! Is it an unusual thing, nay is it not a common thing, for many on a death-bed to have to reflect on their remissness in some such words as the following: "I remember many an instance where I might have been useful, but I embraced not the opportunities; and the parties may now be, for aught I ever did, in hell?" Would that our views of truth were as vivid and realizing as those of the first Christians, and that in reference to this particular subject we could say, "We cannot but speak the things we have seen and heard." "The love of Christ constraineth us." But alas! opportunities of speaking for Christ do occur, and we let them slip: and by letting them slip, we not only lose the reward, but contract the guilt. The talent

is wrapped up in a napkin; and the doom of the unfaithful steward lies at our door. From such a doom, the good Lord deliver us. How frequently are we guilty! A day cannot pass without our finding ourselves in the presence of some unconverted one. It may be the only time we may ever meet such a one. To such a one God is saying, "Oh wicked man, thou shalt surely die!" And to us God is saying, "See there, that wicked man: my wrath abides upon that man; tell him of his condition, and tell him also words whereby he may be saved. If thou tell him not, and if that man die in his iniquity, his blood will I require at thy hand." Terrible words these! Oh, for divine strength to overcome our natural sinful reluctance which, if persevered in, will assuredly bring the anathema upon us! Are we told that, if we follow such a course, derision may possibly await us; that if we seek to introduce into conversation any thing about Christianity, we shall be deemed weak; that to speak about the concerns of the soul would stamp an oddity upon us; that if we do any thing or say any thing in the name of Jesus, if our conversation is seasoned with grace and with that which is to the use of edifying,—if out of the abundance of the heart we would speak of the things concerning the kingdom of God and the progress of grace in our own personal experience, a visible embarrassment would at once run through the company, and we should be reckoned a set of imbeciles fit only for the cloister or the hermitage? We confess that such a result would but too likely follow in society, where, through the meagreness of our Christianity, nearly all that is peculiar to the Christian life is exploded from conversation, and where under such circumstances the difficulty is any thing but trifling. But are we to shrink from what Christianity enjoins? Shall the derision of man outweigh the command and approval of heaven? Nay, we must not shrink. It is at our peril if we shrink. Christian, when at the last day you see some one about to be precipitated into the gulf and, while he looks at you, exclaiming in blank despair, "Why did you not tell me of my danger, when you had the opportunity?" could you look at such a man without embarrassment? could you look at the same time at the Judge without embarrassment? It is related of Dr. Chalmers, on his return to Scotland from England (somewhere about 1835), that he lodged in the house of a nobleman not far from Peebles. The Doctor excelled all men in conversation, as he did his associates in the pulpit. "He was the life and soul of the discourse in the circle of friends, at the nobleman's fireside. The subject was pauperism, its cause and cure. Among the gentlemen present there was a venerable old Highland chief-

tain, who kept his eye fastened or Dr. C. and listened with interest to his communication. The conversation was kept up to a late hour. When the company broke up, they were shown upstairs into their apartments. There was a lobby of considerable length; and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the Doctor was undressing himself, he heard an unusual noise in the chieftain's room; the noise was succeeded by a heavy groan. He hastened into the apartment, which was in a few moments filled with the company. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed for a few minutes and expired. Dr. C. stood in silence, with both hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. Never in my life (said he, in a tremulous voice) did I see or did I feel, before this moment, the meaning of that text, 'Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.' Had I known that my venerable old friend was within a few minutes' reach of *eternity*, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached to him and to you *Christ Jesus and Him crucified.* I would have urged him and you, with all the earnestness befitting the subject, to prepare for *eternity*. You would have thought it, you would have pronounced it, *out of season.* But oh, it would have been *in season* both as it respects him, and as it respects you."

Perhaps this anecdote of a master in Israel may have its weight with some in leading them to see the necessity of having our Christian conversation more embued with the Christian element, and more directly bearing on the salvation of the unconverted. How many, like Dr. C., the very pictures of distress, have to wring their hands in agony at the thought of letting opportunities slip of saturating their conversation with those evangelical truths and statements which are able to save the soul!

Let there be no needless offence given in our attempts. We have unpalatable things to say, and hence there is all the more need of delicate discrimination: our Christian remarks ought therefore to take their shape, as much as possible, out of the conversation that is going on in the company. Did not Jesus take this course? See the conversation about the living water and the bread of life. And did not Paul take his text

from an inscription he found on an Athenian altar? Topics can never be wanting. The narrative of the life and death of Jesus amply supplies them. And on these occasions any one can have a pulpit; aye such a pulpit as neither the cathedral, nor the church, nor the chapel can supply, and a pulpit where you can have a *Mount Calvary* and a *Gethsemane,* and a *cross and a Christ hanging on it,* and the finest opportunity for bearing witness for Christ.

One word more, and we have done. Let it be remembered that if in our social capacities we never utter the name of Jesus; if that Name is all but practically and tacitly proscribed from such conversation; if we do not there hear of Jesus, of God, of His purposes, of His love, of the bright world to which our profession says we are going; how can others believe we are sincere? How can they believe that we value the Saviour? that He is all in all to us? If they see us as eagerly discussing all and every other topic, and yet maintaining a dead silence here, what will they infer? Will they conclude that religion, after all, is such an important thing? What difference will they be able to see between themselves and us? Will they not say that our religion is an inoperative thing, a fire that burns not, a motive that actuates not, and a hope that does not stimulate? They see us moreover professing to be the temples of God. "If so," they will say, "where are the sounds from the recesses of the sanctuary?" No! if our conversation is not consecrated to the service of Christ, just as the conversation of the men of the world is consecrated to the world, we are grieving God's Spirit and putting a stumbling block in the way of others.

We take leave of this subject. The importance of it, especially when we view it as tending to improve and invigorate Christian life and feeling, and of being the means of arresting the unconverted, cannot be over-estimated. It is a theme deserving of being taken up and treated more exhaustively than such a notice as this can possibly do.

Poetry.

"THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

I bare with thee long weary days and nights,
Through many pangs of heart, through many tears;
I bare with thee, thy hardness, coldness, slights,
For three and thirty years.

Who else had dared for thee, what I have dared?
I plunged the depth most deep from bliss above;
I not my flesh, I not my spirit spared:
Give thou me love for love.

For thee I thirsted in the daily drouth;
For thee I trembled in the nightly frost:
Much sweeter thou than honey to my mouth:
Why wilt thou still be lost?

I bore thee on my shoulders and rejoiced:
Men only marked upon my shoulders borne
The branding cross; and shouted hungry voiced,
Or wagged their heads in scorn.

Thee did nails grave upon my hands, thy name
Did thorns for frontlets stamp between my eyes:
I, Holy One, put on thy guilt and shame;
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;
Six hours alone, athirst, in misery:
At length in death one smote my heart, and cleft
A hiding-place for thee.

Nailed to the racking cross, than bed of down
More dear, whereon to stretch myself and sleep:
So did I win a kingdom,—share my crown;
A harvest,—come and reap.

From a beautiful volume, called "Goblin Market and other Poems."—by Christiana Rossetti.

Religious Intelligence.

1.—Arrival of Missionaries.

Dr. Robson and the Rev. Mr. Don have recently arrived in Calcutta to labour in connexion with the Free Church Mission. Dr. Robson is a medical Missionary.

The Rev. Mr. Sayre and Mrs. Sayre arrived from the United States on the 21st January to labour in connexion with the American Presbyterian Mission, in the Upper Provinces.

2.—Bicentenary Commemoration.

The fund raised by the Independents to commemorate the ejection in 1662 of 2000 ministers from the Church of England, amounts to £152,000. It is still increasing.

The money will be spent in erecting 100 large memorial chapels; building a noble commemoration hall in London, largely augmenting the fund for aged ministers, and some minor objects.

3.—Aggregate Sabbath Scholars' Meeting.

The success attending the first aggregate scholars meeting in connexion with the Sabbath School Union, to which reference was made in a former number of this magazine, and the interest awakened by the service both in the minds of the friends and the young people themselves, prompted a repetition of the service at the close of the second year's labours of the Union, and we have now pleasure in recording that on Tuesday, the 2nd December last, the second aggregate meeting was held in the Kirk, the only place of worship in Calcutta, excepting probably the Old Mission Church, in which such a gathering could be convened.

As was the case with the previous meeting, the Church was well filled long before the opening of the service: the numbers on the present occasion, however, greatly exceeded the numbers present at the first service, as care having been taken to count the congregation, it was found that the children present numbered 750, and adult persons 468, or a total of 1218 persons. Precisely at half-past six, the Rev. J. C. Herdman having taken his seat in the desk, the Secretary of the Union gave out the first Hymn.

"Another year has passed away,"

and which was sung with great vivacity by the children to a very pretty and lively air.

After singing and prayer offered by Rev. J. E. Payne, Mr. Herdman expressed the great pleasure in being called upon again to preside at the "Children's meeting." He said he had carried with him throughout the year now closing a very pleasant impression of the last aggregate gathering, and he hoped and quite anticipated the present meeting would be of a similar character, and give occasion to many pleasant reminiscences during 1863.

After a few more remarks he called upon Rev. Geo. Lovely to deliver the first address, who, after expressing the great pleasure he felt at the sight before him, spoke for a short time in an interesting manner on the advantages of an early religious education as evidenced in the character of Timothy.

The 2nd Hymn.

"God of our children" was then sung by the children, after which Rev. W. Sampson addressed the children, reminding them of the great advantages they possessed and urging a good use of their many privileges. Mr. Sampson said, perhaps there may be 600 children here, all receiving religious training, hearing of Christ and many of you perhaps loving Him.

Well, cannot you all become little Missionaries? Missionaries to your bearers, your ayahs, your other servants? You come into contact daily with them, you grow up amongst them, and will you not speak to them of Jesus?

The influence of a child can hardly be estimated, continued Mr. Sampson, you may think you do but little, though God's blessing may send a large reward to your work.

Mr. S. concluded a most interesting and touching address by a recital of the beautiful anecdote "Who lit the lamps?" which our young readers will find in the next number of this Magazine, if they wish to renew their acquaintance with the charming story.

The 3rd Hymn.

"God of earth and sea and air," was then sung to a fine old German melody, which was exceedingly well sustained by the young folks, evidencing that care had been taken in its practice.

Mr. Moncrieff next addressed the meeting.

He spoke on praise as a pleasant work in which the angels share, and as also a happy work, as evidenced by the bright happy sunny faces before him.

Mr. Moncrieff alluded to the distress produced in the manufacturing districts of Lancashire by the stoppage of the mills for want of cotton, and gave one or two heart-rending instances of the misery prevailing.

This was as a prelude to the collection which it had been announced, would be made on behalf of the children in the distressed manufacturing towns of England, which immediately followed and amounted to the sum of Rs. 573-4.

One very interesting feature in the collection was the large proportion of small pieces of silver and even copper, which may be taken as a proof that, as remarked by the collectors, nearly all the children gave something.

The money is now on its way to England, and will be followed, no doubt, by many a prayer that it may help to assuage the suffering felt. God will bless the givers and the gift.

The 4th Hymn.

"Children, join your voices" was then sung, after which the Rev. J. C. Page addressed the children.

Mr. Page spoke of the necessity of self-dedication to Christ, and urged the young people present to give their hearts to Jesus, so that out of a heart burning with love they might speak of and for Him.

Mr. Page's was a most attractive speech; his commanding voice and interesting manner enlisting great attention from the young people who listened with deep interest to the stories—

"Bother your pity, will you buy a pie?" and of the black box and its owner who for ever sang "My box, my box, there's none like thee."

We would like to give this story in full, but this report is already of sufficient length. We may, some day, for the benefit of our juvenile readers who had not the good fortune to be present.

The doxology was then sung and the meeting separated at ¼ to 9. The dismissal of the children was effected in good order. Both young people and friends appeared to have enjoyed the meeting greatly, and not a few will join with us in the prayer that our God may cause His blessing to rest upon this interesting feature in the operations of the Sabbath School Union.

4.—Sunday School Pic-Nic.

It has been the practice of late years, for the teachers of Union Chapel Sunday School, to take its scholars annually to a pic-nic across the water to the Botanic gardens, and very pleasant days these have been. The 26th of December last, was a much more delightful day, when the children were taken for the first time by train to Barrackpore. The line of the Eastern Bengal Railway being opened, the teachers resolved on trying the change as not only on the whole more agreeable, but attended with less risk. They accordingly applied to Mr. Chadwick, the Agent of the Railway Company, for a special train, which was very readily placed at their disposal for a moderate return. Application was also made to Lord Elgin who kindly allowed the use of the Park for the children. These arrangements having become known, two other Schools—the Cooly Bazar and the Baptist School in Lall Bazar Chapel, offered to unite and were cordially received. The number of children was about 400, and of teachers and friends about 100. The train left Sealdah Station at 10 o'clock. The Schools had distinguishing flags and kept separate ground for the sake of order, but were perfectly one in spirit and in the interchange of kindly offices. The ladies superintended the dietary arrangements. The children had their refreshments at 1 and again at 5, and the teachers and friends sat to their repast at 3, the cloth being spread on the green grass for all. The friends who accompanied provided various amusements, and the children, accompanied by their teachers, also visited the

menagerie and aviary in the Park. After the day's thorough enjoyment, the bell for the return rang at ½ after 5; and before 6, all were safely seated in the train which arrived at Sealdah a little after 6, amid loud cheers. The arrangements were complete and well carried out, and not a single accident of any kind occurred.

We never enjoyed an excursion trip so well adapted for both young and old, for young men and maidens, old men and children. It was the first use of the kind made of Railways in Bengal, and we are firm advocates for pleasure of this description. It teaches practically the lesson to children that

Religion never was designed
To make our pleasures less.

5.—Religious Intolerance in France.

The *Temps* publishes the following case of religious intolerance:—The gendarmerie of Channy have lodged a complaint against M. Victor Lepoix, aged 45 years, a minister of the Protestant Church, for having exercised his ministry at Grandru without obedience, in proceeding last week to perform the burial service over the remains of Medard Rigaux, 65 years of age, a farmer at Grandru, who during his lifetime professed the Protestant religion. M. Lepoix is not paid by the Government, but he possesses a certificate showing that he is a member of the Reformed Church. The best order, moreover, prevailed during the funeral ceremony.—*Patriot.*

6.—The Copts of Cairo.

The Viceroy of Egypt shews singular liberality for a Mussalmán. To the Christian Mission, which is meeting with much success among the Copts of Cairo and Alexandria, he lately presented a building in the former; and he has directed that all Protestant Missionaries, as well as all the deaconnesses stationed in Alexandria, shall always have free passage along the railway from Cairo to Suez, by simply presenting their credentials from their respective consuls. The Copts are a yet numerous remnant of the ancient Christian Church of Egypt. Last autumn one of the American missionaries visited the Copts living in Upper Egypt. The stock of some 8,000 New Testaments which he took with him was all speedily bought up, and so eager were the people to obtain copies that he could have sold double the number. We regret to learn that Theodoras, king of Abyssinia, himself like his people nominally a Christian, is unfavourable to the German missionaries in his country.—*Friend of India.*

7.—The Jews and the Talmud.

The Jews of Hamburg had until now been subjected to the Rabbinical laws of the Talmud, in all questions concerning marriages and successions. That mode of proceeding has just been abolished by the burgesses of Hamburg, the proposal having been made by two leading men of the bar, both Jews. Among European States there now only remain Holland, Denmark and Turkey, which maintain a similar exception for the inhabitants of the Jewish faith.

8.—Dr. Vogel.

Information has just reached Malta from the coast of Barbary which gives some faint reason to hope that Dr. Vogel, the African traveller, who had been given up as lost, is still alive, though a captive of the Sultan of Wadai.

9.—Devil-Worshippers in Turkey.

The Rev. Dr. Wortabet gives an account of a recent visit to the Yezidlees, or Devil-worshippers, in the valley of Djumed. He expresses his belief that

they cannot much longer retain their present religion. "Oppressed, hated, loaded with opprobium for their distinctive doctrine of worshipping the Devil, and ignorant, they seem to feel their present state, in relation to the surrounding tribes, to be somewhat intolerable. They did not appear to be much attached to their religion, and the idea of casting it off and adopting a new one was certainly a subject of their consideration. A number of them have lately embraced Mahommedanism. The present pressure upon them—the conscription for the army—weighed heavily upon their mind; and to enjoy a freedom from this, which they consider to be a great calamity, was the great inducement which led them to moot the subject of becoming Christians. To this was also added the deep desire for protection from the oppression and hatred which they are suffering on account of their religion."—*Watchman.*

10.—The Society of Friends.

Two members of the Society of Friends, named Edward May and Frederic Mackey, from South Australia, have been in Calcutta for a few weeks. They left on their return on the 23rd January. By the P. and O. Company's Steamer of the 14th instant four others arrived—Russel Jeffreys, Henry Hipsley, William H. Brewin and Bowman Pease. They do not design to remain in Calcutta, and will probably leave for the Upper Provinces in a few weeks.

They held a service for public worship in Union Chapel on the evening of the 21st, when a large assembly gathered. After a few words by Russel Jeffreys, an interval of silence ensued. He then rose and gave an address marked by much solemnity, devoutness and elevation of thought; touching lightly on the great principles of Christianity, the value of Christian fidelity and love, and the importance of Christians discountenancing the great evils of society. Another interval of silence ensued, after which he engaged in prayer. A few words were then said by Edward May and Henry Hipsley, and the meeting concluded. This is the first service of the kind held in Calcutta. The intervals of silence might seem too long for those unused to public silent prayer, creating a feeling of suspense respecting what was to follow, unfavourable to devotion in many minds; otherwise the service was eminently devout and well fitted to impress and benefit. We give our friends a cordial greeting to India, and doubt not they will return to England, if spared, with much pity, love, and admiration for this great and mysterious land.

11.—New Year's Day Service.

The usual united religious service was held in Union Chapel on the 1st of January.

Prayer was offered by the Rev. E. Storrow. An excellent sermon was then preached by the Rev. A. Leslie, from the text—"O that they were wise, that they understood this, that they would consider their latter end."

At the United Communion Service the Rev. G. Kerry presided, and prayer was offered by the Rev. Mr. Highfield.

The Howrah Fancy Fair interfered slightly to diminish the attendance at the first service, but the second service was better attended than it has been for some years.

12.—Peter's Pence.

From the month of November, 1859, to the end of October, 1862, the Peter's Pence tribute, according to the *Tablet*, has produced the sum of 1,107,520*l.*, the collection has averaged 360,000*l.* per annum—about 1,000*l.* per day; but the collection for the present year will exceed that rate.

13.—Bishop Colenso.

We are informed that at the last meeting of the Standing Committee of the Society for the Propagation of the Gospel, it was resolved to refer certain letters which had been received, about the relations of the Society with the Bishop of Natal, to the Archbishop of Canterbury (in concert with such other Bishops as he might be able to consult) for his Grace's advice thereon. The Bishop of Natal derives no part of his Episcopal income from the funds of the society.—*Guardian.*

A correspondent of the *John Bull* says:—"I understand that the Bishop of Natal is to be prosecuted. The Bishop of Capetown will—as soon as the Long case is settled by the Judicial Committee of the Privy Council—bring him before the Archbishop, either in the Arches Court or *in foro domestico.*"

Archdeacon Denison notifies his intention to bring the subject of Dr. Colenso's book before Convocation at its next meeting. He will move an address to the Upper House, praying the appointment of a committee to examine and report to the Lower House upon the book, in order that the Lower House may deliver its opinion to the Upper House touching the proceeding to a synodical judgment thereupon.—*Patriot.*

14.—Missionary Bishops.

A meeting was held at Cambridge on Monday in furtherance of the Oxford and Cambridge Mission to Central Africa. The Vice-Chancellor of the University presided, and the Bishop Designate, the Rev. Mr. Tozer, was one of the speakers. The Rev. Dr. Jeremie, in an able speech, supported the mission, but condemned the warlike proceedings which had taken place in connection with it. He also condemned in the strongest possible terms the recent letter of the Bishop of Labuan, commending the use of the revolver. The Rev. Mr. Tozer, in the course of his speech, expressed an opinion that in allowing warlike measures to be taken, the late Bishop Mackenzie had acted under the advice of Dr. Livingstone. Subsequently the Dean of Ely defended the Bishop of Labuan. He described that prelate as a man of good actions but unguarded words, and expressed an opinion that the letter to which allusion had been made was no criterion of his intentions.

15.—The Jews of South India.

The *Cochin Courier* publishes some interesting details regarding the Jews of South India. In 1854 there were 114 in Travancore, of whom 22 were children; and in 1849 there were 1,277 in Cochin of whom 424 were children. These figures are said to represent the number of the community at the present day. In Cochin 200 of the Jews are white. A few of the latter are prosperous, but as a body they are extremely poor, without any regular or profitable occupation. At one time the white Jews imported muslins, millinery and perfumes from Calcutta; but this trade has passed into other hands, and they now employ themselves as coopers, dealers in hides and book-binders. At the age of 8 days the child is circumcised, and at 13 years he assumes the phylacteries. At eighteen he usually marries, having been betrothed some six or twelve months previously to a girl, perhaps five years his junior. Before taking a house, he nails on to the door post, or scoops out a groove therein and inserts, a small tube in which he has placed some portions of scripture inscribed most carefully upon fine leather. He and all his friends on entering and leaving the house, are bound to kiss the tube or Mazuzah, either with the lips or through the instrumentality of the fingers; and on relinquishing his tenancy he is forbidden to remove it, unless he knows that

a Gentile is to succeed him. He employs either poor Hindus or Christians as domestic servants, on account of the inability of any one of his own faith to prepare food on the Sabbath; and if not able to procure this assistance, he uses a quantity of vinegar in making the Saturday's provision on Friday afternoon, and thus preserves it.—*Friend of India.*

16.—The Syrians on the Coast.

The same journal learns from a statement furnished by the Syrian Metropolitan that the number of Syrians on the coast, including the province of Malabar, amounts to about 170,000. This class has, since the establishment of the Church Missionary Society's College at Cottyam and the formation of other missionary establishments in Travancore, rapidly advanced in intelligence. The great majority are agricultural labourers, or suppliers of produce; many are substantial landholders; and not a few hold posts of trust under the British Government, and in Mercantile Firms. In Travancore there are 81,886 and in Cochin 37,214 Romo-Syrians. They are inferior to the Syrians in education, but are great traders. The Archbishop of Veropoly lately established parish schools for their benefit. The preservation of these Jews and Syrians in the midst of idolatry has a parallel only in China where there are still the dying relics of a Jewish community, and where the Nestorians who introduced Christianity into China in the 6th century continued, till absorbed into the Romish Church by the Franciscans.—*Ibid.*

17.—Dr. Candlish.

Dr Candlish, of Edinburgh, has been presented with a testimonial, consisting of a deed of trust, in behalf of himself and family, vesting the sum of 5000*l.*; a bank receipt for the sum of 530*l.*; and a piece of plate of the value of 120*l.* This is one of the largest gifts ever presented by individual beneficence to a minister.

18.—The Missionary Perverted.

To Natal, where savage men so
  Err in faith and badly live,
Forth from England went Colenso,
  To the heathen light to give.

But, behold the issue awful:
  Christian, vanquished by Zulu,
Says polygamy is lawful,
  And the Bible isn't true.

—*Public Opinion.*

19.—Church of England Missionaries.

We greatly regret to find such a large number of them are this cold season removing from their spheres of labour. The Rev. Mr. Hasell of Burdwan and Messrs. Strawbridge and Hubbard of the Upper Provinces have sailed for England during the month. The Rev. R. French has been laid prostrate by sun-stroke, and is now in a dangerous state; and others are ill or on the point of leaving their stations.

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MARCH, 1863.

I.—*American Methodist Episcopal Missions.*

In the year 1856, the Rev. W. Butler, D.D., was appointed by the Methodist Episcopal Church of America to establish a mission in India; and Bareilly was chosen as the centre of its operations. The mission, in common with those of other churches in that neighbourhood was interrupted by the mutiny; but through the good providence of God no lives were lost; and, after the storm had subsided, the labours of the Missionaries were resumed in 1858. Such was the devastating effect of the storm, however, that the work had to be commenced entirely afresh, the foundations being again laid.

From the last published report of this mission, we are glad to learn that prosperity is attending its efforts. Ten stations have been occupied in the provinces of Rohilcund and Oude; as follows:—Nynee Tal and Lucknow, in 1858; Bareilly, Moradabad, Bijnour, and Shahjehanpore in 1859; Budaon in 1860; Luckimpore in 1861; and Missionaries were appointed to Philibeet and Sitapore in 1862. In carrying on the work of the mission in these stations, forty-eight agents are employed; and as the result of little more than three years' labour can number average Sabbath congregations of 371 hearers, ninety-three of whom are communicants. The education of the young is also being vigorously attended to; eighteen schools are in operation, at which 457 children regularly attend.

A review of the labours of the year 1861 showed that, under the Divine blessing, the increase in the work among the natives had been twenty-five per cent. on the number of the agents of the Society; the places of worship had been doubled; thirty per cent. had been added to the regular congregations, and fifty per cent. to the Sabbath-schools, 223 being the average attendance of children; the increase of communicants had been

about forty per cent.; and the number of baptisms had been nearly doubled.

Soon after the commencement of the mission, arrangements were made for the reception—maintenance and education—of orphans of both sexes; for boys at Bareilly, and for girls at Lucknow. Before the famine, great difficulty was experienced, from the jealousy of Hindu and Muhammadan priests. Even some of the children that had been received were taken away again by persons professing to be their guardians; and the Missionaries have reason to fear that in the case of many of the girls, the removal was under false pretences and for purposes of the vilest character. The famine, however, paralyzed the arm of opposition; and the heathen were compelled to admit that the institution of the orphanage was a work of mercy, designed to rescue the children from the starvation under which their parents sunk into the grave. Many having been saved who "were ready to perish." The mission has now undisputed possession of one hundred orphans. Great hopes are entertained of the benefit which the Church of Christ will receive from these children, when, having been "trained up in the way they should go, they will not depart from it" on reaching maturity. Already some reward is being received in the fruits of an orphan printing press.

Meanwhile the spiritual wants of the English-speaking population are not being neglected. At Bareilly, Moradabad, Bijnour, Nynee Tal, Luckimpore, and Lucknow, stated services are conducted by the resident Missionaries, the average number of hearers being 285. Nynee Tal furnishes a peculiarly favourable opportunity of doing good among British soldiers. They go up to this sanatarium in feeble health, when the mind is frequently in a state in which, under the chastening hand of God, reflection and feeling are excited. Many of these men have been brought to see themselves as sinners before God, they have repented and been converted; and though scattered every year to distant stations, most of them retain their piety, and chaplains and other ministers find such men to be the most constant attendants at their sacrament and other religious services, while they walk worthy of their Christian vocation. Two commanding officers in succession at Nynee Tal have freely testified to the beneficial effect which the ministry of the Missionaries there had upon their men. In addition to the spiritual fruit obtained from this department of labour, the mission has received much pecuniary help from the English residents in the neighbourhood. Upwards of Rs. 45,000 have been contributed to the mission by friends in India, since its commencement; enabling the Missionaries to build ten chapels

and eight school-houses, and to maintain ten schools. The entire property of the mission in chapels, houses, schools, &c. is now worth Rs. 81,408.

We wish the mission "good luck in the name of the Lord."

II.—*Mairwara: its People, Customs, Sects, and Modes of Worship.**

I. *The Nature and General Features of Mairwara.*—The Rev. W. Shoolbred says:—First, let me try to sketch briefly *the nature and general features of the country.* The most of the friends of our mission are, I should think, already aware that the district known as Mairwara forms part of the Arabala range of hills, which stretches away from the south of Deesa to the neighbourhood of Delhi. In Mairwara, which is about sixty miles in length, few of the hills are of great height; several may rise about 1000 feet, but the most are mere hillocks, intersected by gorges and valleys, which in the rains become the beds of mountain-torrents, rushing down with violence to the plains. Since the Mugra (Highlands), as the natives call it, is confined to the hill-country, you can easily understand that it varies very considerably in breadth, according as the range expands or contracts. Thus, in the north, near Beawr, the width of the Mugra is about thirty miles; while south, between Todgurh and Dewair, it contracts to a narrow isthmus of a very few miles. From this you will understand why it was necessary for me to prosecute my journey, for some distance, through the intervening district of Deogurh, which runs like a great bay into the recess of the hills. Thirty years ago, before Colonels Hall and Dixon had become the pioneers of civilisation to these neglected mountaineers, this whole district was a wild jungle. There were no fields, no clearings, no roads, except wild footpaths leading from one hill-fastness to another. The villages were perched on the tops of the highest and most inaccessible hills, where the banded thieves set the people of the plains at defiance, and from whence they now and again descended to make raids, or levy black-mail upon the peaceful villages below. Now, however, by the skill and energy of these two able men, the entire face of the country has been changed. The hills, indeed, are there as before; but the fortresses that crowned their summits are dismantled or in ruins, and through the jungle that clothes their rugged sides, roads

* The following valuable article is from the United Presbyterian Missionary Record.

that can be traversed on horseback, at least, have been hewn. The valleys and gorges are there as before; but now the former, cultivated like gardens, present pictures of smiling luxuriance; while in many of the latter, whose mouths have been closed by strong walls of masonry (called bunds), magnificent sheets of water lie bosomed, giving fertility not only to the fields on their borders, but irrigating mile upon mile of the green valley below. Much as I had read of Colonel Dixon's engineering skill and works of irrigation, it had failed to give me an adequate idea of what he had achieved. One cannot travel half a dozen miles in any direction without stumbling upon some work of his, by which barrenness has been turned into fertility, and robber-hordes into peaceful ploughmen. He is revered almost as a god by the simple hill people, who call him still their 'ma bap' (father and mother in one), and can scarcely speak of him without tears. Many parts of the Mugra reminded me forcibly of some scenes in our own Trosachs, or the hills of Perthshire—a sea of little hills, with here and there a higher peak rising bluff and bold, and between, many a smiling valley waving with corn, and beautified by clumps of umbrageous mangoes or stately palms. Wild districts there are still, where not even the horse or camel can make its way. Lions there are not a few in the Mugra, although they are rarely to be seen on frequented roads or near the villages. Occasionally, however, they do make a descent. Of leopards there are plenty in the Mugra, and hyenas and jackals are abundant. Snakes, I need scarcely say, are numerous. I shot a cobra, seven feet long, at a high-lying village called Heerajee, much to the relief of the villagers, who were living in terror of it, since it had bitten a man to death a few weeks before.

It is a somewhat remarkable fact, that as you proceed southwards, the cultivation improves, until in many of the valleys, for an even and beautifully-pulverized surface, it would compare favourably with that of Midlothian. Every available foot of ground is turned to account. The hill-sides in many places are terraced, where irrigation is possible. No superfluous hedges or ditches are to be seen; and, to save cultivable soil, the roads never run through the valleys, but wind along the hill-sides, where, from the height and rocky nature of the soil, cultivation is impossible. What makes this high cultivation more wonderful is, that the implements employed are the rudest possible,—the same old-fashioned, anchor-like, wooden plough, which must have been in use in the days of the patriarchs, and a clumsy hoe with a short handle, at which a Scotch ploughman would turn up his nose in disgust. By means of

this last implement, the surface of the fields is divided into a number of small square or diamond-shaped beds, separated by little walls of earth, some six inches high. Among these run the straight water-courses, by means of which, every three or four days, the whole of these beds are laid under water. In this way, with a minimum of skill, but a maximum of patient labour, excellent crops of corn and vegetables are raised.

In explaining the nature of the country, it is only necessary to add a few words concerning the passes, which in several places break the chains of hills, and connect valley with valley. Some of these are very steep, winding up the hill-sides like a stair, as in those near Todgurh and Chapulea, or forming a strait, precipitous descent, almost impassable to horses, like that of Huttoon or Shamgurh. In olden times, when it was the golden age of the Mugra thieves, these were the keys of the mountain-fastnesses, invincible by all but British canon, supported by British prowess. Now that roads have been opened up, they are not at all formidable; and from their great elevation, afford charming glimpses far away into the level plains of Marwar on the north, or the gentle undulations of Meywar on the south.

II. *The Character of the People of the Mairwara Hills.*—I have already hinted that the Mairs are a much more sturdy, free, and independent race than the people of the plains. In person they are rather above than under the average height. I remarked this specially of the women in the southern districts, between Todgurh and Dewair, who are tall and strapping, as becomes the mothers of stalwart freebooters—now brawny farmers.—Like most mountaineers, when unsophisticated by contact with others, they are frank and free in their manners, and very hospitably disposed to those whom they consider their friends. Many of them refused, after much pressing, to accept of any payment for the grass, milk, firewood, and other necessaries which they had furnished for the camp, and did so with a manly grace, which might put to shame men who boast a higher civilisation, and speak of the Mugra people as savages.

As is to be expected among a people recently reclaimed from predatory habits and reduced to order, the Mairs are much more excitable than the people of Bengal or Southern India. When they quarrel among themselves—and this not rarely happens—they do not, like the latter, confine themselves to noisy abuse heaped on all the male and female relations of the offending party; but, pugnacious as Irishmen, at once have recourse to the lathi (cudgel) to settle the matter in dispute. Cases of broken heads are very common; nay, of

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late, wounding with the small but heavy-headed hatchets, which most of the Zemindars carry a-field with them, has been rather a frequent offence in all parts of the Mugra. Equally bitter in their enmities as warm in their friendships, they listen with the utmost wonder to the exposition of the divine law of love, which declares all men brothers, and enjoins the return of good for evil. And while the forgiveness of enemies scarcely seems to them a possible virtue, they can admire and warmly approve an instance of it when exhibited in the conduct of another. Thus, as I mentioned in a former letter, my forgiveness of the two assassins who attempted my life is quoted all over the Mugra as something new, unprecedented, and praiseworthy. On another occasion, when my tent was pitched beside the considerable village of Burar, the people of that place, resenting some insult offered to one of their merchants by my khansaman (head servant), refused or neglected to bring in the usual supplies. This having been reported, without my knowledge, to the tahseeldar (head of the police) at the neighbouring thannah of Todgurh, he sent a chupprasie (policeman) to bring in the Puteils of the village, that he might punish them for their neglect. Meantime, I had talked with the people, pacified them, and been supplied with everything necessary for the camp. Very fortunately, the chupprasie, before carrying off the puteils, came to make a report to me of what he had done. I at once ordered him to release the puteils, whom I had already forgiven, and wrote a letter to the tahseeldar, explaining that the fault was that of my servant, and that the people were quite friendly and willing to oblige. The result of this simple act of justice was most remarkable. When I went to the bazar in the evening, the people flocked around me, vied with each other in showing me kindness, listened with the most earnest attention to my teachings, would receive payment for none of the necessaries furnished, though repeatedly pressed upon them, and warmly urged that I would speedily return among them again, and preach the same gracious doctrines which I had illustrated in all my dealings. To me the release of the puteils seemed a very small boon, unworthy of such an amount of warm gratitude. But from what I know now of the oppression practised by the police and other native servants of Government on the people, when the least hold on them is obtained, I can easily understand why they should rejoice in an act which freed their head men, and possibly the whole village, from a heavy fine, or a heavier bribe, to find its way into some big native's pocket.

I am sorry to be obliged to report—although it need occa-

sion no surprise—that the Mairs are, in their dealings, as little actuated by our Anglo-Saxon notions of truth and honesty as the other natives of India. Of falsehood and dishonesty they have no shame. They blush on its discovery, only because it shows their awkwardness in duplicity. When enjoining upon them the necessity of truthfulness as one of God's commands, a very common reply was, 'But, Sahib, if we don't lie and cheat, how shall we fill our bellies?' It is singular, too, how they trace all their wickedness and moral perversity to the fault of the soil and country. Now and again, when pointing out the prevalent sins, and counselling them to forsake these and turn to God through Christ, some old greybeard, who had been a strong thief in his youth, would shake his head, and say, 'Yes, very true, but it's all the vice of the soil.' Others again trace it all to the idea, so current in Hindu mythology, that this is the iron age; and 'Kali-yug!' (the iron age) was often deemed a sufficient answer to expostulations on their prevailing vices and crimes. I was always able, however, to turn the tables on these apologists by simply saying, 'Yes, before Col. Dixon's time it was the iron age in the Mugra. Now that he has built you tanks, and taught you how to cultivate your fields and eat your bread in peace, it is the silver age; and if you will listen to the wisdom of God, which I have come to teach, and believe on Christ the only true Saviour, it will be the golden age with you; for then God will bless the labour of your hands here, and hereafter you will dwell with Him in everlasting joy.'

You will understand that so far I have been speaking of the Zemindars (farmers and peasantry) of the Mugra,—the real original Mairs, in short. The Bunneas, or merchants, are a class by themselves—late importations into the country, who came and settled in it after it had been reduced to law and order by the prestige of British power. So distinctly marked is the line which divides this caste from the farmers, that often, on inquiring how many children there might be in a certain village capable of learning in school, I have been met by the answer, 'Oh! there are so many *Bunneas'* children;' tacitly taking it for granted that the children of the Zemindars were not to be regarded as fit subjects for educational effort. Indeed, I have invariably met with more or less silent opposition from the merchant class, in my endeavours to induce the Zemindars to educate their children. The fact is, that so long as the farmers remain ignorant of reading and writing, they are obliged to entrust the keeping of their accounts to the Bunneas; and this to them is a source of great but fraudulent profit, since I am told, as a rule, they falsify the accounts,

and, on fictitious representations of debt, perpetrate a great deal of oppressive extortion. I invariably found this to be the most persuasive argument when reasoning with the Zemindars on the necessity of educating their children, that, having taught them to read and write, they could keep their accounts, and save their fathers from the fraud and trickery of the Bunneas. In religion, too, these merchants usually stand quite apart. The majority of them I found to be Jains of the Dhundea sect, whose whole religion consists in feeding their sadhus, or saints, and sacredly preserving insect life. More of this, however, when I come to treat specially of the Mugra's religion.

In their mode of life these Mairs are sufficiently simple. They eat twice a-day a meal formed of Indian corn, or coarse wheaten flour, baked into thin cakes on a piece of flat-iron. If they are in tolerable circumstances, they spread this over with ghee (clarified butter—a nice name for what to me looks very nasty). If not, they eat it dry, or with few vegetables. You may often see something tied up in a knot in the corner of their kumal or blanket. That is a handful of dal, which they munch as they walk along the road, or when resting from labour. The Mairs are not, however, abstemious from choice. They make no scruple of eating meat when they can get it. Pork, abhorred by Musulmans, they do not refuse, and even the flesh of the sacred cow becomes on occasion an article of diet.—Of the infanticide which formerly prevailed so alarmingly, I can find now no trace, and girls everywhere appear in due proportion to the boys. The sale of female children is still, however, too common. In one village, while pointing out the great sin of selling one's own flesh and blood, an old puteil, with tears in his eyes, confessed that last year he had sold his daughter to a wealthy farmer in the neighbourhood of Chang. 'What could I do, Sahib?' he said. It was a year of famine; my crops failed; the chupprasies came down on me for my stipulated amount of land-tax. They would remit not a farthing. If I did not pay, I was ruined. So I sold my little daughter to pay the Government its tax.' I had not the heart to blame—I could only pity, and wonder if such things happened under the fatherly rule of Col. Dixon. But the fact is, that married women and widows, no less than girls, are frequently sold. When a man marries, he gives a good round sum to the father of the bride. She thus comes to be regarded as so much property belonging to his family. Should her husband die, she has the option of marrying with another brother of the family; or, if she declines this, she is sold for the original dower, or sometimes more, to some other man. Worse

than this, women are often sold into slavery, and sent to the independent states surrounding the Mugra, where the hand of British law and justice too often fails to reclaim them. It is true that these slaves are rarely badly treated, and live in the house like servants or members of the family. Still, we must deplore a state of morals in which such practices are not only tolerated but encouraged, and sigh for the time when, by Christian education, the Mugra women shall rise to their true position as wives and mothers, and cease to be playthings and slaves.

In the Mugra, among whose lawless hordes formerly no man was recognised as chief, we have no rajahs. A few thakurs there are—men who hold large estates—large and well-to-do farmers, who are called lumberdars, or respectables; and in each village two or more puteils, or heads of the village, whose duty it is to take note of all that occurs, and, in case of wrong or crime, report to the authorities. In front of these puteils' houses are to be found those raised platforms of stone surrounding the trunk of some ancient and wide-spreading banyan, on which the village people assemble to talk over the news, or decide some case by arbitration, and which I found so convenient for preaching purposes, since it served admirably as a church, pulpit, pews and all. In their habits these lumberdars are almost as simple as the common Mairs. Their houses may may be a little larger; their clothes a little finer; ghee may be a daily adjunct to their chuppaties; I am sorry to say they may also indulge more freely in drinking the liquid abominations of the country; but otherwise little difference is apparent.

III. *The Condition of the Mairs as to education.*—I shall now, thirdly, make a few brief remarks on their educational condition. This I had expected to find at a very low ebb; but the reality was something frightfully worse than my anticipations. Throughout the whole Mugra, there are not more than eight schools of any kind in existence. Of these, two are strictly Government schools, supported by money from the Indian treasury, the other six are under the care of the Deputy-Commissioners, and are upheld partly by a small sum abstracted from the land-tax of the district, partly from other funds at the Commissioners' disposal. The Government teachers receive a salary of six rupees a month. The others used formerly to receive four rupees; but since my representations to Major Lloyd, a year ago, about the Dilwara school, their salary has been raised to five rupees. Even this, which is little removed above a cooly's (porter's) pay, is inadequate; and the result is, that I found the teachers either immersed

in sloth, or eking out their scanty pay by spending half their time in begging among the villages; or, while drawing their monthly pay, shutting up the school for months together, and engaged in cultivating a few acres of ground! The ignorance of these so-called pandits will appear almost mythical to you at home. When examining the school at Bhuli, a large village near Kot Kurana, I found some three or four boys making very painful attempts to read Hindi. They could neither spell nor give the meaning of the smallest words. While engaged in putting fruitless questions, the Jati who was with me nudged my elbow, and, with a broad grin, coolly said, 'Ask the pandit himself.' But for this hint, although strongly inclined to do so before, I should not have been able to muster sufficient assurance. Now, however, I turned round on the teacher, and asked the meaning of a very simple word. He stared with an expression of blank ignorance, which only became ridiculously and hopelessly intensified as I continued to ply him with new and even simpler questions. This was one of the gentlemen fonder of cultivating the soil than the intellects of his pupils. Nor was this by any means an unfair sample of the Mugra pandits. The Government teacher of the large central town of Todgurh alone seemed to have even a tithe of the necessary qualifications for his office; and it was evident that he, from sloth and carelessness, was about equally inefficient. He could prompt the boys to return the proper answers, but the fact that he required to do so betrayed his neglect. Need you wonder that, with such schools and teachers, education is almost entirely neglected? Ignorant as the people are themselves, they are generally acute enough to perceive the lamentable inefficiency of the teachers; and, when remonstrated with upon not sending their children to school, often replied, 'Why should we? They learn next to nothing there, and they are of some use in the fields.' Many strong representations and entreaties were made in the larger villages, that we would establish good schools and send competent teachers; and some of the Zemindars even promised to aid in their support. Still, I could easily see that the love of pice is much stronger than that of instruction. I was furnished with a most amusing proof of this at Balar the other morning; where, on entering the school, *alias* cow-byre, I was greeted by a perfect shower of questions, 'But, Sahib, is it true, as the Bhailan people say, that if we learn in your school you will double the land-tax?' This Bhailan, you must know, is a village about three miles off, the people of which, envious of their neighbours' superior privileges, were trying to frighten them with this terrible bug-

bear. I calmed down their fears by assuring them that I had no connection with the Government; that it was my part to pay, not to raise, taxes; that we wanted, not their money, but their good. I hope to go on slowly and steadily widening the circle of our school system. Any hasty and sudden extension of it would only result in loss and failure. Even the best of the teachers become careless and negligent, if not kept under constant and vigilant superintendence; with that, they will do tolerably good service. For instance, when in the village of Jowaja, the other day, I found, on making inquiries, that our pandit now in Jalea, and doing well there, had formerly kept a school in that village, and been notorious for his idleness—as the people expressed it, 'He sat and smoked tobacco the whole day.' Doubtless, were my vigilance removed for a month, he would relapse into the same habits. Meantime, therefore, we must content ourselves with establishing schools in villages within a morning's ride of our stations, and postpone their general extension to the Mugra, until a station at its centre shall bring them easily within our reach. Some fifty, I believe, were established by Colonel Dixon; but so hastily and inconsiderately was the work done, so inefficient the teachers, and so opposed to the genius of the people the arrangements for their payment and support, that now not one of these fifty schools remains in existence—all have passed away with the vigorous, though somewhat prejudiced, brain that gave them birth. I trust the Church at home will keep this steadily in mind, that we shall not have done our duty to Mairwara till an education of a higher and nobler kind than that dreamed of by Colonel Dixon shall have been diffused throughout its valleys.

IV. *The Religions and the Superstitions. The Mairs and Mairats.*—The people of Mairwara are pretty equally divided into the two sects of Mairs and Mairats—the former inhabiting chiefly the southern districts most remote from Ajmere; and the latter those in more immediate proximity. The Mairats, indeed, are simply *islamized* Mairs—men who, during the Muhammadan supremacy at Ajmere, were, either by bribery or violence, induced to conform to the Muhammadan faith. This accounts for their being found in greatest numbers in those parts of the Mugra nearest Ajmere. Before Colonel Dixon's time, I believe, there was scarcely any appreciable difference between the Mairs and Mairats except in name. They lived, ate, inter-married with each other. The Mairs were outcasts from the Hindus; the Mairats were Musalmans only in name. Neither of them possessed much religious faith of any kind, except perhaps a dread of demons, to whom they set up

stones, presented offerings of corn, and poured out libations of wine and oil. When Colonel Dixon came into the country, he judged that it was better for these people to have a religion of some sort; and, possessing perhaps little faith in his own, and none in the probability of its becoming naturalized among the hills of the Mugra, he busied himself in building Hindu temples, establishing Hindu ceremonies and holidays, and otherwise encouraging the Mairs to attach themselves to a more advanced and developed form of Hinduism. With his usual impartiality, he did not fail to bestow a share of his patronage on the Mairats also; and, as you can well imagine, the natural result was, that the distinctions between the two sects widened as each attached itself more rigorously to the faith from which it sprung. Of late years, and especially since my arrival here, the Musalmans have been putting forth every effort to add to their numbers by proselytism. Among the least questionable of the means they employ are these: Marrying real Musalman women to Mairats; marrying Mairats to Mair widows, and circumcising the Hindu children by a former marriage; and, lastly, by inducing all the Mairats of the neighbourhood to assume the name of Musalmans. This also is tending to widen the breach between Mairs and Mairats; but so slight is still the distinction between them, that in the whole of the southern districts I never once heard the distinctive names of Mair and Mairat mentioned; and you may be sure that I was careful to avoid noticing a distinction which it is our interest and that of the people to forget. Only in the small village of Kesarpura, to the north-east of the Nya Nuggur, was the distinction of sect prominently obtruded. There I learned that the most of the people were Mairats. On asking them if the Maulvis (Muhammadan priests) ever paid them a visit, they replied, 'Oh yes! when there are any marriages they are sure to make their appearance.' 'And what do they do?' I rejoined; 'Do they instruct you in religion, or care for your state?' 'Not they!' was the reply; 'they come and mulct us of ten, fifteen, or twenty rupees, according to our means, eat a good dinner, and are off again!' The Mairats know nothing of the Koran except the name. Besides these two religious sects, a third falls to be noticed.

The Bunnias, or Merchants.—In a former part I mentioned that the Bunnias, or merchant-class, form a distinct population in the Mugra. Before the establishment of British authority there, they did not and could not exist. Commerce was unknown, and the merchant regarded by the Mairs as an animal to be looted. With the reign of peace and law these traders came in from Marwar and Meywar, and settled in all the con-

siderable towns and villages, buying up the corn from the zemindars, and giving them in return imported necessaries or luxuries. These Bunnias are almost to a man Jains—extremely bigoted, looking down with contempt on all but their own brotherhood, and regarding all religion as bound up in these two virtues, viz., a respect for animal, and especially insect life, and the feeding of the Dhundias, or religious devotees of their sect.

Dhundias.—These Dhundias, as I have had occasion formerly to mention, are a set of idle fellows, who stick a dirty rag before their mouths to avoid swallowing their grandmothers in the shape of a gnat or fly; and a broom or mop under their arms, to sweep away insects from their path. They never wash their clothes, partly from laziness, but chiefly from the same tender care of metamorphosed ancestors; and as in this climate unwashed clothes have a tendency to get populous, you may conceive of a man being colonized by several generations of his forefathers. They do no work; they do no teaching; but live together like monks, and go begging among the Bunnias of their sect, instilling as they go high notions of their own sanctity, and a horror of the Sahib-log and their religion, which allows them to commit the awful sin of eating beef and killing chickens. With what food they collect they withdraw to some quiet spot outside the village, and, sitting down on the roadside, eat their meal. All that remains over is carefully buried in the earth, lest pollution should be contracted by any sinner touching the victuals consecrated by their saintly mouths.

A Dhundia Saint.—The most finished specimen of this class I have come across was met with in the town of Kunkrawli, about twenty-five miles south of Dewair—that same Kunkrawli, by-the-by, which the Maharaj, lately tried in Bombay, affirms to be the most sacred seat of his religious sect. When there, I was led by the Jati into a house, where, he said, we should meet with a great Dhundia sadhu, or saint. On entering the courtyard, my appearance inspired great consternation among a number of Dhundinis, or female devotees, who were sitting cutting cloth and making up dresses. I was surprised to find them, unlike their lazy brothers, engaged in a work so womanly. After a short delay, we were asked to walk up a narrow staircase, and were ushered into a small upper chamber, open to the courtyard along the whole of one side. In this the saint was seated upon a low stool called a bajote, while a number of Dhundias and Dhundinis were doing him service. I made my salaam; but, after the manner of his tribe, he did not return it, only noting by a slight inclination of his head that he was

aware of my presence. He was a man of middle age, with nothing very striking in his appearance, unless that, with his shaven head and shaven face, and dirty sheet-draped body, he looked as emasculated a specimen of humanity as I have ever seen. This, indeed, is a peculiarity common to all his class; you can rarely tell at the first glance which are male and which female. Piled up in the corner of the room were a number of bajotes similar to that on which he was seated; and as none of the saints seemed possessed of enough common politeness to offer me a seat, I walked up to the stools, and was about to help the Jati and myself. I suppose I must have been about to commit a fearful act of desecration. Sinner that I was, to think of occupying a seat set apart to the holy man! There was such an outcry, and hurry-scurry, and imprecations, to withhold my sacrilegious hands, that I was glad to desist. Casting about for a seat, since the bajotes were denied, I found at the head of the apartment a raised shelf, on which a number of water jars and bowls carefully covered with cloth were placed, for cooling the saint's water after being boiled and carefully strained. So I requested his attendant priests to clear them away, and seated myself comfortably on the shelf, the Jati squatting at my feet on the ground. By this time the apartment was crowded with privileged individuals of the sect. The narrow staircase was choke-full, as was also the courtyard; and crowds of eager faces looked in upon us from the roofs of neighbouring houses, which were on a level with our elevated position. I began the conversation by asking him if he read his sacred books. 'Yes.' 'Do they tell you of the commandments of God; and what commandments do they enjoin?' was my next question. He looked blank, and didn't seem to know; but the Jati came to the rescue, and put him on the scent. Then he indicated two or three with tolerable correctness; such as, Do not lie, Do not steal, etc. I then pointed out the fact to him that all men are sinners. With great vehemence he protested that he was no sinner. 'That arises from the pride of your heart,' said I; 'and that pride is one of the greatest sins of all. But what does your religion tell you about a Saviour or the way of salvation?' I continued. 'Jeet Mull Jee is my Sat-guru,' he replied; 'and salvation is to be obtained by fasting and devotion.' This Jeet Mull Jee, it appears, is a sadhu, or saint; and this man was formerly his disciple. 'But,' said I, 'this Sat-guru (saviour) being a man, and therefore a sinner, is no saviour at all. He needs salvation for himself, and if you put your trust in him, you will most certainly perish.' This seemed quite to take his breath away. He folded his arms, closed his eyes, and, leaning back on the wall a picture of despair, resigned

himself to his bad kismut (fate), which had sent a padre to invade the sanctity of his dwelling and accuse him of being a sinner. Meantime the crowds in the staircase, the courtyard, and the housetops laughed and applauded, nothing loth, apparently, to see the holy man stripped of his borrowed plumes and brought down to the level of common humanity. I then went on to unfold the gospel of the grace of God to these eager listeners, and never preached to a more earnestly attentive audience. When obliged to leave, some of the crowd followed me through the streets to the gate of the city, enquiring still further concerning the glad news of salvation, which for the first time had that day fallen upon their ears.

Jogis.—Although the Mairs are far from being devoted Hindus, still I met in the Mugra a fair sprinkling of those religious devotees and saintly beggars which are so universally indigenous to the soil of India. One class, indeed, of these, and the most noticeable, seems, so far as I can learn, to be peculiar to the tribes of the hills. At the considerable village of Assun I found that half the population was composed of a community of Jogis, or devotees of a singular order. You can easily distinguish them from the surrounding Mairs by the distinctive orange turbans which they wear; but in almost all other respects they do not differ essentially from the agricultural population around them. They marry, rear children, and cultivate the fields; and, since Government has secured to them one hundred and sixty beegahs of the best land in the neighbourhood, free of all burden or tax, for their support, you may well imagine that the Jogis are a thriving community, and live upon the fat of the land. Besides this, they have another fertile source of income secured to them. On the occasion of a marriage or death in the Mugra, they are entitled to receive a rupee, and this although they perform no ceremony of any kind in connection with either event, and, on their own confession, are quite as unable to read or give any instruction as the mass of their countrymen. I was informed that at another village farther south, called Sarun, a similar community of Jogis exists, more numerous and wealthy than their brothers of Assun, and, like them, equally exempt from taxation. These two untaxed communities divide the Mugra between them; and, as I have already mentioned, levy a tax of a rupee on all occasions of death or marriage. How they have become possessed of these exemptions and privileges I cannot pretend to say. Possibly they are of great antiquity, and their continuance only has been guaranteed by our Government; but they give very painful indications of the whole past course of our Indian administration, whose decided tendency has been to perpetuate and fos-

ter idolatry, while frowning upon the religion which the governors themselves professed. In one respect these Jogis are much superior to their class generally, inasmuch as they are really industrious and successful farmers. Others there are who take a vow of poverty, or, in other words, addict themselves to begging; but these are always to be recognised by long slits in the under lobes of their ears, from which depend broad and heavy glass rings in the shape of ear-rings.

Fukirs.—Among the religious devotees I also found several varieties of the species Fukir, who are evidently to be classed as first cousins of the mendicant friars. These are lazy fellows, who, throwing off all shame along with the usual native habiliments, rub their bodies over with ashes, and wander from village to village, subsisting on alms won by a belief in their superior sanctity, or extorted through fear of their curse. I have heard such accounts of the rascality of these fellows, and I can well believe them. Their usual practice, when, on entering a house, they see the mistress of it preparing any savoury food, is to demand the whole, or at least the lion's share; and as the deluded people live in extreme terror of their curse, it is rarely indeed that they meet with a refusal. Covetousness and rapacity, however, are the most venial of their vices, if we can believe the common reports. The jolly friars of the Middle Ages were purity's self when compared with their Indian cousins. To aid in their professional begging, they carry about with them all sorts of appliances. Most frequent among these is a small wooden shrine, covered with red cloth, in which sundry pebbles or bits of wood represent favourite deities. In front of these they lay as offerings a few grains of rice or wheat, and a few drops of oil or a little ghee. One almost invariable piece of furniture in these mimic shrines is a tiny bit of a mirror, in which I believe the god is supposed to gaze in admiration of his wonderful perfections! I met one old Fukir in a village, who was walking from house to house with a wooden horse under his arm, like one of those toys with which very small children at home vary the monotony of nursery life. The resemblance was heightened by the fact that the poor horse's tail was shorn of its fair proportions, and that there was a very suspicious lack of paint about its head, as if some interesting juvenile, '*suo more*,' had taken to sucking his gallant steed's mouth. On meeting with any of that class, I invariably lectured them on the sin of laziness, exposed their deceits, and held them up to the ridicule of the people, to whom I pointed out that not to such stout and jolly beggars, but to the really poor and impotent, their charities should be dispensed; and I must say that I very rarely had any difficulty in convincing the

laborious Mairs of the truth and justice of the divine command, 'He that will not work shall not eat.' Doubtless the name of Padre must have become a terror and a hate to all the members of this begging brotherhood, who must feel that the day which sees the spread of truth and sound doctrine will also witness the fall of their knavery and deceit.

The Temples.—The temples in the Mugra are few and far between, and can very rarely lay claim to any great antiquity. The people in the old robber times were poor, and vastly more addicted to plundering than prayer. Their free wandering life, the driving off of cattle, or the spoiling of a caravan of Bunnias, left them little time for building temples or invoking the gods. The sturdy Mair freebooter would greet the dawn with a sleepy 'Ram! Ram!' or fling the same favourite salute to a casual passer, and think he had done enough devotion. When, therefore, the country came under our rule, Colonel Dixon, himself considerably Hinduized, thought it necessary to build, either wholly or partly at the Government expense, a number of small Hindu temples, and fill them with the favourite deities of the Hindu pantheon. Perhaps the Colonel had as much an eye to ornament as aught else in his temple-building, for they generally stand in very picturesque sites; but in any case his conduct cannot be justified. He has done much to perpetuate idolatry, and to rivet the fetters of superstition, which the Mairs wore so loosely before.

The gods Bairu and Mata.—The favourite deities of the Mairs are Bairu or Kheturpal and Mata. The former, as his second name implies, is the god who occupies the place of the Roman deity Ceres. He presides over husbandry, and sends his votaries good harvests. You can see him everywhere—under the tree in the corner of the field, beside the well out of whose bottom he has been dug, or the platform of rock adjoining the village, or on the chabutra at its centre, where the people meet to discuss their affairs. There he is,—a tall, rough slab of stone, rude and unchiselled as when first dug out of the ground, bedaubed on the top with red paint, and dripping with oil and wine, the remains of the last votive offering, which the ants have not yet had leisure to devour. This rude stone is the object of worship on all great occasions, and especially on the event of a marriage. On my second tour through the Mugra, I happened, while at Bura Kehia, a considerable village, to pitch my tent close beside a rocky platform, on which an image of Bairu stood, and had an opportunity of observing the ceremonies which are practised on occasion of a marriage among the Mairs. About 4 P. M., a crowd of women, singing in their peculiar fashion, and headed by a man

with a big drum, and another with one of those singular bugles called turis, approached the rock on which the god stood. In the middle of the crowd walked the bride, a little girl of some ten or eleven years of age, preceded by her brother, dressed in a scarlet sheet, like a plaid, and bearing a sheathed sword on his shoulder, while a number of her female relations followed, and women with baskets of cooked Indian corn and other grain and cakes on their heads. The crowd halted a little way from the rock, while the two musicians, the bride, her brother, and the basket-bearers, advanced to the platform in front of the god. First of all, the big drum and the trumpet bellowed and brayed so vociferously that I was obliged to plug up my ears with my fingers, and wished that for the nonce I were as deaf as their deity. After the music (?), a few live coals were placed on an earthenware censer in front of Bairu, on his head some wine and oil was poured, a few drops being at the same time sprinkled on the fire, and small portions of the cakes and corn were represented as an offering before the idol. The man with the drum then led forward the girlish bride, caused her to bend forward, and, waving a handful of corn thrice round her head, at the same time pronounced some invocation, and scattered the grain all round the place. He then jerked down the girl's head in a very unceremonious manner, in the way of causing her to worship the image, and went through the same ceremonies with the boy, her brother. Again the big drum thundered and the trumpet squealed for Bairu's delectation, the women meanwhile keeping up their melancholy chant; and the ceremony being now over, so far as the god was concerned, the really important part, so far as the musicians and conductors of it were concerned, now began. These carefully gathered up all the cake and corn presented to the image, and with the contents of the baskets, the wine and oil, shared all between them, and were about to carry them off for a jollification in their own houses. They were not, however, allowed to depart before I had pointed out to them the absurdity of the ceremonies they had celebrated. 'Can your god hear your music? Can he smell your incense? Can he eat the food you place before him? Nay, that is a mockery! How would your friend take it, if you were to invite him to dinner, and after having spread the table with viands, to remove them all before he had tasted a morsel? But that is your conduct to this idol you pretend to worship. If he could feel and resent, would he not kick you incontinently from his presence?' The big drum laughed, and muttering, 'How could we live if we didn't get the god's pickings?' pocketed the affront and the idol's offering together, and walked off to enjoy himself with the spoil.

Marriage Ceremonies.—I had many opportunities of witnessing their marriage ceremonies and preparations, and was both amused and surprised to find how much some of these last resembled those common in Scotch country parishes less than half a century ago, and not yet entirely obsolete. The practice, for instance, of employing three or four tailors to sit in the house and make up the dresses for the bride and wedding party, is exactly reproduced among the Mairs of the Mugra. While camping beside one village, I was rather at a loss to collect an audience. Most of the farmers seemed busy in the fields, and the lanes were quite deserted. Attracted by the noise of 'tom-toming,' I entered an open courtyard, and found a motley party seated on a raised chabutra or platform before the house. Three dirzies (tailors) were sitting, tailor-fashion, cross-legged, and making use of toes as well as fingers in a way that would make our Scotch knights of the needle stare. They were evidently anxious to finish their job, and, to my inexperienced eye even, seemed adepts at the art of 'sitting' 'yont,' as they tacked together pieces of bright pink or rose-coloured cloth, the fashionable colour for a marriage dress among the Mair dandies. Our home tailors usually provide their own music, and plenty of it; but their more favoured brethren of the Mugra plied their needles to the sweet sounds of a tom-tom, a banjo with five strings, and the brazen throat of a native bhat or minstrel, who made up for melody by a lung power that was wonderful to behold. In front of these sat the bridegroom-elect, his father, and several of his relations and neighbours, passing from one to the other a venerable and much blackened hookah, and drinking in with open mouths the sweet sounds in the intervals between the puffs. At the end of each long-drawn stanza the bridegroom shook his ample red chaddar and shouted out 'Bhulo! bhulo!' (bravo! bravo!) Whereupon the minstrel, drawing a long breath, as if vastly relieved, sung out 'Achcha, Maharaj' (good, your highness,) and went on to another verse in praise of the bride, who, of course, like all Hindu brides, had a face like the moon; eyes like the gazelle, a voice like the cuckoo, and a gait like a goose! The marriage party very courteously invited me to take a seat beside them on the chabutra, and, after stopping the bard's apparently interminable song by heaping him with praises, and asking to look at his instruments, I was able to address the bridal party and a crowd of villagers, who quickly filled the court. These ceremonies and merry-makings, you understand, are all preparatory to the celebration of the marriage, and carried out by the bride and bridgeroom's relations apart, each in their own village.

In the village of Assun, already noticed in connection with its Jogis, I had an opportunity of observing some other of these marriage ceremonies. Surrounding the bridegroom, dressed in the invariable red plaid, and bearing the sword, walked a small crowd of men and women, singing, to the accompaniment of a small and big drum, his praises, and that of his bride. When they arrived opposite the door of my tent, they stopped, formed into a ring, and, striking up quite a new and peculiar air, commenced to chant the praises of our Raj in words, of which these were the chorus :—

'Ham chain karen! Ham chain karen!
Feringi Babo rájkur,
Jeypur Raja, Jodpur Raja, Kotábandí Raja
Ham chain karen, etc.'

'We live at ease, we live at ease,
Our English fathers reign;
Than all the kings of Rajputana,
To serve them we are fain!'

With this testimony to the justice and excellence of our reign, which I know springs spontaneously from the whole people's hearts, they again formed in procession. A piece of scarlet cloth was held by four men, canopy fashion, over the bridegroom. He was led back in triumph to the open space in front of the village banyan. There four women step into the middle of the ring, and begin a most singular dance to the measured music of the drums. This dance consisted in making a half leap round, moving the whole body on the heels as on a pivot, and in bending forward or throwing back the hands at the same time in a most peculiar fashion. No dancer ever moved from the one spot more than a foot or so. As soon as one woman was tired, another stept forward to fill her place. To me the whole effect was ludicrous in the extreme; but all the village patriarchs were seated, looking on with a gravity of countenance, as they puffed forth clouds of smoke, that would have done honour to a British jury in case of life or death.

Funeral Ceremonies.—Let me now briefly sketch their funeral obsequies, as no less illustrative of the habits and superstitions of the people. On my return from the second itinerancy, and while my tent was pitched in the neighbourhood of Kalinjur, I had an opportunity of witnessing the Mugra method of incremation. As I walked into the village, I was met by a procession headed by a man bearing a gong, on which he struck at measured intervals, exactly like the death-knell at home. To this melancholy music were added the hollow, muffled tones of a big drum, beat by one of the village minstrels, and used as well in the festivities at a birth or a marriage, as now to toll an old woman of eighty (so they said) to her funeral pile. Be-

hind the drum walked a man bearing a large bundle of jao (barley), which he scattered in handfuls on the road as he went along,—an offering to propitiate the gods, and avert the malice of the demons, who are supposed to be particularly active on occasion of a funeral. The bier followed, borne on the shoulders of four men—a rude wooden frame, like the covering of a native rath or the top of a sentry-box, and covered with crimson cloth on three sides, but open in front. In this was borne the corpse, in a sitting posture, dressed in red or crimson clothes as for a bridal, and with the chaddar drawn around the pinched and wasted death's head. I have rarely seen so horrible a mockery at once of life and death, as that poor old woman presented, with her gay clothes and tawdry ornaments, in contrast to the livid face and skeleton arms that nodded and dangled as the bearers jolted along the rough hill-road. Beside the bier walked a few relations, male and female, but without manifesting any of that exaggerated grief usual to Orientals. A train of villagers followed, bearing each a log of wood on his shoulder; and as the procession moved along, from every door and courtyard one and another neighbour emerged, and shouldering his log, went to swell the train, and add another brand to the funeral pile. Thus, slowly they passed on through the village, and away out to the dry bed of mountain-brook, where the pile was raised, and from which, shortly after, curling wreaths of dense grey smoke gave note that the ceremony of incremation was well nigh done.

Ghosts.—Bound hand and foot by the fetters of superstition, you may well suppose that all those ideas about the ghosts of the departed, until lately so current among the lower ranks of Scotland even, are found taking vigorous root among the rude people of the Mugra. The house, the grave-yard, or place of incremation, every spot frequented while alive, become haunted after death by the spirits of the departed. Colonel Dixon's tomb, I am often assured, is haunted by his ghost; and so strong is the faith of the people in his ghostly presence there and his deification after death, that, spite of the utmost vigilance, they are found presenting on his grave those votive offerings of flowers, fruit, etc., which they usually bring to the tomb of a saint or the shrine of a god. That not only the tomb, but the house of the departed, is supposed to be haunted by his ghost, will appear from this fact, which has only recently come to my knowledge, that during my first year's solitary residence in the mission bungalow, the universal expectation of the natives was, that I would be carried off some night in a fire mist by the ghost of the late Lieutenant Camiter, who died here; or that, by the same influence, I would suddenly pine and die. That neither

of these, to me rather unpleasant events, befell, they set down to this, that by the power of jadu I overcame the ghost, and ruled it for my own purposes. The people's belief in my jadu is very strong, and quite unassailable by any argument. I shut up the heavens or bring storms as I please, by simply twirling a distaff to the right or left (!). I have been seen engaged in this interesting process on dark nights—so, of course, it's no use denying it. The animalculæ and infusoriæ, which I show them swarming beneath the microscopic lens, are not in the water, but appear there by the power of my jadu! They believe that some day or other they will all be made Christians against their will, by the same subtle but irresistible power. While thus strong in jadu, however, I am believed not to trust to it solely, but to employ means even less questionable for destroying Hindu caste. About ten days ago, for instance, I was accused of having thrown a quantity of bones into a large well near the Government garden, from which most of the Hindus draw water. So circumstantial were their accounts of this affair, that they could tell from which pocket (sic) I had taken the bones, and then how, spurring my horse, I had rapidly fled (!). It may puzzle you at home, but it is a fact nevertheless, that so universal was the belief in this ridiculous story, that for nearly three days not a Hindu would draw or drink the water from the well in question. I believe I owe this rumour to Musalman intrigue. For some time they and the Hindus have been striving about this well, each trying to banish the other. But Hindus are never able to cope with Muhammadans in strategy or finesse, and for three days the latter chuckled over their more credulous neighbours, who had swallowed their bait, and left them in undisturbed possession of the water of strife. But to return to the Mugra deities, whom I am afraid I have sadly neglected in this long digression about jadu and ghosts.

Power of the gods to heal Diseases.—I have already mentioned that, in the Mugra, the two deities chiefly worshipped are Mata and Kheturpal, and that, so far as the form and external appearance of the two go, it is quite a matter of indifference which is worshipped. A rude stone, bedaubed with red paint, oil, and ghi, without even the semblance of anything in heaven, earth, or the waters under the earth, represents both deities; but the virtues supposed to reside in that stone are inexhaustible. Is a man sick—he has only to go to the nearest temple, or to the rude stone beneath the village tree, worship, and present the usual offerings. Enough; let him wait, and he will be healed. Some of the representatives of Kheturpal are much more potent in healing diseases or averting evil than the others, although one would fancy that, being one deity, their power

would be alike. Thus the Kheturpal in a small pepper-box of a temple at Shamgurh is supposed to be especially efficacious in removing sickness, and because, I suppose, he has got a deal of tinsel besides the usual red paint daubed on his head, is considered a very Parr or Morrison amongst the other Mugra idols. I found a poor farmer, lame and crippled from rheumatism, lying before this temple-door. He had been there for more than two months, he assured me, waiting for a cure, but as yet in vain. Still his faith was strong. I advised the poor man to go home and try what bathing with cold water and rubbing would do, exposing, at the same time, the absurdity of his trust in a stone. He promised to try my specific, but I have little faith in his having done so. It is easier, and suits the Hindu's nature altogether better, to lie lazily before a stone than to have recourse to actual remedies for the removal of disease. For the cure of small-pox, Mata is the great resource; and who else should know better how to afford a remedy, since the disease is attributed to her unpropitious influence? As the cow-incarnation, she also, of course, is potent in curing all diseases to which that sacred animal is liable. A zemindar assured me, the other day, that a cow of his, which had gone from her milk for six months, had been cured at once by his offering one of those flat silver charms generally worn on the breast to Mata. This goddess, too, is, like most other female deities, somewhat capricious, and, while sacrificing yearly thousands of children by the fell scourge of small-pox, is reported to be extremely chary of animal life, and to avenge herself signally on any one guilty of taking it.

Thus, at Ajeet Gurh, a little village built beneath the bund of a very high-lying and picturesque lake, I found a temple of Mata scooped out of the rock in the form of a cave or grotto. Immediately in front lay some deep pools formed by the rush of water overflowing the bund, in which very large and fine fish could be seen sporting. My little bhistie (water-carrier), fancying, I suppose, that a fresh fish would be a very agreeable addition to my breakfast, rigged out a long stick with a piece of twine and a crooked pin, and went to try his luck as an angler in the pool. But the 'gods and little fishes' were unpropitious. The Bunnias of the village got wind of his attempt, and came out in crowds to stop it. Had I been the offender, they would have folded their hands, and tried to coax and flatter me into their wishes. But the poor bhistie fared otherwise. They first threatened him with the eternal vengeance of Mata, who took a special interest in these particular fish, and would exact a terrible revenge on their sacrilegious captor; but finding the bhistie, who is a Musalman, quite undaunted

with the threat of Mata's wrath, they proceeded to use arguments somewhat more weighty and tangible, in the shape of sticks and stones—before a shower of which the discomfited bhistie was glad to quit the field. In one or two of the large villages I found temples of a higher and more pretentious class, with regularly-formed images filling their shrines; but these are the few exceptions: rude, unhewn, unshaped stones —these are the rule.

At one village—Baganah—I noticed an instance of what often happens at home, when a meeting-house or church is to be erected in a country parish. One farmer will send a few carts of stones, another a cart of lime, another will give so much labour, that the church may be raised. In this village of Baganah there was rather a pretentious new temple, with an outer court and inner shrine, a number of archways round the court, and a tower or minaret. But the archways were filled up with piles of bricks, and the court was almost impassable from heaps of quicklime. On inquiry, I found that these materials had been brought there by neighbouring zemindars, for the purpose of surrounding the temple with a wall. It was evening when I visited this temple, and almost dark. A Brahman and his boy, who were in charge of it, came hastily to admit me and show it off. Bending on the floor among the heaps of lime like drifted snow, the boy, with ruddy, puffed-out cheeks, began to blow up some charcoal embers into a blaze, at which to light a lamp. The glow of the embers reflected from the boy's chubby cheeks, the paint and tinsel of the idol's tawdry draperies from the ghastly white of the lime heaps, and the swarthy native forms pressing forward to see what the Sahib was doing in the temple—all formed a picture worthy of a painter's pencil. By and by, when a light was produced, an image of Chaturbuj, the four-armed Vishnu, appeared in all its hideousness, with flowing cloth skirts sweeping down to the floor.

Love of pice.—One Mugra deity I had almost forgotten to notice, whom our Aryan cousins worship no less devotedly than their relations of Britain or America. When examining the school-boys at Rawat Mal, I asked the sharpest-looking little fellow present, 'Well, my boy, what do you love most of all?' The urchin expanded his swarthy features into a broad grin, as if vastly tickled at the absurdity of the question, and as if any one could doubt what is most worthy of love and worship. Without a moment's hesitation, he gave me the clear and decided answer, 'Pice, to be sure.' There spoke out the soul of the Mugra. If Christians could be bought for money, I could take on hand to buy up the whole Mugra people for an incredibly shall number of rupees!

The Sants, or Secret Worship of Devi.—Facts have lately come to my knowledge which conclusively show, that to evangelize Mairwara will not be quite so easy a task as the more sanguine among us may, from first appearances, have hoped, and that there is a very urgent call for entering upon the work earnestly and without any delay. These facts I now proceed to lay before you. A few months ago, when I wrote giving details concerning the various religious sects to be found in the Mugra, I was not aware that mention of one was omitted, and that this one, in the number of its adherents, the nature of its rites, and the hold it is taking of the Mair mind, is by far the most important and formidable of them all. Perhaps, after my repeated itineracies in the Mugra, such ignorance of its real religious condition may astonish you; and yet, if you reflect that a traveller may traverse the length and breadth of our own country, and examine very thoroughly into its social and religious state, without once discovering or dreaming that such a secret society as the Freemasons exists, you may find a clue to the fact just stated, and a plea for my ignorance. The sect whose history, and details of whose peculiar rites, I am about to give you, have many things in common with the Freemasons, and this among the rest, that they form a secret society, with clandestine meetings and mystic signs, concerning which secrecy is enjoined under the most awful sanctions and with the most frightful penalties. Their worship of Bhairun, and Kheturpal, and Devi, as represented by misshapen blocks of stone bedaubed with oil and culal, is public, and appears on the surface, but in reality it is only a veil thrown over more abhorrent superstitions and rites, as insidious as secret.

The history of the rise of this secret sect is as follows:—Connected with the worship of Kali Devi, and finding a place beside the representations of that goddess, is a sort of servant or standard-bearer called Lonkra Bir, or Lonkra the hero. Some three and a half centuries ago a priest of Devi, by name Ludermani, began to worship this Lonkra, and introduced in that worship a number of new rites and forms of invocation. The new superstition, thus planted, struck deep its roots, and threw out its branches over great part of India. A class of devotees called Suniasies were its teachers and propagators—a set of lazy fellows, who, under the pretence of superior sanctity, led an idle, wandering life, initiating votaries by whispering their secret charms and passwords into their ears, and then exacting a livelihood from their fears and credulity. Thus a century and a half passed, and the Kundapunth, as the new sect was called, had firmly established itself in India, when a Sant, or saint of the sect, quarrelled with his guru, or teacher,

upon some point of doctrine and practice, and, breaking off, formed a new sect of his own. After their founder, they take the name of Sants. Their meetings are held at the dead of night in some house previously determined on. The doors are kept fast shut, and no one is admitted unless he can give the following password or incantation: 'Om, Som, tirpila, totalá, tárá, tínon baithi kripál; Kaun háth puspat, kaun háth málá; dahine háth puspat bá'i háth málá; bálá jape tobálaho; búdha jape to am'r ho.' Which may be thus translated:—'Gods of heaven and earth, oh Devi (known by the three names of) Tirpila, totalá, tárá, the three seated, and who holdest the cup with thy thumb and two fingers! In which hand is the book? In which hand is the rosary? In the right hand is the book, in the left hand is the rosary. If a child invokes thee, he will always remain a child in bliss. If an old man invokes thee, he will win immortality.' No man or woman who repeats this pass can be refused admittance. The door is opened, and the votary is ushered into a mixed assembly, in which men and women, Brahmans and Shudras, merchants and their porters, priests and despised sweepers, sit side by side, touch without abhorrence, eat from the same dish, and drink from the same cup. In the centre of this strange conglomerate are found the mystical symbols of the sect—a figure traced generally of sand or clay, sometimes of atta (flour), in the form of a large square with twelve square compartments. Originally, I believe, these represented the twelve zodiacal signs; but now in each a small miniature throne, made of folded cloth, is set. On the central throne a lamp (jot) is placed, which is curiously formed of a wick of wheaten flour, half-baked, surrounded by ghi, and represents Devi. On the other thrones are placed a few grains of rice, nuts, or other fruit, representing Hanuman and the other inferior deities, who are supposed to form the servants and attendants of the goddess. These twelve compartments are rarely, if ever, found complete in the worship of the Sants, and usually only four, with their accompanying thrones, are found. Sitting in the midst, and ruling over this assembly, is the presiding priest or priestess; for if among the initiated a woman can be found sufficiently saintly, she takes her place as mistress of the ceremonies; if not, then the Suniasi of highest rank then present presides. Taking in his hand a cup of wine, he speaks over it this incantation to Hanuman: 'Hanúmant bír chare kúmbír, támbe kí dhartí baj'r ki káya jad simarú jab házir aya;' which may thus be translated, 'Hanuman the hero, mounted with his army of heroes, from whose mighty body the copper earth was ground to dust, when I invoke you, then be present.' He then drinks, and the cup is passed from

hand to hand among his followers. Other incantations are also sometimes spoken over the wine, but the specimen already given is enough. I will not weary you with the others. After the distribution of the wine, when they sit down to eat, another invocation is employed, and then the food is passed from hand to hand, or, if the meeting is small, eaten from the same dish. Caste is broken down by the promiscuous nature of the meeting. It is equally violated by the favourite food they eat. Flesh and fish, abhorred by all castes except the lowest, are the chosen viands eagerly devoured by Brahman and sweeper alike. Before the meeting breaks up, the wheaten flour forming the wick of the sacred lamp is broken up and divided among all the members. Some eat it; others preserve it for a few days, repeat over it some charms, enclose it in a small locket of some precious metal, and bind it on their arms or on the top of their turban as a charm to preserve them from all evil. This is a distinguishing mark by which a Sant can always be discovered. Even when charged, however, with belonging to the sect, he will rarely acknowledge it, since on initiation he is bound to secrecy by the most solemn oaths, and assured by his guru that immediately on divulging the secret he will become a leper, and that his body will burst and fall in pieces. Before the meeting breaks up, this invocation is repeated: 'Long live we who are assembled, both gurus and followers, and let all that we have done be established!' The Suniasies of the Sants are distinguished from others of the same class by the turban, which is large, and worn far back on the head. Their angarka, or coat, reaches to the knee, and their *dhotis*, which serve as pantaloons, are wider and more flowing than the common cut. All their clothes are made of the same ochre-coloured cloth, which forms the distinguishing mark of the devotee. They live a wandering life, and are supported by the gifts of their disciples, who regard them with the utmost awe and fear. Hence their influence is wide-spread and powerful. They bind over their followers by oath to worship no deity but Devi in the form of Jot; although they do not restrain them from the external rites employed in their ancestral idolatry. When a Sant dies, he is believed to fall prone on his face into hell, and to remain there, until, on an appointed day, called Sánkhiádál, all the members of the sect assemble, eat a feast provided by his relations, and thus release their brother from infernal durance, and introduce him to Indra's heaven. Such is the briefest possible sketch of a sect which, from all I can learn, embraces more than two-thirds of the people of Mairwara, and to which belong Brahmans and Jain Jatis, despised Bhils of the hills, and rich bankers of Ajmere—which laughs at all caste, and

bands together all classes in an unholy brotherhood. That brotherhood and superiority to caste, however, lasts only so long as the assembly sits; beyond its walls, caste again re-asserts its reign, and the proud Brahman looks askance at his low-caste brother Sant, and sweeps past him as if his shadow were pollution. For the details given above, I am chiefly indebted to Chintu Ram, who, as a boy, in his native hills beside Kot Kangra, was initiated into the sect, and has scented out its existence among the people all around us. But I hope ere long to furnish you with sketches of Sant rites and symbols, drawn from my own observation, as I intend embracing the first opportunity of being present at one of their gatherings, of whose entrance I hold the key, in the mystic signs and passwords I have already given.

III.—*Socrates—the Reformer and Martyr of Philosophy—a Lecture delivered at the Doveton College by* J. W. MCCRINDLE, *A. M.*

Nature seldom seems to distribute her gifts according to any law of impartiality. Niggardly to an extreme in one direction, she makes a display of unbounded munificence in another. Thus while condemning some regions of the earth to an eternal sterility, she has her chosen spots over which she strews with unsparing hand the verdure and the bloom of Eden. And she holds to the same principle in awarding their capacities to the various races of the human family. To some she gives grudgingly a few glimmering rays of intelligence, others she endows without stint with the highest faculties of taste and reason. Highly favoured in this respect were the Greeks of old, and conspicuous even among them, alike for the versatility and the splendour of their genius, were the men of Athens. Come with me to that city to-night—the city of Cecrops and Solon,—the loved abode of Wisdom and the Muses. Come, and let us fancy ourselves in her midst three and twenty centuries ago, while yet she flourished in her Golden Age. The Acropolis at once arrests the eye, exalting her stately head crowned with temple and with colonnade. There, and wherever we turn our gaze, we lose ourselves in wonder and admiration. Structures of matchless beauty and perfection rise around us—"rise, as from the stroke of an enchanter's wand." All places are rife—every face is a glow with some happy labour. Here the marble of Pentelicus is flying in spray from the chisels of

sculptors and statuaries who ply their work under the directing genius of Phidias. Here in his studio a Parrhasius or a Zeuxis is painting forms of an immortal beauty, such as fancy only when inspired can conceive. The voice of eloquence resounds through the crowded forum. In sequestered groves the disciples of wisdom are earnestly discussing the deep problems of philosophy. The dramatic art, now arrived at its perfection, shows equal success, whether it aims to shake the sides with laughter or to awaken the sublime emotions of pity and terror. But I ask you not to come with me to admire the wonderful products of Athenian art, or to take a survey of the beauty of the Athenian land. We pass unheeded the sculptured glories of the Parthenon. Our steps shall not be on Hymettus' flowery hill, nor where the summer-gales are whispering through the willows and tall plane-trees that crown the green banks of Ilissus. No—but I ask you to come and look at one of the citizens of that land—at a man in outward seeming the very humblest there—a man poverty-stricken as Lazarus—a man whom many and strange deformities of face and figure made repulsive to sight—at a man who in truth moved among his countrymen, who were models of manly grace and beauty, like a satyr among a race of Hyperions; but at the same time at a man who walked crowned with an inward glory before which the splendour of all Greek, all Roman fame grows dim,—at a sage—at a prophet-like man,—at a man for long years the apostle, and finally the martyr of true wisdom.

The biographers of this extraordinary man have no lack of materials out of which to construct the story of his life. Several of his contemporaries who knew him intimately have given to the world, with more or less of a direct purpose, accounts of his appearance, of his habits, and of the opinions which he held and expressed. These delineations differ, but are not mutually contradictory. Each presents us with a different view of a many-sided man. They can be harmonized without difficulty, and their combined light gives us a more distinct and adequate conception of the common original. In the memoirs which Xenophon published of his master, with the pious view of silencing the voice of calumny which rudely and loudly assailed his memory, we have an attempt, under the form of a special pleading, to represent the man according to historic truth. So far as it goes, this delineation is good and accurate, but it is superficial and betrays the fact that its author had no deep philosophic insight. He could not penetrate to the inner regions of his master's thoughts, far less sound his depths. As a soldier and statesman who had much experience in ruling

men, he valued the precepts which Socrates inculcated for the right conduct of life and the attainment of happiness, but he could not grasp the philosophic principles from which these precepts had been deduced and on which their authority rested. Plato, on the other hand, presents us with an ideal Socrates as far transcending the real as the Xenophontic portraiture is defective and inadequate. In the Platonic dialogues Socrates, when introduced, and that is very frequently, is invariably made the chief dramatic hero,—the principal person in whom the interest of the discussion is made to centre. Into his mouth, Plato puts the subtle arguments by which he fortifies his own sublime doctrines and speculations. But the identical Socrates is never lost sight of, and a careful attention enables us to pass from the magnificent ideal to the proper conception of the more homely original. But we have yet another portrait sketched by a contemporary hand. Aristophanes, the comic poet, resolving to have his fun at the expense of the witlings and sophists of his time, selected (of all men) Socrates as the representative of the class, and in the play of the Clouds introduced the philosopher in caricature upon the stage, and made him the butt of all its merriment and buffoonery. But Aristophanes was a man of wonderful genius, and never in the utmost riot of fancy and humour quite lost sight of truth and nature; and his Socrates, stripped of the mask and other stage disguises, is the real Socrates with whom afterwards, at Plato's banquet, he drank wine and hiccuped out a droll theory touching the nature of love. What each of these three biographers, if we may so call them, has done for Socrates, we may illustrate by modern instances or parallels. Xenophon has done for him what Boswell has done for Dr. Johnson, Plato what Christopher North in the *Noctes Ambrosianæ* has done for the Ettrick Shepherd, and Aristophanes what the caricatures in *Punch* are doing every week for our British statesmen and other public characters.

Socrates was born in the immediate neighbourhood of Athens in the year B. C. 469, somewhere about ten years after the invasion of Greece by the Persians. He was of humble origin; his father Sophroniscus was a statuary, and his mother Phænarete a midwife. His father gave him the best education his limited means could afford, and having trained him to his own business, had in due time his assistance in carrying it on. Socrates must have made some proficiency in the art, since a group of marble figures representing the Graces was, many centuries after his death, shown in the Acropolis as a specimen of his workmanship. But his heart was other-where than in stone-scraping. It was all on fire with a most vehement passion for knowledge, the enquiry

after which absorbed with increasing years more and more of his time, of his means and of his energies.

In those days, philosophers were abroad in Athens, expounding either their own systems of the world or those of the various schools to which they had attached themselves. Socrates not only listened with eager attention to the voice of these instructors, but studied carefully whatever written treatises he could fall in with. But he had no contentment from all the labour he took. He was disappointed to find that the philosophers both in their discourses and in their books advanced assertions which they could not prove, and attempted to palm off as truth what was mere fancy, opinion or conjecture. They darkened counsel by words without knowledge. The subjects, besides, which they handled were not those he most wanted to know about. They were often up in the clouds or lost among the stars. They spoke of vortices where atoms were whirling to make worlds, and of a music of the spheres so loud that it could not be heard. They descanted also upon the origin of things, and with as much confidence as if they had been present at the work of creation. But they did not agree in their opinions, some thinking the world had a purpose in it, others declaring that world-making was merely a pastime with which Jupiter amused himself when he happened to have nothing else more serious to do. Some thought a primary element had produced all things, but were not agreed what that element was. Some took it to be water—some to be air—some to be fire. Others again accounted for every thing by the principles and powers of number, while others put their faith in the infinite, and others in motion, although motion had by that time been proved to be quite impossible. Nor was there more harmony of opinion about the nature of the universe itself. Some held it to be a mighty animal informed throughout with a rational soul and full of demons; others thought it was all an illusion of the senses, and that its existence depended altogether upon human perception. "Man," said one philosopher bolder than his fellows, "man is the measure of the universe."

Such were the hard stones which Philosophy offered to Socrates, when he came to her begging with hungry importunity for the bread of knowledge. He wished to know about himself, about his duties, about the great ends which he should contemplate in all his actions, and how he could best attain happiness here and hereafter. But philosophy had no answer to return to questions so homely. She concerned herself only with things lying far away in the infinite abysses of space and time. What course then was Socrates to take? Should he abandon all hope of finding an answer to these momentous enqui-

ries, and seek only to be conducted by some easy path of life to the final darkness of the tomb? Or should he cast in his lot with the sceptics and scoffers that then abounded, and add his voice to swell the chorus of derision that aimed to extinguish the high and holy hope that the attainment of truth and certainty was something more than an empty dream,—something more than the fond delusion of pious enthusiasm? He could not accept either alternative. No. Had philosophy wandered to heaven only to waft us home a message of dark despair, that man is the creature of chance, the victim on all hands of delusion, cheated by his senses, misled by fancy, betrayed by reason, tantalized by an implanted thirst of knowledge whose waters, like those of the desert *mirage*, ever shine in mockery near, but fly off before they can be touched or tasted? Had all her speculations ended in discovering that we are the offspring of a perfidious Creator, who has given us light from heaven, not to direct, but to lead astray? Then, if such be the averments of philosophy, philosophy needs reform: yea, let all that philosophy has yet posited be accounted a lie, but let God be true, and all His ways and works accepted as proceeding in wisdom. Let this be laid down as the fixed point to start from; and, if enquiry is rightly prosecuted, we may find after all that though sense and passion may delude us, yet that reason, the higher power within us, can correct their aberrations; we may find that life has not been given to us in vain, that a divine purpose is in it,—that there is a right way of life and a wrong way of life, and we may find good grounds to believe that this present state is not the be-all and the end-all, but that when we are judged on the other shore of the Stygian flood, there is an Elysium which opens her gates to admit the righteous to bliss, while there is a Tartarus which expands grim jaws to receive miscreants amerced in the punishments ordained of old,—the beak of the ferocious vulture, the delirious fever of unslaked thirst, the dizzy sickness on the wheel that spins round and round for ever. Socrates then accepted neither of the alternatives. Truth, so it appeared to him, might be discovered, if only sought where likely to be found. Philosophy had erred through ambition. With the presumption of the old giants she had climbed to heaven, and sought to storm the citadel of knowledge where gods sat enthroned. But she must descend from such an exalted sphere and be content to come down and dwell among men. Let her leave the problems of the skies, if need be, for ever unsolved, but let her unriddle the enigmas of human life and human destiny.

But we must indicate more precisely and in terms less general the nature of the reform which Socrates accomplished. He was separated by two centuries from Thales of Miletus, to whom the Greeks assigned the honour of having been the first among them who instituted an enquiry into the causes of things. In the interval between these two æras, many illustrious thinkers had made their appearance, who either developed the views of Thales, or sought to establish theories which they had invented for themselves; and though it may be admitted that not much trustworthy knowledge had been evolved, still speculation had accomplished a great and good work —it had trained the Greek mind to reflect, and to reason accurately and to good purpose. But the great error of these early Philosophers lay in this, that they set to themselves too vast a problem. Nature's whole frame—heaven above, earth below, the waters under the earth, the God who made them, the human soul that comprehended them, and even the shadowy abstractions of thought itself, had all been confounded together in the unity of an undiscriminated mass, and the aim of the philosopher had been to detect some principle which within its majestic sweep would embrace that stupendous whole. It was the glory of Socrates to discover that the unwieldy problem should be broken down into elementary parts for separate investigation—that of the two factors which necessarily enter into every act of knowledge, viz. the object known and the mind which knows, the latter should receive its share of consideration. This most important work had been overlooked. Men had been seeking to know what was without them,—it had not occurred to them to seek to know what was within them. They had longed to know the universe,—they had not cared to know themselves. It was high time to explore the mysteries of this inner world. It was there that the outer world was reflected, and there perhaps that it received a form and complexion not its own. The reproach of this great oversight must be removed. We must no longer be content to remain ignorant of the capacity and power of the instrument through which we subject objects to scientific scrutiny.

From the universal problem, then, Socrates detached one, relating to the mental and moral constitution of man. It may be thought at a first glance that enquiry would be thus restricted to a very narrow sphere,—but far otherwise. As in the tiny waterpool which to a careless eye seems a thing of nought, we can, if we fix our gaze upon it, contemplate a world of profound depth, descending as far downward as the infinite heaven ascends upward above us, so in the little viewless world of man's spirit there are mysteries lying deep and far-reaching, which the great-

est thinkers have vainly sought to comprehend. It must not be understood, from what has been advanced, that Socrates formed all at once a distinct conception of what had constituted the error of philosophy, and a distinct conception of a better method of enquiry, but that his ideas gradually took shape somewhat as we have described. Probably a good while before his thirtieth year his spirit had been mightily stirred by the dawning conviction that he was destined to reform the system of knowledge, and thereby also to work out the moral regeneration of his fellow citizens. At all events, when he was somewhere about that age, we find him emerging from the obscurity of the workshop, going into public life, and soon attracting to himself, by the singularity of his personal appearance and the striking originality of his discourse, a great share of general notice. He was no longer under the necessity of labouring for his daily bread, for his father who died about this period had left him a small capital, or property of some sort, which sufficed for his wants, which, in consequence of the rigid control he exercised over his appetites and desires, were very few and very simple. And here, as the place seems suitable, I shall endeavour to give some idea of the man's personal appearance and of his mode of address. His physiognomy, as we have already indicated, was far from prepossessing,—it was indeed positively repulsive. He had large, staring eyes that projected far forward. His nose was flat, and at the extremity broad and upturned. His lips were thick and sensual. His complexion was sallow, and indicated that he was of a bilious melancholy temperament. He was short of stature, but so powerfully built that in physical strength he had few equals in Athens. Yet his figure was awkward and rotund with obesity. His gait also was peculiar. He had large splay feet, so that he advanced by *waddling* rather than by walking in the ordinary way. He strutted along also with a consequential air, sometimes staring hard with his great protruding eyes at every citizen that passed him. At times he would be seen, even in the public ways, standing absorbed in his own thoughts and entirely unconscious of all that was going on around him. As for dress, it never cost him a thought. It was meagre and uncouth,—quite in keeping with his rugged form and manners. He did not so much as wear sandals but went about bare-footed in summer and winter alike. But the unpromising and repulsive exterior of the man was speedily and entirely forgotten, as soon as he broke silence and opened out in discourse. Then the tones of his voice fell upon the charmed ear like the music of another world. There was a sorcery in his words that enchained attention and that mightily moved

persuasion. They went direct to the heart and stirred to their very depths all the founts of thought and feeling. They let a new light in upon the soul, and kindled new and better desires there. Even the votaries of pleasure and ambition, as they heard that siren voice reasoning of temperance and righteousness and a judgment to come, thought with a sigh of the innocence from which they had drifted, and—lest they should be altogether persuaded into committing themselves to a better course of life—were fain to stop their ears and flee away, far out of hearing of the charmer who charmed them with a skill so divine. It is no imaginary picture that I draw. "When I," said Alcibiades, who in the outset of his career was much in the company of Socrates, "when I hear him speak, my heart leaps up within me, far more than the hearts of enthusiastic worshippers on hearing the thrilling peals of the sacred drum. —He moves me even to tears as he talks, and moves others besides myself. I have heard Pericles and other great orators, but they have no such power over me as this man. His discourses fill me with self-reproach, until the life that I lead seems hardly worth living. I have indeed to flee away from the man, that I may not sit down beside him and grow old in listening to his talk. He alone has the power to inspire me with remorse and awe, and with humiliation, when I have neglected to do what I have confessed to him ought to be done." And again he says, "Socrates cares not for mere beauty, but despises more than any one can imagine all external possessions, whether it be beauty, or wealth, or glory, or any other thing for which the multitude deems the possessor happy. These things he esteems as nought, and he lives among men, making all the objects of their admiration the playthings of his irony. But I know not if any one of you have ever seen the divine images which are within him, when he has been opened or is serious. I have seen them; and they are so supremely beautiful, so golden, so divine and wonderful, that every thing which Socrates commands surely ought to be obeyed, even like the voice of a god." In another part of the Banquet, from which the above is a quotation, Alcibiades gives the following interesting sketch of Socrates as a soldier: "In the camp before Potidæa, Socrates overcame not only me, but every one beside, in endurance of toil and hunger. He never drank much willingly, nor was ever seen otherwise than sober. In the depth of winter, while the frost was intolerably severe, and every one was carefully wrapt up in the warmest clothing, he went out with the cloak he usually wore and walked barefoot upon the ice. In one instance he was seen early in the morning standing in one place wrapt up in meditation, and as he was unable to unravel the subject of his thoughts, he con-

tinued in the same attitude enquiring and discussing within himself. Noon came, and he still stood thinking. At last some Ionians arrived at the spot, who supped and then lay down to sleep in the cool. They observed that Socrates continued to stand there the whole night until morning, and that when the sun rose he saluted it with a prayer and departed." Like Samuel Johnson, Socrates loved the city and cared little for the country. He was scarcely indeed ever seen outside the walls of Athens. "I am a lover," he said "of learning. Now the fields and trees will not teach me any thing, but men in the city do." It is hardly necessary to add any thing to what has already been said regarding his domestic history. He married, as all know, Xanthippe, whose name remains a by-word to this day. The philosopher is said to have borne with exemplary patience the violent humours and undisciplined tongue of the termagant. A compliment that she once paid her husband has been recorded. "Socrates," she said, "always had the same aspect in coming in and in going out."

A word or two now regarding the *demon* of Socrates, about which so much has been said and written. This was not, as some have supposed, a familiar spirit. It was neither a good nor an evil genius—neither an angel from heaven nor a demon from the pit. Nor was it, as others have supposed, merely a substantive name by which personality was attributed to conscience whispering into his secret ear a friendly "beware" when the hour and power of temptation were upon him. It was a something from God—a divine warning, a divine sign, a divine voice. From his childhood even to the end of his life he was favoured with such heavenly monitions. The man was a fervid, religious enthusiast, and doubtless, in exalted states of feeling, imagined he saw these signs and heard these voices, and mistook, as men of his temperament generally do, what is imaginary for what is real. The warning was interposed not only on important, but even on very trivial occasions. Its sole function was to restrain when aught amiss was going to be done—when a step was to be taken in the wrong direction. It never dictated what course should be pursued. It did not instigate; it was a curb, not a spur to the steeds of action.

But we must now return to the consideration of his labours in philosophy. We saw that he was utterly dissatisfied with all the results of speculation, and that he considered it would be ridiculous on his part, if, like preceding enquirers, while mainly ignorant of himself, he should busy himself about matters that did not concern him. "He would enquire about himself," he said, "whether he happened to be a beast with more folds and more furious than snaky Typhon, or whether I

am a more mild and more simply-formed animal, naturally partaking of a certain divine and modest condition." How then was this knowledge—the knowledge of himself as a rational and moral agent, to be attained? Where could wisdom be found, and where was the place of understanding? It appeared to Socrates that the sources of knowledge were two. First, the Deity has condescended in various supernatural ways to give us intimations respecting His will. His omens are all around us, and these are to be carefully observed and pondered. Divine monitions are conveyed to us in the blaze of the comet, in the meteor's flash, in the thunder-peal, in the screams of birds, in the manner and direction of their flight, and in the strange streaks which the priest with troubled eye detects in the entrails of the immolated victim. The dream too is a divine thing, and comes wafting to us, through darkness, messages from God's throne. Above all, we should be careful to mark and interpret aright the hidden meaning of those ambiguous oracles which are abruptly darted from the lips of the pale priestess, as she stands frenzied with inspiration on the Delphic tripod. Such signs, God in mercy vouchsafes to us, that we may be enabled, by anticipating in human affairs the critical periods at which they shall be subjected to divine interference, to prepare ourselves for the extraordinary turns which events in consequence take. But, 2ndly, the principles which should regulate our conduct, when circumstances are taking their ordinary and natural course, must be ascertained from dialectics, called otherwise reason, discourse, argument, discussion. There are two kinds of dialogue—first, internal dialogue, in which the soul, abstracting its attention from all that is passing around, retires to hold communion within itself and take counsel of its own thoughts; secondly, spoken dialogue, that which is carried on between two persons who seek by the method of question and answer to elicit the truth upon some point which they have agreed to discuss. Both these methods Socrates practised to an extent unparalleled either before or since his time. Indeed the altogether unique character of the latter half of his life was determined by the unremitting ardour with which he prosecuted the work of questioning his fellow-citizens. His own words show the importance he attached to this process. "A life without interrogation," he said, "I consider to be no life at all." Some time, as we have seen, about his thirtieth year (perhaps it was a year or two later) he threw away the chisel and gave himself up without let or hindrance to his great mission—the discovery of truth for the ends of morality. His became thenceforth the most familiar form in all Athens. He haunted all places wherever men loved most to congregate.

In the market-place, in the gymnasia, in the workshops of mechanics, among the booths of traders, in the neighbourhood of temples, of theatres, and law courts he was sure to be seen, plying the interrogatory, subjecting to cross-examination the opinions of all and sundry who would enter into discussion with him. "Socrates," says Xenophon, "continued incessantly discussing matters of immediate human concernment, investigating, what is piety, what is impiety; what is the honourable, what is the base; what is justice, what is injustice; what is temperance, what is unsound mind; what is courage, what is cowardice; what is a city, what is the character suitable to a citizen; what is rule over men, what the character required in a ruler." When he had for some time pursued this career, and his fame had become well established, it occurred to Chærephon, one of his enthusiastic admirers, to put this question to the Delphic oracle, whether Socrates was not the wisest of the Greeks. The answer was in the affirmative and exercised a most powerful influence upon all his after life. He was greatly perplexed on first hearing the flattering deliverance of the infallible oracle. He that professed to know nothing,—he that was but an humble enquirer after truth,—he that was conscious of having attained only the knowledge of his own ignorance; pronounced the wisest of men!! Yet it would be impious to distrust the prophetic god. He must therefore seek an interpretation of the dark oracle. In his defence before his judges, he has himself described to us the steps by which he succeeded in eventually verifying the declaration. "I went," he says, "to one of those who are esteemed to be wise, thinking that here, if anywhere, I should prove the oracle to be wrong and to be able to say, here is a man wiser than I. After examining this man, it was my opinion that he seemed to many others, and especially to himself, to be wise, but was not so. Thereupon I tried to convince him that he thought himself wise but was not, and by this means I offended him. When I went away, I said to myself, 'I am wiser than this man, for neither of us knows anything valuable, but he fancies he knows, while I do not; and I seem therefore in one small matter to be wiser than he.'

"After this I went to another still wiser, and the result was precisely similar. I went on thus seeking the meaning of the oracle, and, Athenians, the impression made on me was this. The persons of most reputation seemed to me nearly the most deficient of all. Other men of much smaller account seemed much more rational. Leaving the politicians, I went to the poets, but found they could give no proper account of what their poems meant. I found that what they do, they accom-

plish not by wisdom, but by a kind of enthusiasm like that of prophets and those who utter oracles, who speak to be sure many fine things, but do not know a particle of what they speak. Lastly, I resorted to artificers, and I found, as I had anticipated, that they knew things which I knew not, and were so far wiser that I. But they fell into the same error as the poets, each, because he was skilled in his own art, insisting upon being the wisest man in other and greater things, and this mistake of theirs overshadowed what they possessed of wisdom. And hence it is that I have won the name and general repute of a wise man."

The fervour of the enthusiast was intensely deepened by this verification of the oracular response, and he prosecuted thenceforth his sacred mission with all the confidence inspired by such a direct sanction of heaven. Previously he had confined his questioning to the humbler class of citizens, but now he carried its terrors into all circles. He examined statesmen, orators, poets, dramatists, painters, and all who had a name in literature. None who pretended to any sort of knowledge were allowed to escape—the inevitable Socrates was down upon them all. But his choicest game was the class of men called sophists, with whom, although he was their most unrelenting antagonist, he had been confounded by Aristophanes. The word sophist has now a sinister meaning, which it did not bear in the days of which we speak. The sophist is, properly speaking, one who is wise, or a master of wisdom. Socrates did not profess himself such, he was merely a philosopher, that is, only a lover, a wooer, a searcher for wisdom. The sophists, as masters of wisdom, or as being such at least in their own opinion, used her for mercenary ends,—sold her to others for filthy lucre. Socrates, her humble suitor, disdained to do so, and often even ostentatiously paraded the fact that his instructions were all gratuitously bestowed.

Socrates, as he went his rounds through the city, barefooted and shabbily dressed, prattling in a homely and familiar way to the knot that chose to gather round and hear him, would often, no doubt, encounter one or other of these sophists. The sophist was easily known even from afar. He came sweeping majestically along, arrayed in gorgeous robes, surrounded by a brilliant circle of young and ambitious Athenians, the scions of the noblest and wealthiest houses. To these he discoursed in elevated and dignified language on the principles of the art or science which he professed. An encounter of wits was often in these circumstances inevitable. From what we know of the Athenian character, the followers of both heroes doubtless gloried as much in witnessing the thrust and fence of intellectual

gladiatorship as the enlightened Englishman of the present day glories in witnessing the rounds of the boxing-ring. A writer thus graphically describes such an encounter: "When a man professed knowledge on any point, especially if admiring crowds gave testimony to that profession, Socrates was sure to step up to him and, professing ignorance, entreat to be taught. Charmed with so humble a listener, the teacher began. Interrogated, he unsuspectingly assented to some very evident proposition. A conclusion from that, almost as evident, next received his assent; from that moment he was lost. With great power of logic, with much ingenious subtlety, and sometimes with daring sophistication, a web was formed from which he could not extricate himself. His own admissions were proved to lead to monstrous conclusions; these conclusions he repugned, but could not see where the gist of his error lay. The laughter of all by-standers bespoke his defeat. Before him was his adversary, imperturbably calm, apparently innocent of all attempt at making him ridiculous; confused, but not confuted, he left the spot, indignant with himself, but more indignant with the subtlety of his adversary."

As the sophists figure so prominently in the history of Socrates, it will be necessary to say a word or two further regarding them. Socrates remorselessly exposed their pretensions to the possession of knowledge, and his pupil Plato holds them up in his dialogues to ridicule and scorn, with such force of genius that their memory and common name down to recent times were overwhelmed with unjust obloquy. Grote in his history of Greece has lifted them from the dust in which the fell blows of Plato had prostrated them. He shows that in the Platonic dialogues their doctrines and opinions were caricatured, and that what was caricature was afterwards accepted through ignorance as a truthful representation. Another erroneous opinion held regarding them was, that as a class they constituted a distinct school of philosophy—that they were bound together by attachment to a common creed, to the tenets of which they more or less rigidly adhered. It was also believed that this creed was in its essence and tendency sceptical, atheistic, and of course immoral. This is an utter misconception. There was no bond of union arising either from a common aim or a common doctrine. The truth is, the sophists were merely a superior class of teachers, corresponding in all essential features to university professors of our day. They gave instructions in rhetoric, or any other art or science which they cultivated, to such youthful aspirants after political power or literary eminence, as could afford to pay the high remune-

ration which they usually expected or demanded for their services. We must also notice, that they were not all, nor even many of them, of Athenian extraction. Athens in these days had become the great literary centre of the Grecian world. In taking a survey of Greek colonization, it is interesting to observe that, widely as the race had diffused itself, it manifested everywhere and under all outward circumstances, however different, the same intellectual activity which characterized it in its original seats. Homer wandered through Mæonia reciting the immortal rhapsodies of the Iliad and the Odyssey. Herodotus, the father of history, was a Carian of Halicarnassus. In Lesbos, Terpander first stretched the chords of that Æolian harp which was afterwards to vibrate so thrillingly to the burden of Alcæus's rage and Sappho's love. Elegy first melted the heart with her song of sorrow in the regions around Colophon and Smyrna. The Teian Muse in gay strains sang the joys of love and wassail. The pleasant pastoral vales of Sicily were made musical with the sweet Idylls of Theocritus. Pythagoras propagated through Southern Italy the tenets and institutions of a modified Buddhism. In the same quarter Zeno of Elica invented his logical puzzles. In Ephesus, Heraclitus wept philosophic tears over human folly. Democritus every day shook with philosophic laughter over the on-goings of the poor fools of Abdera. Far to eastward on the Euxine, Sinope gave birth to the greatest apostle of Cynicism. Far to westward, Cyrene was the birth-place of the festive philosophy of Aristippus. This list of names might be easily swelled, but it is quite sufficient to show how active and enquiring the Greek mind was in all places, even the remotest from the limits of Greece proper. In the days of Socrates a tendency fully developed itself, which had begun to make its appearance in the days of the Peisistratids who were great patrons of literature, viz. the convergence towards Athens, as to a common centre, of the whole intellect of the Grecian world. No literary reputation was considered as securely established, till Athens had affixed her imprimatur. Every writer who had gained a provincial celebrity wore his honours uneasily, till he had repaired to Athens, there to whet the edge of his wit by intercourse with its brilliant society, or to measure his strength where he could find so many peers. We may conceive what an excitement the arrival of such an one would produce on the minds of the lively, excitable, and highly intellectual Athenians who spent their time in little else than hearing or seeing some new thing every day. We may conceive how eager they would be to see the new comer subjected to the terrible ordeal of a cross-examination by the redoubtable Socrates.

We have already quoted a general description of the method in which he dealt with such antagonists, and we shall here endeavour to elucidate the principle on which its validity rests. It is impossible to conceive that any truth can ever really contradict another; it is also inconceivable that any conclusion, fairly derived from an antecedent truth, should ever contradict any other conclusion derived in like manner from an antecedent truth. If therefore two conclusions, derived from separate premises, are found to contradict each other, it is impossible that the premises in both cases can be true; one or other must be false. Keeping this principle in view, Socrates generally opened a discussion by proposing some simple question, the answer to which was perfectly obvious. On the heels of this answer followed another question, the answer to which flowed just as obviously from the preceding admission; and so, by a regular and unbroken series of admissions, the conclusion aimed at was connected with the first principle on which it rested. Socrates here, very probably with a dangerous twinkle in his eye, called the special attention of his respondent to this last admission. He then proceeded to open up a parallel series of questions, starting as before from some simple and unquestionable axiom. The speculation gradually ripened to the delight of the unsuspecting victim. The second conclusion was at length evolved, and, to the respondent's confusion and dismay, was found to contradict the first; the two full-blown bubbles of speculation burst as soon as they touched each other. Socrates hypocritically affected to deplore the sad result, and perhaps would propose to his baffled antagonist that, since truth seemed hard to be run down by the plan just tried, they should alter their tactics and now go a truth-hunting in couples. This leads us to observe that one of the peculiar characteristics of Socrates was the possession of a deep, rich and inexhaustible vein of humour, the display of which lent an infinite zest and charm to almost all his discussions. Indeed he could hardly have been tolerated, even in such a free state as Athens, if the prodigious subtlety with which he argued had not been relieved by his incomparable wit. His humour was not of the kind that shows itself in sudden flashes of merriment—it was saturnine, peaceful, but ceaseless in its flow; and it was the more intensely enjoyed by those who understood him, that it was hid under the most imperturbable gravity. You felt the man was making you ridiculous, while looking himself all the time the perfect picture of conscious innocence. This sort of dissimulation was what the Greeks called irony. The form under which it chiefly showed itself in Socrates, was a purposely affected ignorance. On

entering into an argument with an antagonist, especially if a stranger in Athens, he assumed in his whole demeanour and language an infinite simplicity both of knowledge and understanding. He professed the greatest deference and admiration for the knowledge, eloquence and genius of the very man whose pretensions it was in his heart to expose. As for himself, he was an humble enquirer after truth wherever likely to be found, and he would gladly learn from such superior wisdom, if it would only condescend to instruct his ignorance. How must the Athenians, standing by, have laughed in their sleeves to witness the success of the imposition ! !

We can hardly do more than refer in a word or two to the actual contribution Socrates made to mental and moral science, in addition to the all-important service he rendered by turning the full tide of speculation in that direction. He was the first to employ, with full consciousness of the process and knowledge of its vast importance, the definition of general terms, without which the accuracy of reasonings cannot be properly tested. He was probably led to a discovery of its principles in the course of questioning. We quoted from Xenophon a list of the questions he was in the habit of propounding. He would ask for instance, What is justice? Very likely when he did so, as the Athenians were fluent speakers, he would get a ready definition of that term. Then came a cross-questioning which would likely bring to light the fact that the definition was vicious,—that it included too much or did not take in all that the notion should embrace. By a process like this, the whole notion would be necessarily broken down into the parts of which it was composed. The *one* would resolve itself into the *many*. When this analytic process was completed, the synthetic was commenced, by which the *many* were again reconstituted into the *one;* but Socrates did not much concern himself with synthesis. After demolishing a definition or a theory, he was very seldom at the pains to substitute the correct one. He left others to do that for themselves. His great object was to set men a-thinking and to assist them in bringing their conceptions to birth. He did not go about teaching men a system of truth which he had discovered and could prove by argument. He wished to remove from their minds the conceit of knowledge, so that, finding themselves ignorant, they might be instigated to commence the work of enquiry. He was no system-builder—system-builders had come before him and system-builders would come after him, understanding better through his teaching the principles which should guide them in that work. Method was every thing with Socrates. The pursuit of knowledge seemed to him of paramount importance—the

proper occupation of a rational and moral being. Knowledge is infinite, and when one acquisition is made, we must start on a fresh pursuit for another. His idea was that so finely expressed by Newton, when he compared himself to a child gathering pebbles on the shore, while the great ocean of truth lay all undiscovered before him." "All that I know," said Socrates, "is that I know nothing." His theory of knowledge was intimately connected with his theory of virtue, to which we must here devote a word of explanation. He was in the habit, as was already stated, of conversing much with craftsmen of all different sorts. From these, as he told his judges in his defence, he gained much knowledge, and his discourse was often abundantly seasoned with illustrations from their pursuits. A haughty listener would often disdainfully curl his lip, and even express his disgust, as he plied him with some unsavoury analogy from the trade of the leather-cutter, the skin-dresser, the potter, the brazier, the carpenter, the pilot, the physician, and so forth. Why then did he refer so often to these? Because he found that every artizan pursued his craft not by hap-hazard or blind instinct, but by consciously using means adapted to work out the particular end which he contemplated. He found that the practice of each art rested on a scientific basis. Observing this, he was led to reflect that human conduct ought also to be an art, having a definite aim to be consciously pursued according to ascertained principles, according, *i. e.* to knowledge or science. In this consideration, moral philosophy had its origin. In the moral theory of Socrates, virtue holds a central place. It results, on the one hand, from correct or real knowledge, and it is at the same time the means by which the great end or aim of action, viz. happiness, is wrought out. This theory is correct so far as it goes, but it is generally considered to be inadequate or imperfect. It represents sin as produced by ignorance only, and not also by depravity. Socrates held that, when a man gratified an evil passion or desire, he did so, believing that on the whole, taking every thing into consideration, he would derive more good from its gratification than from its repression. And he also held that if the man could be brought really to know that the balance inclined the other way—that the weight of accruing evil made the weight of accruing good light in the balance, then he would resist the importunity of the desire and no more allow himself to be overcome by it. He held it impossible that any thing evil, and known to be such, could ever form an object of human desire.

Perhaps this theory is not so imperfect as it is generally taken to be. With Socrates knowledge meant the perception of things as they really are, and not as they seem to be. There

is nothing either in the world of things visible or in that of things invisible, that does not assume, or is not capable at least of assuming, a disguise. That which is in motion may appear to stand still, that which stands still, may appear to be in motion. Every sense is subject to delusion regarding every object that falls under its cognizance. Let any change be made in the constitution of an organ of sense, and forthwith every object cognized by that sense changes too. The old mask is thrown off and instantly a new mask is assumed. And as it is in the physical, so is it in the moral world. Evil takes the semblance of good. Vice like an insidious foe is ever hoisting friendly colours to lure man onward to destruction. Good, on the other hand, takes the semblance of evil. What we consider calamities are only sometimes blessings in disguise. "When the tyrant," said Socrates, "suffers the punishment of his crimes, a good thing befalls him, however he may think otherwise, but when he escapes with impunity, the greatest of calamities befalls him, although he knows it not." The great duty of man, then, is to use his reason that he may know things as they really are, and then he will be carried on in the way of virtue; for to see good is to love it, and love, by its inevitable law, carries us to the pursuit of its object. And, in truth, from the moment we begin the search after truth, a purifying process of the soul begins. As enquiry deepens, the force of evil passions and desires is blunted. As the mists of delusion clear off, heaven's pure day with its holy radiance breaks upon the enraptured soul. From his theory of virtue, Socrates did not divorce the idea of the Divine Being. He represented Him as the type of virtue—as the Author of every thing that is good and beautiful, and as so governing the world, that felicity is the ultimate consequence of virtue. God he made the guarantee that virtue and happiness shall finally harmonize.

Thus usefully and thus nobly Socrates spent his life. The Greeks were in the habit of awarding crowns to their deserving citizens. The Olympic victor proudly wore his coronal of palm,—the Pythian victor as proudly wore his, twined of the leaves of Apollo's own laurel. The Athenians of later times than those we are now speaking of, set a golden crown to beam on the brow of their greatest orator. But their incomparable sage wears no such gewgaw. His crown, if crown he must have, is that which fancy in every age twines for him out of the hemlock's deadly leaves. In his 70th year, Socrates was capitally impeached before the tribunal of his country, found guilty and put to death. Various were the reasons and motives which induced the Athenians to perpetrate what must be considered the most disgraceful crime in their annals. In

the first place they misconceived the character of the man, confounding him, chiefly through the blunder of Aristophanes, with the sophists who were regarded as a dangerous class of men, innovating on the old and time-honoured system of education, and teaching the youth sophistry, or that art of jugglery with words which makes the worse appear the better reason. Socrates had also incurred odium on account of his connexion with Kritias and Alcibiades. These unprincipled politicians, whose career had been so disastrous to their country, had in their early days companied much with Socrates. In this they had probably no higher aim than to enjoy his incomparable wit, or to derive from his discourses, in which he opened up so many original views of human nature, hints as to the ways in which the minds of men could be best swayed, and political power be in consequence gained. Socrates gave them invaluable counsels and warnings, but all in vain. The heady currents of ambition whirled them upon rocks where they made shipwreck of all good principle. The Athenians, with all their acuteness, did not care to draw distinctions when it did not jump with their humour to do so, and laid the blame of the pupils' misconduct at their master's door. But we may advance yet another reason to account for the extraordinary infatuation of the Athenians in this proceeding. The Athenian constitution allowed the utmost freedom of opinion—gave it a full toleration quite unexampled elsewhere in ancient or, we may even say, in modern times. Toleration in truth was a sort of national creed. But Socrates was a man who *seemed* to possess no opinions of his own at all, nay, he was one who seemed to have nothing else to do, but to go about demolishing those which other men had been at the pains to form for themselves. He was a reckless iconoclast of all opinions,—the only intolerant man in a state whose greatest boast was the thoroughly liberal tendency of all its institutions. In reference then to this national creed, Socrates was a heretic, and heresy as by its shadow is ever followed by persecution, equipped with the axe, the rope, the stake, the rack, the hemlock-cup. But no doubt the leading motive which prompted the accusers and those who seconded their efforts, was a desire to rid themselves of one whose splendid virtue was felt as a perpetual curb and reproach to their own infamous profligacy. The indictment charged him with impiety and corrupting the Athenian youth. Socrates, on hearing that it had been preferred against him, made no preparation of any sort for his defence. He engaged no advocate. He put not on mourning nor assumed a suppliant demeanour, as all others did whom the terrors of an impeachment overtook. In the presence of his judges, his

bearing was that of one who was fully conscious of the vast intellectual and moral elevation by which he towered above them. In addressing them, although he was the closest and most rigid of all reasoners, and one who never suffered the argument by any chance to swerve from its point, he answered but loosely to the counts of the indictment. He never fairly grappled with them at all. The man had no fear of death. He looked not upon it as an evil. Whatever change it might bring, it could bring to him only a change for the better. After explaining how the ill-feeling against him had arisen, and cross-questioning Meletus the principal accuser, and impaling him on the horns of a dilemma, he vindicated, in language for ever memorable, the wisdom of the course he had throughout life pursued, and for pursuing which he was then incurring the risk of death. "We ought not," he said, "to take into account the risk of life or death, but to consider only, in performing an action, whether we act justly or unjustly, whether the part of a good man or of a bad man. Wherever we have thought it our duty to post ourselves, or wherever we have been posted by our chief, there we ought to remain and meet danger, fearing nothing so much as acting disgracefully. To fear death, O Athenians, he continued, is nothing else than to appear to be wise when one is not really so; for it is to appear to know what one does not know, for no one knows but that death is the greatest of all good to men, but men fear it as if they knew that it is the greatest of evils. But, Athenians, in this I perhaps differ from most men, and am herein wiser than they, that, not having a competent knowledge of the invisible world, I at the same time think that I have not this knowledge. But to act unjustly and to disobey my superior, whether God or man, I know is evil and base." He then told his judges that even were they to dismiss him, on the condition of his no longer continuing his researches, he could not do so, even if death were the penalty of his disobedience. He should obey God rather than man. He would still pursue wisdom, and would exhort every man he met, to despise riches and honour and glory, and to search for wisdom and truth, and how the soul may attain to perfection. And if he should find any one professing to act thus, he would not take him at his word and at once let him go, but whether he were a citizen or a stranger, whether old or young, whether rich or poor, he would question him, sift him, prove him, and if he were detected to be a pretender, he would reproach him as one setting least value on things of greatest worth and the highest value on things that are worthless. He would tell such that virtue does not spring from riches, but riches and all other human blessings from virtue.

He then challenged his accusers to bring forward as witnesses against him either those whom he had corrupted or the friends and relatives of such, and when none appeared he concluded his apology by explaining on what grounds he had taken none of the usual means of exciting the compassion of his judges. He disavowed any motive of contumacy. But the conduct, he said, of many of the accused whom he had seen, appeared to him surprising and shameful; for they behaved themselves as if they thought that they should suffer something dreadful by dying, and as if they would be immortal, if the judges did not put them to death. It was not entreaty, but persuasion, that was proper for a judge. If he should appeal to the feelings instead of the reason of his judges, he would act as if the accusation was true, and as if he believed there were no gods. "But I believe, O Athenians," and it was thus he concluded his defence, "I believe as none of my accusers do, and I leave it to you and to the Deity to judge concerning me in such a way as will be best both for you and me."

The judges, who were about five or six hundred in number, retired, and after deliberation condemned him, but by a majority of only six votes. The penalty which the accuser had fixed was death, but the Athenian law allowed the condemned to fix a modified penalty, and Socrates was accordingly asked in what counter-penalty he amerced himself. As it lay with the judges to decide which of the two penalties should be imposed, it would evidently have been the best course for Socrates, had he been at all anxious to avoid death, to have named a punishment somewhat in proportion to that which the accuser had named. He might have proposed a heavy fine, or imprisonment, or banishment, or deprivation of civil rights. But Socrates, besides that he had no fear of death, no doubt reflected that as he had now reached the age of threescore years and ten, the infirmities of age, which were already appearing, would soon in nature's course paralyse his faculties and put an arrest upon his real usefulness. His mission he could not but consider as well nigh fully accomplished. The seed he had sown through so many toilsome years had sprung up, and the fruit was already whitening to the harvest. Eager and enthusiastic disciples, thoroughly imbued with the spirit of their Master, were following out enquiries which his method was so fertile in suggesting. The reign of mere opinion seemed passing away, and knowledge to be securely seating herself on her throne of rightful ascendancy. But above all, Socrates did not fail to see that his demeanour at this crisis would cast upon his past life a reflex light by which it would be read and interpreted. By fearlessly speaking and acting according to

his inward convictions, and casting away all fear of man, he would render more significant and impressive all the lessons of his previous life. He would then make no compromise, but speak his mind, whatever offence he might give. Accordingly he told his judges that, so far from considering himself to deserve punishment, he considered himself entitled to reward. His desert was, he said, maintenance for the rest of his life at the public expense at the prytaneum, or public table—an honour, be it understood, the greatest the state could bestow, and which it bestowed only upon the worthiest citizens for great public services. As the law, however, enjoined that a penalty should be named, he amerced himself in the sum of thirty *minæ*, which he said Plato and some other friends present had agreed to make good. The judges were exasperated beyond measure by a bearing so lofty and uncompromising and such as they were totally unused to; and, having again retired, adopted the penalty of death by a much greater number of votes than had carried the verdict of guilty. Socrates, on hearing this result, which he had both anticipated and desired, once more addressed his judges. He warned those who had condemned him not to delude themselves by supposing that, by getting rid of him, they would no longer be under the necessity of giving an account of their lives. Their accusers would be more numerous than ever, and would show themselves less merciful in exposing their misdeeds than he had been. Then addressing those who had voted for his acquittal, he assured them that what had happened had happened for the best, for that never once in the whole course of the day had he been restrained either in word or action by the Divine warning voice. "For death," he said, "must be one or other of two things, either a deep unending sleep which no dream ever disturbs, and if such, it must be a gain, rounding off life's agonized vigil with a night of eternal repose; or it is but a transference to a second life in Hades, and in this case also it must be a wonderful gain. What a gain to escape from those who pretend to be judges here, and to be admitted to the fellowship of such as are real judges, Minos, Rhadamanthus, Æacus and Triptolemus! What a delight to mingle with these, and with sages and heroes and all the great and good of old—to mingle with them and be permitted to cross-examine them, and by doing so, make ceaseless progress towards perfection!" Then having disclaimed any feeling of resentment either towards those who had condemned him or towards his accusers, he concluded with those simple but impressive words, "But it is now time to depart; for me, to die, for you, to live; but which of these two states is the better, that is clearly known only to the Deity." Thirty days

elapsed between the passing of the sentence and its execution. The respite was owing to the departure of the sacred ship to Delos. In its absence no criminal could be put to death. Socrates spent the time in conversing with his friends on the topics which usually engaged their attention, and also in turning into verse some of the fables of Æsop. One of his friends offered him the means of escape, and he promised to flee from prison, if after a discussion it should clearly appear to be his duty to do so; but the debate resulted in showing that it is our duty to submit to the established laws at whatever cost. On the morning of his last day, his friends assembled early and held with him a discussion on a subject above all others suited to the occasion—the immortality of the soul. Socrates, throughout the dialogue, aimed to establish upon a scientific basis the popular belief in that momentous doctrine.

The following verses picture the closing scene:

Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light!
On such an eve, his palest beam he cast,
When, Athens! here thy wisest looked his last.
How watched thy better sons his farewell ray
That closed their murdered sage's latest day!
Not yet, not yet, Sol pauses on the hill—
The precious hour of parting lingers still;
But sad his light to agonizing eyes,
And dark the mountain's once delightful dyes:
Gloom o'er the lovely land he seemed to pour,
The land where Phœbus never frowned before;
But ere he sank below Cithæron's head,
The cup of woe was quaffed, the spirit fled;
The soul of him who scorned to fear or fly—
Who lived and died, as none can live or die.

Such was the enthusiasm kindled by Socrates in favour of metaphysical and moral enquiry, that soon after his death four different schools of philosophy made their appearance, each founded by one of his immediate disciples. These were the Cyrenaic school, founded by Aristippus; the Cynic school, founded by Antisthenes; the Megaric school, founded by Eucleides; and the Academy, founded by the illustrious Plato. These schools gradually developed into new and perhaps, in some instances, better systems, and were known under such names as epicurianism, stoicism, the peripatetic system, the middle and new academy, the neo-platonism of Alexandria and the Aristotelianism of the schoolmen of the middle ages. Indeed one of the most striking facts in the general history of

our race is the uninterrupted influence, one might almost say tyranny, Socrates so long exercised over human thought. Its main current ran steadily for two thousand years in the channel into which he had succeeded in diverting it. Notwithstanding all the changes in men's dispositions, tastes and outward circumstances during that protracted period, the study of the sciences relating to the human mind never once lost the place of undisputed pre-eminence. The greatest intellects age after age spent their strength in grappling with those problems which, numberless as they are deep and perplexing, start up before us whenever we look with attention into the little world which is within us. At the end, however, of the period in question Bacon arose, and restored physical science to the vantage ground from which Socrates had dislodged it. The English philosopher, finding men vainly puzzling themselves with metaphysical subtleties, just as Socrates had found them vainly puzzling themselves with physical theories of the universe, directed them into a new field in which to prosecute enquiry, at the same time pointing out the method by which this could be effectively done. He taught men, as Socrates had done, where to enquire, and he taught them how to enquire. He gave them new problems and a new method by which to seek their solution. The parallelism between the two philosophers is rendered still more striking by the fact that, just as Socrates was succeeded by two metaphysicians of such transcendent genius as Plato and Aristotle, so Bacon was succeeded by two such illustrious physicists as Newton and Alexander Von Humboldt. But there is a point of contrast as well of resemblance between the two philosophers. Bacon did not prohibit his disciples from extending their enquiries into the domains of mind. Socrates held it little less than impious for man to concern himself with researches into the constitution and course of nature. The Deity, he held, had given man the means of a thorough self-knowledge, and the power of consciously adapting his efforts to work out the great end of his being, both as an individual and as a member of society, but He had not given us faculties by which we could penetrate the secrets of nature. He had furnished us with senses, enabling us to conform to the relations in which we stand to the world in which we are placed, but these senses do not furnish us with any real knowledge. They are on the contrary the sources of endless delusion, and the Deity evidently means that the forces and laws of nature should be an insoluble enigma, for ever baffling the efforts of man's curiosity and man's ingenuity.

Such is a very imperfect sketch of the life and labours and doctrines of Socrates, who may without hesitation be pro-

nounced as by far the greatest and best character of all heathen antiquity. "Lives of great men," it has been said, "all remind us, we may make our lives sublime," and this is pre-eminently true in the case of Socrates; for not only does his life, full as it was of self-renunciation and consecrated to a work of unwearied philanthropy, remind us where the true sublime of human life lies, but the very object of his incessant discoursing was to show men, how they could redeem their lives from paltriness and triviality and throw around them the halo of a true dignity. He anticipated the lesson which Christianity afterwards so effectually inculcated, teaching men that they should have an aim in life, the highest and the best that can be discovered, and that they should seek to accomplish that aim in the manner of skilled artists, by working according to knowledge—according to knowledge supplied by reason, and, when that does not suffice for the emergency, according to knowledge supplied by revelation from heaven. The precept and the example of the man are ever urging us to seek to know the most, to feel the noblest and to act the best. He that takes that high lesson to heart, living, shall be happy, even though fortune should frown; and when Death comes to him, he comes not as a phantom of dismay—he comes not holding out a cup of terror, but a cup filled to the brim with the estatic joys of opening Paradise.

THE

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I.—*Indian Report of the Orissa Baptist Mission for* 1861-62.

This interesting Report tells us that forty years were completed on the 12th February, 1862, since the first Missionaries in connexion with the General Baptist Missionary Society, the Revs. Messrs. Bampton and J. Peggs, reached Cuttack. They were directed, on leaving England, not to enter into the labours of others, but to regard it as a leading principle in deciding on their sphere of labour, that it should be one where the field of usefulness appeared wide and unoccupied by others. Guided by the counsels of the Missionaries at Serampore, and led as we are fully persuaded, by the Spirit of God, they directed their steps towards Orissa. This province, or rather its principal portion, was subdued by the British arms in October, 1803, that eventful year when England was threatened with an invasion by the first Napoleon. Three months after the British power had been established in Orissa, William Carey, a name beloved and honoured by the disciples of Christ of every denomination, formed the design of aiding in a nobler and more important conquest of Orissa than his fellow-countrymen had achieved. He commenced, with the assistance of a distinguished pundit, the translation of the Word of God into the Oriya language, and continued it with an energy that never tired till the work was completed. The first Missionaries therefore found the Holy Scriptures translated, and several useful tracts prepared, when entering on their labours. Two years after the arrival of the first Missionaries, they were joined by the Rev. C. Lacey; and the year following the Rev. A. Sutton, was added to the band. The former of these honoured brethren was privileged to serve his Lord in the Mission for twenty-eight years, and the latter for thirty. The horrid

immolations under the wheels of Jagannath's car, again and again moved the deepest feelings of their nature; and the unblushing support given by the rulers of the people to their "abominable idolatries," awakened virtuous indignation. After long pursuing their self-denying and, to human appearance, unsuccessful toil, the shadows of that long dark night of toil began to break, and the morning of joy to dawn. In 1828, a little more than six years after the work was commenced, the missionaries were privileged to baptize Gunga Dhor Sarangi, their first convert. Mr. Lacey who baptized him thus describes his own emotions at the time.

"A highly important day has dawned upon us, a day for which we have long looked, prayed and laboured—a day on which the chain of caste is broken in Orissa to be mended no more for ever—a day when we realize the first stone from Jagannath's temple, and the first from Satan's kingdom from Oriya natives. Oh the consequences of this day's labours! glory! glory to God in the highest." We remember the thrill of joy which this interesting intelligence produced among the Baptist Churches in England that support this mission, and how many exulted in the statement that 'the first stone had been taken from Jagannath's temple.' This joy was increased by the cheering evidence soon given that the Brahman convert possessed preaching abilities of no common order. As soon as he had found Christ himself, he began to speak of Him to others: he did not wait for the laying on of hands, or the call of the Church: he had found the pearl of great price, and anxious that others should possess the priceless treasure, he addressed them with great power and effect. The missionaries listened with intense delight; and as Mr. Lacey says, 'Tears involuntarily flowed from our eyes. We have experienced feelings not known before.'

"In the following year, another and not less important addition was made to the flock of Christ in Orissa by the baptism of Rama Chundra Jacheck, of Mahratta descent, and grandson of the last governor of the Cuttack fort. He too was a disciple of the guru, and passed through a martyrdom of feeling before forming the final resolve to profess his Lord. When his 'heart was fixed' he was happy, and said, 'Thou God of heaven and earth, I will bless thy name a thousand times, for whereas I was in the valley of death, thou hast opened unto me the path of life. I was overwhelmed with guilt, but thou hast opened a way of righteousness: that righteousness is our Lord Jesus Christ. Taking his name I confess my sins. Do thou forgive all my iniquities, and sanctify my soul by giving the Holy Spirit.' In a narrative of his conversion, which,

though very interesting, is much too long to be inserted here, he mentions how his family besought him with tears to abandon his purpose, and especially how his son threatened to hang, or drown himself if he did not desist; but the father calmly and firmly replied. 'I *must* go to Cuttack and profess the Lord: from this day I am dead towards this people, and towards all, and towards thee. If thou wilt be the Lord's, then I will be thine.' It is pleasing to add, that the son soon followed in the father's steps, and has long been a consistent member, and useful deacon of the church. Rama Chundra, like Gunga, soon began to preach the faith of Christ, and he did it with much clearness and power. Other pleasing additions were soon after made to the church, as Doitaree Naik, Bamadabe Sahu, Radhu Das, Bonamali Swie, Krupa Sindhu and others. The sacrifices which they made for Christ's sake, proved the sincerity of their convictions, and the power of their faith.

"The noble confession witnessed by some of the early *female converts* cannot be omitted in this review. It is pleasing to state that the wives of our elder converts, in every instance, accompanied their husbands, though in some cases the resolve to do so was formed after hesitation and delay, and after violent opposition had been tried in vain. It is still more pleasing to add, that some of them soon gave evidence of possessing living faith in Christ, and sought admission to his Church."

The total number of converts, since the commencement of the Mission has been as far as can be ascertained 638. A few of these have been Europeans and East Indians, but the proportion has not been greater than one-seventh.

The preaching of the Gospel in the vernacular has from the beginning been regarded as the principal work of the missionaries in Orissa. When the question of missionary toleration was discussed in the House of Commons in 1813, affected solicitude for the honor of Christianity was expressed if the missionary and the Brahman should discuss the respective merits of Hinduism and Christianity. One of the most unscrupulous opponents of the missionaries asked, "What can be apprehended but the disgrace and discomfiture of the missionaries, should the Brahmans condescend to enter into controversy with them." But experience has proved that the disgrace and the discomfiture has not been with the missionary preacher or with the native convert, but with the advocate of idolatry. The experience of the missionaries in Orissa has also proved that the most satisfactory mode of missionary itineracy is by the missionary and the native preacher going together; and in pursuing these important labours, the missionaries have often glorified God for the ability and zeal of their native assistants. They care-

fully guard against every thing that can be justly offensive to the feelings of their hearers. They encourage them to ask questions on any point which they may not have understood; and when they retire they leave the tract and the Gospel silently to witness for Christ. Thus in the bazar, or at the festival, or in the village, as the case may be, the "missionaries preach the kingdom of God, and teach those things which concern the Lord Jesus Christ" and devoutly look to God to give the increase.

"What has been the result, it may be asked, of these labours so widely pursued for many years? We answer, much every way. The sun can no more rise without dissipating darkness, than so much heavenly light be dispersed without dissipating much ignorance, and error, and sin. Alas! it may be feared, that much seed has fallen by the way side, and on stony ground. Still a vast preparatory work has been done. The confidence of thousands in their lying refuges has been shaken, or destroyed. The blessing of the Brahman is less desired and his curse less dreaded by many. The Scripture has been fulfilled which says, that 'they shall be greatly ashamed that trust in graven images.' The character of the only true God has been understood by thousands. Prejudices have been diminished: and many have been convinced that Christ is the only Saviour. How many have been led savingly to trust in Christ, the day will declare; but we cannot doubt, that many will be found at the right hand of the Judge, as the fruit of these labours, whose names were never enrolled in the records of the church on earth; and former reports show that a goodly number who have heard the Gospel and received books, even at Puri, where Satan's seat is, have been ultimately led to renounce idolatry and embrace the Christian faith. Nor should it be overlooked, that in most cases of conversion from idolatry, the desired result is not effected by one man, or by a single effort, but by a variety of means. Some light is received from the tract, and some from the inspired page, while the living voice of the servant of Christ clears away error, strengthens good resolutions, and expounds the way of God more perfectly; and thus the result in which all Christian hearts rejoice is, by the Spirit of God, happily effected. After all, it is well to remember, that results can only, even after the most careful inquiry, be imperfectly known in the present world; and we may easily mistake as did the prophet, who, in an age of general degeneracy, believed that he was left alone, when God had reserved to himself seven thousand men who had not bowed to an idol. It is ours to labour and pray. It is God's to give those gracious showers which will quicken the precious seed, and produce

much fruit unto life eternal; and for these showers of blessing, we would exhort all our friends earnestly to pray."

The Mission press has also been a mighty engine in the enlightenment of Orissa. The Christian literature in the vernacular is considerable and the distribution of tracts and Gospels has always been considered an important part of the missionary's work among the people.

Much time and labour were expended in the early years of the mission on schools taught by heathen masters, but as the results were not satisfactory to the missionaries they broke them up, and in 1836, entered on another course.

"They resolved to instruct the children of their converts, and to open asylums for the board and education of orphan and destitute children. The asylums at Cuttack were opened on the 3rd of May, 1836, with only *six* boys, and *three* girls; but very shortly after this the pressure of famine occasioned a considerable addition. The atrocities perpetrated by the Khonds in Gumsur and Boad were a few months later disclosed to the civilized world, and in 1837 seventeen rescued Meriahs—(14 boys and 3 girls)—the first rescued by the officers of the Bengal Government, were received into the schools. Other destitute children were received from the pilgrim hospitals at Cuttack and Puri, so that the year after the establishment of the asylums, the number had increased beyond the power of the missionaries to support them, and ten orphans were sent to the Church Mission School at Burdwan, then under the care of the Rev. J. Weitbrecht.

"Ten years after these asylums were established, it was reported that 230 young persons of both sexes had been boarded and educated; that 50 of the number had been baptized and added to the church, that 16 males and 27 girls had been married and settled from these institutions, all of them in the Christian community.

"*The Statistics of the Male Asylum during the last fourteen years are as follows:—*

"The number of boys who have been trained in the asylum cannot be ascertained with precision, but must be more than a hundred. Thirty-five have been baptized, and three are now candidates. *Seven*, who were taught in the asylum, are now native preachers. The average number of boys in the asylum during these years has been forty-seven.

"*The Statistics of the Female Asylum during the last same time are as follows:—*

"One hundred and forty have been trained in the school. This does not include those who have been in it for a short period."

"Fifty-one have been baptized while in the asylum, and several who have been afterwards added to the church received their first impressions here. Sixty-eight have been married from the school, and with three painful exceptions, all have remained in the Christian community. The average number has been fifty-eight.

"We may add, that the number of rescued Meriahs received into the two asylums since 1837 has been 89; but some of those received in 1844 absconded; and the mortality has generally been the first year rather considerable, but it has been almost exclusively among those who were not in a good state of health when received."

At the five stations Cuttack, Chaga, Khundittur, Bhuddruck and Lajapore, the Society has five European Missionaries, two female teachers, nine native preachers and two colporteurs. At Berhampore, Pipli and Puri there are four European Missionaries, one female teacher, seven native preachers and one colporteur. The total number of boys and girls at all the schools on 31st March, 1862, was 327.

"Forty years ago there was no place of Christian worship in Orissa. Now there are eight connected with this mission, in two of which an English service is conducted on the Sabbath evening. There are also chapels at Balasore and Jellasore, in which the word of God is faithfully preached, and the ordinances of Christ duly administered. *The Press* has rendered much important service in the enlightenment of Orissa; and as in other parts of India so here, the first press was established by missionary zeal. *Female education* was entirely neglected when the mission commenced, and, so far as we are aware, all that is now doing to instruct the daughters of Orissa is done by Christian effort. Would that it were much more than it is! In addition to all this, the *apathy of the native mind has been disturbed.* Multitudes, whose ancestors never doubted the divinity of the gods, have lost all confidence in idolatry. The character of the one living and true God, and the way of salvation by faith in Christ are known to many, and not a few, who hesitate to take the all-important step, confess that Jesus Christ is the Saviour of the world. It is something to have reached this stage in the evangelization of Orissa, and to have evidence that in many places the people are beginning to consider the claims of Christianity; for the page of ancient prophecy leads us to expect that all the ends of the world will remember, before they turn unto the Lord. But *the conversion of sinners to Christ* is the result in which, above all others, we heartily rejoice. It would be small satisfaction to us to see our native Christians resting in a form of godliness while

strangers to its living power. Our desire is to see Christ formed in them; and it is only as we see hopeful evidence that this is the case, that the object of our highest solicitude is obtained. Blessed be God we can speak of hundreds who, in a judgment of of charity, have passed from death unto life; but while devoutly thankful for the measure of success already witnessed, we desire to see much greater manifestations of the power of the Holy Ghost. Our hearts yearn over millions who are hastening to a hopeless eternity with a lie in their right hand; and we desire at this interesting period in the history of the mission to give ourselves afresh to the holy work of seeking their salvation. And now what is the conclusion? That we all remember, time is short. We must be like the drops of the rainbow, each falling, but each reflecting the Lord's light in the brief moment of our rapid fall, so that the whole combined may form a bow between earth and heaven, a standing testimony to the covenant of God. So would we pass away, exhibiting to dying men the light and glory of that covenant of peace made with our fallen race through the atonement of the Son of God."

II.—*Maulmain Missionary Society.*

The Twenty-fifth Annual Report of this Society has reached us. It tells us that during the past year none of the labourers of the Society have been removed by death; nor have any of their number proved unworthy of support. Through the preachers supported by this Society, great numbers have heard the Gospel of Christ. In the schools many children and youth have received instruction both secular and religious; and a number by this means have been brought into the fold of Christ.

During the past ten years at least, the Society has expended the greater part of its funds in supporting native preachers, though not to the exclusion of schools. During the past year the Society has continued to support four Karen preachers. One of these has laboured among the Karens on the lower Yoonzaleen, and between the Yoonzaleen and Martaban. He is an indefatigable preacher, and is highly respected by all classes. He has baptized four during the year. One of these is a man of influence, and his large family and many of his neighbours are favourably inclined to the Gospel. There is a probability of soon reaping much fruit in that place. Another of these Karen preachers is stationed on the east side of the

Salwen near the head of tide water. He is the pastor of a church there, but preaches also among the heathen in that region. His reports are more encouraging than for some years past. Three converts from the heathen have been baptized during the past year, and one is now asking for baptism. During the rainy season he taught a small school. Another preacher who has been labouring in the region of Lamaing and Ya, reports that though none of the heathen have fully and openly embraced the Gospel, yet there are indications that the leaven of the truth is doing its silent work. The people have ceased to revile or even oppose the truth. They listen with evident interest and consult among themselves about becoming Christians, and having Christian schools to educate their children. There are many proofs that the word of God is making an impression upon the minds of the people. All that seems wanting is the life-giving power of the Holy Spirit. Let us then help these beloved brethren and their people with our prayers.

SCHOOLS.

The Report tells us that there is a Karen Normal school in Maulmain under the superintendence of the Rev. Mr. Hibbard, with the Rev. Pah-poo as head master. The average number of pupils, young men and lads, during the past year, was about sixty. The average age of the pupils 17½ years. Sixteen of the pupils having asked for baptism, and given satisfactory evidence of conversion, were baptized.

BURMAN DEPARTMENT.

During the past year, the Society employed two native Christians as preachers and tract distributors among the Burmans. These men in company with other native preachers and the Missionaries were employed in going from house to house in Maulmain and the surrounding villages, conversing with the people and distributing tracts and portions of scripture. Many listened with apparent interest to the Gospel, and some manifested a seriousness which gave reason to hope that the truth had taken hold upon their hearts and would yet prove the power of God unto their salvation. During the year eleven were added to the Burmese Church by baptism, four from among the heathen, the others were the children of Christians.

The Girls' school contains about forty pupils. Of this number about half are able to read the Scriptures. Three of the pupils were baptized, and the school is exerting a good influence.

In regard to female education among the Burmans, it is but a day of small things, but by degrees we hope the interest will increase. Connected with the Burman Mission in Maulmain

are some things to dishearten; the lethargy of the natives on religious subjects, the lack of funds, and the paucity of labourers, all tend to depress the minds of those engaged in the work, on the other hand there are not wanting signs that the leaven of truth is at work, and that the declaration of Scripture, "My word shall not return unto me void," shall yet prove true even of Maulmain. And though the Mission has been weakened by the illness and consequent departure of the Rev. Mr. Haswell, junior; and though the state of things in America forbids the hope of reinforcement at present, yet they are encouraged to hold on their way believing that in due time they shall assuredly reap, if they faint not. May our Missionary friends and brethren at Maulmain be long spared to carry on the work in which they are engaged. We recommend them and their work to the prayers of our readers, and to the disciples of Christ every where. The whole income of the Society during the past year, we see, amounted to the sum of about 1,629 Rupees.

III.—*Appeal in behalf of a Mission Station at Todgurh.*

In April 1858, a few liberal members of the Church, impressed with the conviction that the events which had then occurred in India, in connection with the revolt of the Bengal sepoys, presented 'a loud call to all the friends of the Redeemer to come forward and take part in the evangelization of that mighty empire,' proposed that our Church form a mission in India, and subscribed funds sufficient for the outfit, the passage money, and the support of four missionaries for five years. The Synod, at its meeting in May that year, cordially approved of the movement, and authorized the Committee on Foreign Missions 'to undertake a mission to India.' After very careful inquiry, the field selected for this new mission was the British province of Ajmere and Mairwara, in Rajpootana, North-west India. This province, which has nearly four hundred thousand inhabitants, had been in the possession of the British since the year 1818, and it was entirely destitute of the gospel. It was, besides, situated in the midst of the Rajpoot states, with a population of seventeen millions, all sunk in heathen and Mahomedan darkness. Three stations have been formed there: one at Beawr, or Nya Nuggur, on the verge of Mairwara; one at Nusserabad, in the centre of the great plain of Ajmere; and one in the city of Ajmere. Each of these stations has access to many thousands of natives, and to numerous villages in its vicinity. Day and Sabbath schools have been opened at all these stations, and bazar and village preaching has been commenced. The experience of the missionaries hitherto has been most encouraging. In the close of last year, the Rev. Williamson Shoolbred, our first or

pioneer missionary to India, undertook a preaching tour through the Highlands of Mairwara, lying along the south-west of Ajmere, met with a kind and cordial welcome, and had the opportunity of freely preaching the gospel to upwards of one hundred villages. It was the first time that 'the joyful sound,' had ever been heard in that 'hill-country;' and the simple inhabitants, standing often with the implements of farm labour on their shoulders, listened with eager interest, and frequently expressed their surprise that such things had not been told to them before. As the Mairs are less under the influence of Hindu customs and superstitions than the inhabitants of the plains, it is thought that the gospel will likely have among them, as it has had in other hill districts of India, great and rapid success. Influenced by what he saw and learned, Mr. Shoolbred suggested the opening of a station at Todgurh, the principal town in the Mairwara hills, about forty miles south-west of Beawr. The case came before the Committee on Foreign Missions at their meeting on 29th July last, and the following is the minute on the subject:—

'Read extracts of letters of the Rev. W. Shoolbred, dated 16th December, 1861 and 14th March, 1862, strongly urging that a station be opened at Todgurh, about forty miles south-west of Beawr, the chief city of the Mugra, the situation of which is high, airy, and healthful, where there is a large and easily accessible population, and where building will not be expensive, as plenty of stone and lime can be had there, and requesting authority to apply for a site and to commence building operations as soon as the cold season should arrive; and in connection with this matter, and as a means of occupying this station, expressing a very earnest hope that, besides Mr. Robb, two other missionaries be sent out this season, one of them to be a medical missionary, seeing that there is not a medical man in the whole of Mairwara; and intimating that so important does he regard a station at Todgurh, planted for the good of the Mairs, that, notwithstanding the many ties which bind him to Beawr, he is quite prepared, should the Committee direct him, to remove to Todgurh. The Secretary stated that he had received from Mr. Shoolbred a series of deeply interesting communications, describing the country of the Mairs, their character and habits, their condition as to education, and their religions and superstitions, which it is his purpose to present to the Church in a combined form, in order to show the vast importance of this field, and to appeal for aid to cultivate it. After full consideration, the Committee resolved—

'1. That the missionaries be encouraged to open a station at Todgurh, in the Mairwara hills;

'2. That, in addition to Mr. Robb, measures be taken to obtain two missionaries, one of them to be a medical missionary, to be sent out in 1863;

'And 3. That an appeal be made to the Church for additional funds to open and sustain the station at Todgurh, specially designed for the benefit of the Mairs.'

We request our readers, as reasons for this appeal, to consider the following things:—

1. The sum originally subscribed for the India Mission, and which was promised for five years only, was intended to send out and to support merely four missionaries; whereas on the arrival of the Rev. William Robb, there will be, irrespective of three assistant evangelists and several teachers, six European agents. And the two needed for Todgurh will make eight, double the number for which funds were guaranteed.

2. Any thing required for the extension of this mission should be additional to our ordinary contributions. The income for our other foreign missions, as was stated in the *Record* for October last year, fell, in four years, £9000, or more than £2000, a-year, short of the expenditure. This short-coming was to some extent supplied by the generous income of 1861; but still it is most desirable that the enlargement of the India Mission should be secured by the additional liberality of the Church, and without in the least degree interfering with the income of our other foreign missions. Indeed as these too are capable of wide expansion, it is greatly to be wished that the contributions for their support be increased rather than diminished.

3. The specially promising condition of the India mission calls for augmented liberality. The claims which the people of Ajmere and Mairwara have upon our sympathy and help are very strong. They are in want both of the means of religious instruction and of useful education. There is no hindrance whatever, except that arising from caste, prejudice, and superstition to the preaching of the gospel and the establishment of schools. Our missionaries, enjoying the protection of the Government and the prestige which belongs to them as white men, have the fullest liberty for carrying on evangelistic operations. Here, then, are four hundred thousand of our fellow-men, with only the one opportunity of this life to prepare for an endless state, all waiting for that gospel, the knowledge and the belief of which alone can save them, and all placed by Divine Providence in our care and under our teaching; whilst, as we have said, there are outside of that province seventeen millions to whom that blessed gospel, planted in Ajmere, may 'sound out.' Surely the pious members of the Church, who are praying daily, 'Thy kingdom come,' and who know that all things are of God, will recognise the urgent claim which this state of things presents, and will feel that, as the circle of inviting labour is enlarged, so the rate of contributions should be advanced. Extended opportunities of usefulness, doubtless, impose corresponding obligations, and demand greater efforts and liberality. The Church has acted on this principle; hence our missionary income has grown as new fields of foreign labour were opened up; and we trust that it will be so in the present case also. We cannot believe that there are any of our readers, seriously longing for the spread of Christ's kingdom, who will carefully peruse the graphic and interesting details given in this *Record* with regard to Mairwara, that will say, 'Let these Mairs continue in their ignorance and perish in their sins; we will not, by enlarging our contributions, put it in the power of the missionaries to establish among them a station that may prove a centre of light and gracious influence.'

On the contrary, we are persuaded that very many will respond to this appeal, saying, 'We have been giving cheerfully to the Lord's cause, but we feel that favourable openings in divine providence should be embraced by Christ's followers. It seems to us that the Lord is saying to us as a church, Go up and occupy that country in my name; and therefore, in dependence on Him, who has promised to grant His people "an all-sufficiency in all things," we will augment our donations, and thus let that interesting people have the opportunity of complying with the gracious call, "Look unto me and be ye saved; for I am God, and there is none else."'

And 4. The opening of a station at Todgurh will give us four stations, all planted in central positions, and having a large population around them; and in this way we will, to a certain extent, take possession of the country, and afford a favourable opportunity for testing the efficiency and the success of this mission. The Committee are anxious to have it in their power to do this, and they anticipate that, with the divine blessing, results will be obtained which will greatly encourage the Church.

We have only to add, what our readers will be glad to learn, that several young men, who have concluded their studies at the Hall, have made application to be sent out to India. The Lord of the harvest is thus, in answer to prayer, providiug labourers; and our petition to the members of the Church is, that they furnish us with the means of supporting those young men who are saying, in reply to the divine call, 'Here are we, send us.'—*United Presbyterian Missionary Record.*

IV.—*Madagascar.*

A letter from one of the missionaries recently arrived at Madagascar, published in the *Scottish Congregational Magazine* gives some further information and sheds additional light on the state of affairs and religious parties in the island:—

"—The Queen, who appeared to be much older than the King, was dressed in a rich brocade, with a woollen cap on her head. I have heard that she is a virtuous and altogether a superior woman, although it is thought that she is strongly in favour of the old party, and is a staunch Roman Catholic. The King is a little 'nacky' man, with a very intelligent-looking face, and a pleasant polite manner, but, I should think, not gifted with too much decision of character. He is passionately fond of music; it is his whole hobby. On Thursday we visited the Prime Minister, an intelligent man, considerably advanced in life. He remarked that we were all young men, Mr. Ellis being the only old man among us. I asked Mr. Ellis to tell him 'that fault was mending every day,' and on being told, the old gentleman laughed heartily. He has offered to buy a case of Bibles and a case of school materials for his own family and

dependants. This was a principle which Mr. Ellis had a hard fight to introduce; but he gained his point at last, and the Christians have agreed to pay a certain sum for the Bibles and Testaments, *i. e.*, all who can. He told me that the chief objectors to this plan were some two or three rich men. They came as friends, advising him not to do this, as all the people would say that Mr. Ellis was like the other traders; he was selling the Word of God; and that, meanwhile, the Roman Catholics would gain the ascendancy, as they would not only give the people all they wanted, but would almost pay them to take their Bibles; however, the poorer Christian people waited upon him, asking him not to yield his point, as they were willing to do all they could towards paying for the Bibles, and that these few rich men were the only objectors. On Friday I attended a meeting at Mr. Ellis's house, where I met a great many of the preachers, and among them those who had suffered severely for Christ's sake. At present it is Mr. Ellis's object to get them into some kind of order in the management of church matters. They have a kind of church government of their own, which has in it a little of several sects. They have had no books on this subject, and their form of government is the result of their perusal of the Word of God. Before separating they were told that, being the first Sabbath of the month, the missionaries would take the Lord's Supper together at one of the chapels, and so they said, 'As you are to do that, we will do the same.' So on Sabbath we partook of this ordinance with some 700 or 800 Christians, the members of three several churches. Sabbath was a day long to be remembered by me. About 8 30 in the morning I went to the large chapel at Ambatanankanga, containing some 800 people; the service was nearly finished, and after singing and prayer they dispersed to the chapel at Amparibe, about fifteen minutes' walk from the former. When we got there the place was crammed, and there was a little commotion while the congregation was retiring to make room for the members. The whole service was deeply solemn and interesting. The usual passages of Scripture were read, and Mr. Ellis and the several pastors exhorted the people and prayed. The singing was beautiful and heart-stirring, very different from what you hear at home. Every one sung, and at the same time you could not help feeling that they were making melody in their heart to God. Like the Moravians, the women sat on one side, and the men on the other. Of course there are no pews like what we have at home. All sit on the ground except those who bring their chairs with them. In the afternoon I went to the stone house, where Mr. Ellis preaches before the king, partly in English and partly in Malagash, every Sabbath. We had a pleasing instance of the king's

sincerity in this service, which he has got up in the face of much opposition. The French, having a purpose in view, no doubt, appointed the hour of Divine service for the settlement of some treaty. Before commencing the king came in and apologised for not being able to attend, and ere it concluded he came in and took his seat beside General Johnson and other members of the British embassy. To do all this must have exposed him to the ridicule of the French, and this political meeting might have been a valid-enough excuse for him staying away altogether. The singing at this place was grand. One of the sons of Ra Ibaniraka led, and some beautiful tenor and counter female voices gave effect to the harmony. Singing seems to be the national passion.

"We spent the evening at Mr. Ellis's as a prayer-meeting, which I enjoyed very much. It seemed the only Christian-like and civilised evening I had spent for a month before. I like Mr. Ellis very much, and, although a man far advanced in life, I can feel quite at home with him. He is the right man in the right place, and, I am told, is the only man in the capital whom the king does not look upon with suspicion, and, so far as the present monarch influences his country for good, the people may thank Mr. Ellis in a great measure for it. He is often at the palace, and at present has a class formed of the children of the reading people in the capital. The heir-apparent to the throne was in this class till a few days ago, but I believe the French have used their influence with the queen, and he has been taken from Mr. Ellis and sent to the Jesuit College. This matter has attracted the attention of the representatives of the English Government here, and may lead to something serious. However, these are all private matters. The city is in a strange state of commotion just now, and the strongest jealousy exists between the English and the French. Spies are placed all over the city, and everything done by the one party is reported to the other. With the exception of a very few, the great majority of the Christians are in a state of poverty. On account of the persecuting edict of the late queen, they were deprived of all their property, and of course it cannot now be restored to them, having been legally sold. The conduct of those who possessed anything has been admirable, and I hear the King has spent nearly all his money in relieving the wants of the poorer Christians. There is a great thirst for books, Bibles especially, among the Christians. Many are anxious to speak English, and great numbers already speak it very well. But all up the country the people seem to think every European must be a Frenchman. Nearly every native returning from the capital salutes you with 'Bon jour, Mon-

sieur,' and from morning to night my bearers pestered me with 'oui' rather than their own 'eny' in answer to any inquiries I might make. Even here you cannot walk abroad without some youngster, scarcely able to walk, saluting you with 'Bon jour,' and sometimes an attempt at 'Comment vous portez vous.' Among the Christians the English element prevails. This is a great and busy city, and is surrounded by a large suburban population. Here they seem to have made greater advances in the arts of civilised life than in any other part of the country through which I have passed. This I attribute chiefly to missionary influence exercised upon them not more than forty years ago. Many of the houses are well and neatly built, and would beautify any English town; and, from what I have seen of their carpenter and smith work, they are no mean workmen.

"In them, I believe, there are the elements of a great and good nation. Their latent power and intelligence wants drawing out and training; and if God grant that the present missionaries influence them in the same proportion as the former ones did, I have no doubt I shall live to see still greater things in Madagascar, and I do not despair of seeing many of the people here as good—*i. e.*, as intelligent—Christians and useful citizens as we have at home.

"I believe Mr. Ellis is collecting materials for another book, which no doubt will throw a great light upon the history of the church in Madagascar, and in years to come help some master mind to give it a due place in history of the church universal yet to be written.

"The expenses of the mission altogether will be very great. To-day some packages of Testaments and other goods have come up from Tamatave. A man carries some eighty-five Testaments, and for that he receives 13*s.*, which amounts to something more than $1\frac{3}{4}d.$ for the carriage of a single New Testament between the coast and the capital alone. The greater portion of the mission property is now lying stored at Tamatave, and in all probability will remain there till after the coronation, when the wages of the bearers will be less. There is nothing settled yet as to the mode of our operation here. In all probability we shall be stationed in various parts of the capital, each missionary having his own sphere of labour. It is thought there are some 6,000 or 7,000 Christians here, although, through the strictness of the Church, the number of members is not more than 800 or 900. There is plenty of work here for many missionaries, and a more loving people one cannot wish for."

V.—*Popery in England.*

The Committee of the Protestant Alliance have just published their annual address, from which we give an extract:—

The following statistical facts, compiled from authentic sources, demand serious consideration:—

	1829.	1861.	1862.	Inc. since 1829.
Priests in England and Scotland	447	1,388	1,417	970
Chapels, &c., ditto	449	1,019	1,065	616
Monasteries, ditto		50	55	55
Convents, ditto		162	171	171
Colleges, ditto	2	12	12	10

The following official statement shows a progressive increase both in the numbers, position, and pay of priests in the army:—

	1853.	1860.	Increase.
Romish Priests as Chaplains	85	160	75
Payments to Romish Military Chaplains	£2,702	£8,093	£5,391

And besides this enormous increase in the number of Romish chaplains in the army, the Queen, by her royal warrant, dated November 5th, 1858, conferred on them the rank of commissioned officers; and, by another royal warrant, dated November 16th, 1859, the chaplains are divided into four classes, the lowest of which is equal in rank to a captain, and there are at present nineteen of those commissioned Romish army chaplains wearing uniforms.

The Report of the Committee of Council on Education for 1861-62 gives the following facts respecting Roman Catholic schools in Great Britain:—

Treasury grants to Roman Catholic Schools in Great Britain	£35,195
Total grants from 1839 to 1861	215,868
Number of Roman Catholic Schools inspected in 1861	243
Number of Roman Catholic Teachers in 1861—Male, 331; Female, 805	1,136
Scholars at Examination in 1861—Boys, 11,716; Girls, 13,868	25,584

This table shows this year a very large increase of about 4,000*l.* in the Treasury grant over the preceding year, and also an increase of female teachers. There are probably about 600 Roman Catholic schools in Great Britain receiving Government aid, and not less than 60,000 scholars in them. The Jesuits have always aimed at getting the young under their influence, and unfortunately, many Protestant parents allow their children to frequent Romish schools. In the "Jesuit Con-

spiracy," p. 97, they avow that "our chief concern must be to mould the people to our purposes. Doubtless the first generation will not be wholly ours, but the second will nearly belong to us, and the third entirely. Yes, the people are the vast domain we have to conquer."

Another mode of extending Romish influence is by Reformatories. In the last year there were 882 young persons kept at an expense to the Government of 15,154*l.*, independently of their earnings and private contributions, so that these young criminals cost far more per head than many boys at respectable schools. The Government Inspector complained of the Reformatory of Mount St. Bernard, and said that the number of punishments, and the inefficiency of the officers employed, obliged me to require, in August last (1861), that the superintendence of the institution should be transferred to other management." In speaking of this Reformatory, the *Daily Telegraph* remarks,—"We are shocked, albeit not surprised, to find the monastic system wholly inapplicable to them. The most glaring example of a mismanaged reformatory, and one where 'eccentric and improper punishments' were most in use, was at Mount Sorel, in Lincolnshire, a reformatory conducted by monks."

The Industrial Schools Act, 1861, has also been seized upon by the priests to promote their object, and for this purpose they employ agents to watch cases at the police-courts, and to prowl about the streets to pounce upon little vagrant children in order to place them in some Romish institution. Even magistrates are alarmed at this.

Another very great evil is the payment of 26,000*l.* a year for the College of Maynooth, to train up priests to undermine our faith and to destroy our liberties. We protest against this grant, but it is still given.

The following summary of payments by our Government shows an annual outlay of upwards of three hundred and forty thousand pounds for Romish objects :—

Army Romish Chaplains	£8,093
Grants for Romish Schools in Great Britain	35,195
Romish Reformatory Schools in Great Britain	15,154
Maynooth Grant	26,000
National Schools in Ireland (proportionate part to Romanists)	205,000
Romish Chaplains in Irish Prison, and Workhouses	10,000
Romish Reformatory Schools in Ireland	5,060
India and our Colonies	40,000
	£344,502"

The Protestant Alliance sees much more that is alarming in these statements than we do, nevertheless they are valuable for the information they contain, and suggestive as to the ways in which Roman Catholics are endeavouring to gain influence.

A great deal of unnecessary anxiety exists respecting the spread of Popery. It will be seen that the Catholics have 1065 places of worship in England, and that last year they built 46 new chapels. Taking these figures at their utmost significance, they indicate no great or rapid growth; but one or two considerations will go far to shew that there is nothing really alarming in such figures.

It is undoubted that most of these chapels are small and very poorly attended.

Then too it should be remembered, that at least half a dozen Protestant Churches have increased their places of worship, during the last thirty years quite as rapidly, if not more so. The growth of sanctuaries among the Episcopalians, Independents, Baptists, Wesleyan Methodists and Primitive Methodists, has been something quite marvellous, and constitutes a most striking feature of the religious life of England in this century. To give but one proof, in 1861 the Independents in England built 96 new chapels, enlarged 38 more, and altered and improved 73 more, at a cost of 151,000£. Last year they projected the erection of 300 new chapels; most of these have been commenced, and they are large enough we believe to hold the whole Roman Catholic population of England.

That population does not exceed 350,000, or less than the number of Irish living there. This shews how very slightly the English have been affected by Popery; if it does not even show that as in America so in England, the Irish emigrants largely neglect their ancestral religion if they do not depart from it altogether.

If then the Roman Catholics are active and zealous, they are but obeying that religious impulse which so remarkably has fallen on the British Isles, yet it would not be difficult to shew that whilst it is very natural that they should have spread from the passing of the Emancipation Act, they have exhibited less zeal and energy and have actually made less progress than their Protestant rivals.

The increase of Catholic schools is a graver matter. They are trying hard to influence education. If Government gives money at all to religious parties, we see not how the Romanists can be deprived of their share, but they have received many grants on what is little better than false pretences; and notoriously not for existing schools, but for purposes of propagandism.

The question of paying Roman Catholic chaplains is a very difficult one. The Roman Catholic soldiers of a regiment have as much right to a chaplain of their faith as the Protestants. The difficulty might be got rid of by adopting the voluntary principle, and leaving to private effort that which the Government now does, and which it can seldom do wisely or well. It is certain that if the voluntary and gratuitous services of ministers were invited in England for hospitals and jails, they would seldom be wanting, and many of these rivalries which now give such a mercenary air to religious services, would be avoided.

The growth of Papistical sentiments and usages in the Church of England is, however, a grave matter. It will not lead either to the ascendancy of Popery or greatly to its extension,—a nation free and advanced as England can never go back to Popery—but this, along with two other causes will lead in a few years either to the dismemberment of the Church of England, or—what is more likely—to the total severance of religion from all State control.—Ed. *C. C. O.*

VI.—*Missions in Turkey.*

TURKISH EMPIRE.

The Ottoman Empire, and its tributary provinces, embrace portions of three continents and many islands. Its extent is over 37° of latitude, (11-48° north,) and 41° of longitude, (8-49°) east.) It has a great variety of physical features and climates, and includes the earliest seats of civilization, and the most interesting scenes of sacred and secular history. Turkey in Europe contains 210,000 square miles; Turkey in Asia, 450,000; and the African dependencies, now and formerly belonging to it, more than 900,000.

No accurate census of the people is taken. Estimates are necessarily indefinite. According to the best authorities the population is about as follows:

IN EUROPE:		
Thrace, ...	1,800,000	
Roumelia, ...	2,600,000	
Albania, ...	1,000,000	
Islands, ...	700,000	
Bulgaria, ...	3,000,000	
Servia, ...	1,000,000	
Bosnia and Herzgovina, ...	1,400,000	
Wallachia, ...	2,600,000	
Moldavia, ...	1,400,000	15,500,000
IN ASIA:		
Asia Minor, ...	10,700,000	
Syria, Mesopotamia, and Koordistan, ..	4,450,000	
Arabia, (Mecca, Medina, and Habesh,) ..	900,000	16,050,000
IN AFRICA:		
Egypt, Nubia, Sennar, etc., ...	3,350,000	
Tunis, Fêzzan, Tripoli, ...	1,700,000	5,050,000
Total, ..		36,00,000

The number of the subjects of the Porte may be stated as 25,000,000; the remainder being in the tributary provinces, the connection of which with the empire is very slight.

ACCORDING TO RACES:

	In Europe.	In Asia.	In Africa.	Total.
Osmans and Tartars, ..	1,300,000	10,500,000	..	11,800,000
Slavonians, ..	7,150,000	..	..	7,150,000
Roumanians, ..	4,000,000	..	..	4,000,000
Albanians or Arnauts, ..	1,500,000		..	1,500,000
Greeks, ...	1,000,000	1,000,000	..	2,000,000
Armenians, ...	400,000	2,100,000	..	2,500,000
Jews, ...	150,000	100,000	50,000	300,000
Arabs and Moors, ...	..	900,000	5,000,000	5,900,000
Syrians and Chaldeans, ..	..	250,000	..	250,000
Druzes, ...	..	100,000	..	100,000
Koords, ...	..	1,000,000	..	1,000,000
Turkomans, ...	..	100,000	..	100,000
	15,500,000	16,050,000	5,050,000	36,600,000

ACCORDING TO RELIGIONS:

	In Europe.	In Asia.	In Africa.	Total.
Mahomedans, ...	4,000,000	11,800,000	5,000,000	20,800,000
Greek Church, ...	10,700,000	1,130,000	..	11,830,000
Armenian Church, ...	373,000	2,030,000	..	2,403,000
Church of Rome, ...	270,000	730,000	..	1,000,000
Protestants, ...	7,000	8,000	..	15,000
Jews, ...	150,000	100,000	50,000	300,000
Druzes, and semi-Pagans, ..	..	252,000	..	252,000
	15,500,000	16,050,000	5,050,000	36,600,000

Protestants have been acknowledged only within a few years; and the number enrolled as such bears a very small proportion to the extent to which the principles of Protestantism have spread, especially among the Armenians. Their increase is likely to be rapid.

The above valuable statistics, are taken from an "historical sketch of the Missions of the American Board of Commissioners for Foreign Missions, in European Turkey, Asia Minor and America." The following letter is from Dr. Hamlin, a Missionary of the same Board now stationed in Constantinople. The Turkish Government is probably unfavourable to Protestantism simply because it is a form of Christianity. It is either the fault or the virtue of the British Government that it is less selfish than that of France. We think first of justice and of right; it seeks primarily after Gallic ends. Whilst ours is the nobler course, it must be admitted that we often neglect personal and individual aims of the first importance.

I wish I had time to write to you fully about Turkey in general. My impression is that this Government is growing more and more illiberal every day, and especially towards Protestantism. French diplomacy rules the day on all ordinary questions and interest. It

is French opposition which keeps back my college enterprise. The French are determined to have no such English institutions in the land.

On great questions I am aware that English influence carries the day; but there it stops! It does nothing to utilise its victories. I think it cannot be questioned by any considerate man that the progress of Protestantism in Turkey—its free enjoyment of all the rights of other communities—and its healthy, vigorous growth, are wholly accordant with the highest interests of England in this country, and with the wisest policy.

At present, however, Protestantism as a civil organization is rapidly going to destruction, on account of the power of Ali Pasha, retaining in office a man utterly unfitted to be civil head of the community; trampling on the rights of the Protestants; and denying the obligations of the Government to them as a recognised body.

The missionaries have endeavoured to get this sad state of things remedied, but without avail. They are rebuked for interference with civil matters.

In Nicomedia, the Pasha (lately an ostler) has placed as civil head of the Protestants a man notorious for fraud and unjustice, and has denied the long-recognised right of the people to choose their own civil head.

As the Protestant communities here are small, compared with the other Christian bodies, if they have no protection, it will be easy in time thus craftily to break up the whole organization, and leave them more morally degraded than either Greek, Armenian, Jewish, or Catholic congregations at Constantinople.

I hope a remedy may be found for this state of things.

VII.—*Literature for the Natives.*

"Among the many forces silently at work in native society not the least important is the diffusion of English, and especially Vernacular books and tracts, both secular and Christian. Of purely native and idolatrous literature it is impossible to estimate the extent, even by securing returns from the various native presses as the Bengal and North-West authorities have done from time to time. All such enquiries are viewed with suspicion, they are occasionally conducted with carelessness, and the results are even more untrustworthy than other Asiatic statistics collected in a similar manner. But no one can live in the interior of India, or visit the large markets held periodically, without feeling that the filthiest biographies of the most lascivious members of the Hindu pantheon obtain a circulation with which the purest secular books cannot compete. Still, the progress of a pure vernacular literature is steady. The

most useful Vernacular Literature Society, though not now in existence as an independent body, yet works through the Calcutta School Book Society with which it is united. We have the first number of the *Rahasya Sandarbha*, a monthly magazine of science, literature and art in Bengali. The number of books issued by this one Society has risen from 12,841 in the year 1825 to 121,669 in 1861. The following list shews the number issued in various language in two years:—

Language.	1860.	1861.
English, ...	50,471	46,783
Anglo-Asiatic, ...	6,069	3,147
Sanscrit, ...	372	588
Bengali, ...	53,546	62,935
Hindi, ...	4,299	5,171
Oriya, ...	4	35
Arabic, ...	36	4
Persian, ...	57	120
Urdu, ...	3,226	2,868
Santal, ...	1	16
Cossyah, ...	2	2
Total, ...	1,18,083	1,21,669

"The Society has 61 agents occupied in selling its books. If to this we add the 253,170 books issued in 1861-62 by the Christian Vernacular Education Society, the issues of the Tract, Bible and Religious Societies, at the three Presidencies, and those of the North-West Book Agency, we shall have some idea of the extent to which a healthy literature, secular, educational and religious, is saturating the middle class. There are 25 Mission presses in India, Ceylon and Burmah, the whole Bible has been translated into 14 languages, the New Testament into 19, and separate books into 26. In ten years 1,634,940 copies of the Bible and 8,604,033 of Christian Tracts and Books, exclusive of all secular and educational works, have been circulated.

"Every man, woman and child taught to read creates a new demand for literature. At present, the poorer class sit round the reader as he sings out rhythmically the exploits of Hindu gods and heroes. Readers of this kind should be employed, as well as book-hawkers, by the Societies. Moreover, the plan which a Bombay civilian has introduced into his Presidency should be every where adopted, of establishing vernacular libraries wherever there is an official. Reading-rooms and

ultimately debating societies could be grafted on such institutions, and India would awake to a new intellectual life."

The above article is taken from the *Friend of India.* Mr. Murdoch's "Indian Year Book," contains some valuable compilations shewing the number of Christian publications circulated in this country. We directed attention to these toward the close of last year. There is great need of a healthy secular literature to supersede the immoral and stupid publications now so extensively read. The Vernacular Literature Society did much to supply this want and we cannot but regret its extinction as a separate Society.

Our Religious Tract and Book Societies greatly need more variety and freshness in their publications. Few of them take hold of the popular mind. As a class they are too theological. The greatest want, however, is an efficient means of putting them into circulation.

There are two series of publications greatly needed at present. A series of tracts or pamphlets in English, expository of the evidences of Christianity and the more controverted doctrines of our faith, expressly suited to combat Brahmo scepticism; and a series of secular tracts. There are a number of subjects of the greatest importance in a social and moral point of view on which a great deal needs to be said; and if tolerably well said it would be most eagerly read. We allude to such subjects as caste, marriage customs, debt, intemperance, the non-nationality of Christianity, and many others. Any Society or individual who should publish these, would confer a great boon of enlightenment on those whom it is all important to direct aright.—Ed. *C. C. O.*

VIII.—*Education in Bengal.*

We copy the following analysis of the last educational report from the *Hurkaru.*

"Assuming the population of these provinces to be 40,000,000 and that one-tenth of the population or 4,000,000 consists of boys of an age to attend school, the returns show that "less than one and a half per cent. of the boys who should be at school, are so." The charge on the public revenue for Education during the year 1861-62 amounted to Rs. 8,80,778, or five eighths per cent. on the gross revenue of Bengal, whilst the average cost to the State for educating each scholar was Rs. 15-6-4. The University examinations continue to indicate a satis-

factory advance in all the higher branches of education. The number of candidates for the entrance examination this year was 212 in excess of the previous year, and nearly fifty per cent. of these succeeded in satisfying the examiners. The principal cause of failure among the rejected candidates has been an imperfect knowledge of English. Sixty-two per cent. failed in this, twenty-seven per cent. in the second language, sixty-three per cent. in History and Geography, and thirty-seven per cent. in Mathematics. Of the successful candidates four and a half per cent. were Christians, two per cent. Muhammadans, and ninety-three per cent. Hindus. At the first examination in Arts under the new regulations of the University, 154 candidates presented themselves, of whom only thirteen passed in the first, and seventy-six in the second division. Of these candidates the Government Colleges contributed 87 per cent. and out of this number 60 per cent. were successful. The number of candidates from non-Government institutions was 13, of whom 30 per cent. passed. The result of the last examination for the B. A. degree will bear a fair comparison with previous years, although the actual number of candidates shows a falling off. For the Law degrees of B. L. and L. L., thirteen and sixteen candidates respectivebly presented themselves, of whom all but six passed. It is a noteworthy fact that the degree of Doctor of Medicine has been conferred this year for the first time in India—the gentleman who received this distinction being Babu Chunder Coomar Dey, a former pupil of the Calcutta Medical College. In the first examination in Medicine and Surgery, seventeen out of thirty-three candidates failed—and at the final or degree examination only seven were successful out of seventeen. It is remarked that this result cannot be considered satisfactory." The degree of Licentiate in Civil Engineering was contended for by eighteen pupils, of whom fourteen passed. A very considerable increase has taken place in the number of students attending the English colleges—the greatest at Dacca, the instructive staff of which college is found to be quite inadequate to meet the requirements of the under-graduate students who congregate within its walls. It is proposed to appoint two additional professors to this college. The cost to the State for the education of under-graduate students in the Presidency College is Rs. 22-9-3 per month. The other affiliated institutions do not call for any special remark."

IX.—*Anti-Slavery principles in England.*

We copy the following from the *Home News*.

"Anti-slavery meetings continue to be held in different parts of England, and, as they say at the play-houses, to be well attended. But the attendance is composed exclusively of the great masses who have never gone into the American question, who do not understand it, and who take it for granted that with slavery on one side, and a protest against it on the other, there can be no doubt as to the side with which an Englishman should sympathise. It is remarkable, but not at all surprising, that none of the surviving magnates, or the descendants of the old anti-slavery movement in this country, are to be found at any of these meetings. The leaders are all new and wholly undistinguished men, with very few exceptions. Even of these few there is not one who holds a prominent position. There cannot be anything clearer than the fact that the educated portion of society, the professions, and the upper classes, have nothing to do with these expressions of approval of Mr. Lincoln's Emancipation Proclamation. Whether the right of the Confederates to secede be admitted or not, public opinion in England refuses to endorse a document which encourages the horrors of a servile war, without presenting any ground for believing that, even if the whites in the South were massacred to a man, the negroes would be a whit better off the next day."

And this is the way we in India get an account of what is doing in England! It might be better if editors of such publications, and home correspondents of Indian papers gave more news and less opinion. It would be difficult to form a paragraph more false and misleading than the one above. It is not usual for English editors to speak in these terms of English popular opinion. Those who care to attend the anti-slavery meetings are not ignorant. They have moreover a strong moral sense—sadly wanting often among those who sneer at them,—which carries them to the right and safe conclusion, that slavery is too great a curse and crime to be defended. We believe that nowhere could more clear-headed, intelligent masses be gathered than those who in Exeter Hall; the Free Trade Hall, Manchester; Bradford, and Ashton-under-Lyne, have emphatically pronounced against the Southern Confederacy. We know of few things nobler than these Lancashire and West Riding meetings. The men who compose them are the great sufferers through the American war, and yet they declare with an emphasis which proves how strongly the instincts of Englishmen are with the anti-slavery cause, that it

would be a foul dishonour to England to take part with Confederate slave-owners, even if by so doing, Lancashire could be flooded with cotton. It is not true that the anti-slavery movement is left entirely to the "great masses." It is well, and a most auspicious sign that the "masses" do care for human freedom, and now that they have awoke to the consciousness, in spite of the reserve and misrepresentations of the Confederates and their friends, that the real question at issue in this war is, the existence or non-existence of slavery, they are not slow in choosing their side. But the "masses" have their leaders and representatives, of whom they may well be proud; yet no one would suppose from paragraphs like the above, that the most philosophical of English statesmen, the greatest of English thinkers, and the most powerful of English orators, were busy with tongue or pen on the side of the "masses."

The writer like his class, cannot forbear from frightening his readers into acquiescence with slavery, by stock phrases about the horrors of a servile war, and the happy condition of the slaves. There are worse things than a servile war even, and slavery is one of them. But what signs are there of this anticipated massacre? Hitherto not only the talk about massacre, but the fact of massacre has been all on the side of the Southern slave-holders, who seem to have no more reluctance about shooting or hanging a batch of negroes, than in burning to death an unhappy abolitionist who dares to teach a slave to read, or that he has the faculties of a human being.

There is one thing the English advocates of the South never do, and dare not do. They never look at the Christian aspects of this question. Yet no man who fairly looks at it with a mind subdued and pervaded by Bible principles, can come to any conclusion, but that slavery is a foul and frightful wrong done by man to man; that it is a curse so deep and pervading, that every Christian man is bound to discountenance it, to denounce it, and to use his utmost efforts for its abolition.

X.—*The Circulation of Modern Literature.*

According to the *Bookseller*, the leading organ of the publishing trade of Great Britain, the press of this country brought forth during the last twelve months, from the commencement of December, 1861, to the end of November, 1862, no less than 4,828 new books, including reprints and new editions. Of this number—to follow the classification adopted by the *Bookseller*—942 were religious works; 337 represented biogra-

phy and history; 673 belonged to poetry and general literature; 925 were works of fiction; 216 annuals and serials, in book form; 61 were illustrative of art and architecture; 60 commercial; 278 pertaining to geography and travel; 283 law and parliamentary publications; 129 medical and surgical works; 243 oriental, classical, and philological books; 191 works on grammar and education; 81 naval, military, and engineering publications; 157 books on politics and questions of the day; 104 works on agriculture, horticulture, and field sports; and 148 books devoted to science and natural history. Consequently, religion stands at the head of English literature, and next to religion fiction; while commerce is placed at the very bottom.

The flow of this vast stream of literature is very unequal; sometimes rapid like a mountain torrent, and at other periods slow as a caravan creeping through the desert. There is, however, a constant rise and fall of the tide, returning with annual regularity. It is high water at Christmas, and neap-tide during the greater part of the summer and autumn; but the ordinary flood sets in about the beginning of September, and lasts far into the new year. During the last twelve months, there were published in the month of January 354 new works; in February, 387; in March, 375; in April, 426; in May, 389; in June, 415; in July, 337; in August, 264; in September, 169; in October, 423; in November, 432; and in December, 848. The greatest variation is caused by novels and religious works, which fluctuate more than any other description of literature. Whereas 169 religious publications were issued in December, the number fell to 41 in the month of August, and to 33 in September; and in works of fiction, including juvenile stories the variation was still greater, sinking from 233 new books in December to 46 volumes in August and 41 in September.

There seems a certain connection, not applicable, however, in all points, between the number of books, reprints, and new editions published annually, and the absolute sale and circulation of the various classes of literature. Religion and fiction again stand high in the latter list; but history and biography follow closely, and works of geography and travel in general hold a far larger share of importance than is shown by the annual numbers of this class of books. Mr. Murray sold 30,000 copies of Dr. Livingstone's Travels, at a guinea a piece, and ten thousand more at six shillings; while of Captain McClintock's work 12,000 copies were taken by the public; of Du Chaillu's "Adventures in Equatorial Africa," 10,000; and of Ellis's "Madagascar," 4,000. Messrs. Longman and

Co. sold 4,000 copies of Sir J. Emerson Tennent's "Ceylon;" 3,300 of the Alpine Club's "Peaks, Passes, and Glaciers;" 1,000 of C. P. Collins's "Chase af the Wild Red Deer;" and 1,500 copies of Captain Burton's "Narrative of a Pilgrimage to El Medinah and Meccah." Of Dr. Krapf's "Travels in Eastern Africa," 1,400 copies were disposed of by Messrs. Trübner and Co.; of E. Seyd's "California," 500; of Ravenstein's "Russians on the Amoor," 800; and of the world-famous imaginary "Travels of Baron Munchausen," illustrated by "Crow-quill," 3,000 copies. Considering that all these are high-priced works, it must be confessed that the public taste is very pronounced as regards works of travel. It is certain that there is not a country in the world besides England where 30,000 people would lay down a guinea each to get a copy of a work on African exploration; or where 4,000 purchasers could be found of a publication like Sir J. Emerson Tennent's "Ceylon," sold at two pounds and a half.

However, great as is the sale and implied circulation of this class of books, it is but small as compared to that of religious works. Messrs. Macmillan and Co. sold 7,000 copies of Archer Butler's "Sermons;" 3,000 copies of Mr. Maurice's "Theological Essays;" 5,000 copies of Procter's "History of the Book of Common Prayer;" the same number of Roundell Palmer's "Book of Praise," published little more than a month ago; and 1,000 copies of "O'Brien on Justification." The increasing demand for theological works is singularly illustrated in the last-named book, a second edition of which was reprinted after being nearly a quarter of a century "out of print," and 1,000 copies sold within nine months. Messrs. Longman and Co. disposed of 12,000 copies of the various editions of Conybeare and Howson's "Life and Epistles of St. Paul;" of 20,000 copies of the famous "Essays and Reviews;" of several thousands of the "Chorale Book for England;" and of 27,000 copies of the two series of "Lyra Germanica," or Hymn-book for the Sundays and chief festivals of the Christian year." Mr. Murray sold 7,000 copies of the "Aids to Faith," edited by Dr. Thomson, the present Archbishop of York; 6,500 copies of Dr. William Smith's "Dictionary of the Bible; 2,000 copies of Dr. Hessey's "Sunday, its Origin and History;" 3,000 copies of Dr. Stanley's "Lectures on the Eastern Church," and the same number of the same author's Lectures on the Jewish Church." A new kind of religious literature, highly popular among certain classes of the community, has of late been introduced by Messrs. Strahan and Co., and has in a very short time risen to considerable importance. The works in question are nearly all handsomely bound and illustrated, yet

sold at a comparatively low price, and evidently addressed to new portions of the population, whom the spread of education has driven upwards into the great market of literature. Many of the small volumes, neatly bound in cloth, and selling at from 1*s.* 6*d.* to 2*s.* 6*d.* per volume, are sold in immense quantities. A little work called "Life Thoughts" has been sold in 40,000 copies; "Speaking to the Heart," in 20,000; "Thoughts of a Country Parson," in 16,000; "The New Life," in 15,000; "The Still Hour," in 20,000; "The Higher Christian Life," in 25,000; "The Power of Prayer," in 67,000; and other of Messrs. Strahan's publication in a still larger number of copies. The demand for books like these seems a rather notable feature in the modern history of literature.

Next to religious books, novels and other works of fiction have the widest sale; and the latter even stand first in extent of circulation as regards the productions of certain favourite authors. Messrs. Chapman and Hall sold more than 100,000 copies of Charles Dickens's "Nicholas Nickleby," and the enormous number of 140,000 of his "Pickwick;" while works such as Mr. Trollope's "Orley Farm" have exceeded a demand of 7,000 copies. More popular still than the last-named author's novels, and closely approaching in circulation to Charles Dickens's works—considering the period past since the first issue—are the productions of the pen of Mr. Thomas Hughes, otherwise "Tom Brown." Messrs. Macmillan and Co. have sold of "Tom Brown's School Days" no less than 28,000 copies, and of the "Scouring of the White Horse" 7,000. Of Kingsley's "Westward Ho!" the same publishers sold 9,000, and of Kingsley's "Two Years' Ago" 7,000 copies. Messrs Trübner and Co. disposed of 3,800 copies of Charles Reade's "Cloister and Hearth," of 3,000 of the old "Tyll Owlglass," modernized by "Crow-quill," of 2,500 of "Reynard the Fox," with illustrations by Kaulbach; and of 3,000 copies of the English edition of Lowell's Biglow Papers." Mr. Bentley sold 11,000 of Mrs. Wood's "East Lynne;" 52,000 of the "Ingoldsby Legends;" and 65,000 copies of Charles Reade's "Never too Late to Mend;" while Miss Braddon's "Lady Audley's Secret" was disposed of at the rate of 4,000 copies by Messrs. Tinsley Brothers. The effect of price upon the extent of circulation of works of this class is strikingly shown in the sale of Messrs. Longman's recent cheap edition, at 2*s.* 6*d.*, of Mrs. Sewell's "Tales and Stories," already issued in 68,000 volumes, and that of Macaulay's "Lays of Ancient Rome," published at 4*s.* 6*d.*, of which 46,000 copies have been sold.

The very large demand for standard works in history and biography is one of the healthiest signs of modern literature.

Of Mr. Smiles's "Lives of the Engineers," Mr. Murray sold 6,000 copies of each of the first two volumes, and 4,000 copies of the third, which was published only about a month ago. Of the same author's "Life of George Stephenson," 5,000 copies were sold, and of the cheaper and abridged edition, called "The Story of the Life of George Stephenson," no less than 20,500 copies were required by the public. A still more extraordinary demand has been for Mr. Smiles's series of biographical sketches called "Self Help," which were sold to the extent of more than 55,000 copies in this country alone, exclusive of a still larger American edition. Mr. Murray also sold 4,000 copies of Motley's "History of the United Netherlands;" 4,500 of the Rev. Mr. Bateman's "Life of Daniel Wilson, Bishop of Calcutta;" 2,000 of Mr. John Forster's "Arrest of the Five Members," and "Grand Remonstrance;" 3,000 of Earl Stanhope's "Life of William Pitt;" and 2,000 copies of Rawlinson's "History of Herodotus." Of Mr. Dicey's "Life of Cavour," Messrs. Macmillan and Co. sold 1,300 copies; and Herzen's "Mémoires de l'Impératrice Catherine" were disposed of by Messrs. Trübner and Co. to the extent of 4,500 copies. The list reaches its zenith in the sale of the works of the greatest of English historians. Of Macaulay's "History" Messrs. Longman and Co. sold the astounding number of 267,000 *volumes*. Here the proportionate sale of history is striking, though the volumes of Macaulay are reckoned separately.—*Spectator*.

(To be concluded in our next.)

XI.—*The Madagascar Mission.*

It is proposed by the Directors of the London Missionary Society to erect in and around the capital of Madagascar, six large memorial chapels to commemorate the martyrdoms of those who suffered death during the late queen's reign. The chapels are to be solid, spacious and durable. They will cost about a lakh of rupees, being built of stone and containing about one thousand persons each. The king has given the sites which are all admirably situated, and the Directors of the Society are now endeavouring to raise the necessary funds. The distress in Lancashire has greatly diminished their resources, and they will be glad to receive aid from India. The object is a noble and useful one. No mission field is as promising or as interesting as Madagascar, and the Christians there greatly need places of worship, whilst the long and bitter persecution they have endured has robbed them of all means to erect them.

The Rev. E. Storrow, District Secretary to the Society in Calcutta, will be glad to receive subscriptions.

REVIEW.

The Mission Pastor: Memorials of the Rev. T. Boaz, LL. D. Published by JOHN SNOW, *London.*

These memorials have been prepared by the widow and brother-in-law of Dr. Boaz. It is clear, however, that the latter has had by far the larger share of the labour of their preparation.

Dr. Boaz's name is very familiar to those who have resided for any length of time in Calcutta, during the last quarter of a century. His appearance was striking, and conveyed an impression of shrewdness, benevolence, affability and good sense. There were few public gatherings where he was not seen, and the number of persons he knew both among the rich and poor was very great. He was a useful man, ever ready to do Christian work. Such, alas, are not so common as is supposed, and his departure from this city was a loss to the cause of benevolence, religion and charity. His life differed considerably from that of most Nonconformist ministers. It was more public and secular. His reflective faculties were not as strong as his mental activity was great. He had too, a crave for public life, together with a very marked desire to be useful and benevolent. These causes combined to draw him away from a quiet pastorate, into a variety of engagements, some of which enlarged his usefulness, and others of which perhaps diminished it, by distracting his attention and directing his energies into too many channels. His biographers, referring to the variety of his occupations say, partly in explanation and partly in defence of them.

"But perhaps it may be questioned, whether he acted wisely in thus distracting his attention and expending his strength on so many objects? Would it not have been better to contract the sphere of his operations, and would he not have accomplished more by concentrating his energies on one or two important undertakings? It may be so in most cases, but not in his. Every man has his own proper talent, and it is the duty of the prudent man to discover what that talent is, and to use it to the best purpose.

"Some men are endowed with the faculty of fixing the mind intensely on one point, of pursuing an idea in all its associations, and investigating a phenomenon in all its relations, till they attain to some general law or princple. Thus the fall of an apple suggested a train of thought which Newton pursued steadily until he arrived at the great law of gravitation which

pervades the universe. The power of such fixedness of attention, or intense continuity of thought and action, whether applied to moral or physical science, is the gift of the highest order of intellect. Most men do not possess it. Some there are indeed who can pursue one line of thought or action to advantage, but who would be confused by a multiplicity of pursuits. Dr. Boaz's mind was of a different cast, he could not fix his attention intensely for a length of time on one train of thought, nor even on one occupation. His mind was versatile and impatient of rest, fond of roaming from one object to another. He was aware of this. Writing to his church he says (in reference to this constitutional peculiarity):—'I have determined to keep quiet, that is, as quiet as it is possible for one with my mercurial nature to keep. If I should cease to labour, I should cease to live, and I am curbing my restless spirit for the present, in the hope of future increased usefulness.'"

The statement here made about Dr. Boaz's cast of mind is correct as far as it goes; but it does not follow that the course he adopted was the best. It is well for such men to be fully and even diversely employed; but there should be a sort of coherence in their schemes of usefulness, and they should not be so numerous that they cannot be kept well in hand. The failure, however, of several of his schemes was owing more to a want of tenacity of purpose, than to adverse circumstances, or too great diversity of effort. He could originate much better than he could mature; and it therefore often happened that a new scheme drew away his sympathies from an older one, and not only left him no time, but no inclination to adhere to it. Had not this been the case the good he did might have been much greater, for his activity, his shrewdness and suavity, and his facile power of collecting money were important elements of usefulness. But we must turn to the story of his life.

Dr. Boaz was born at Scarborough in August, 1806. His father was a member of the Society of Friends and seems to have been in some respects a striking contrast to his son.

The latter was brought up chiefly by his maternal grandmother and maiden aunts. Nothing very striking occurred during his boyhood, but living daily on the shore of the sea, and possessing qualities which drew him into the company of sailors, he acquired that strong sympathy for them which characterized his subsequent life, and led those not acquainted with his history to suppose that in early life he had been a sailor. It was designed by his friends that he should pass his life in a far different sphere, and they apprenticed him to a linen draper. This business must have been very irksome to his restless, active, enterprising nature, and he seems to have

drifted toward other pursuits before he left it to enter the ministry. One attraction which strongly held him was a love for theatrical acting. Those who knew him in after life, can well understand his youthful capabilities and predilections toward that unhappy profession. In those days he knew not the power of religion, and it was by certain striking events, that he was led from the borders of scepticism and the fascinations of gaiety to receive the truth into his heart. Of these the most potent was the sudden and wretched death of a companion, and his terrible consciousness of the need of religion, when alas it was beyond his reach.

On his conversion he joined the Independent Church then under the pastoral care of Dr. Reed, and soon found his way to usefulness in the Sabbath School. Here his latent abilities as a teacher came to light, and the desire arose in his mind to enter the ministry. This led to his entrance on a course of theological training at Newport Pagnell. The events of his subsequent life until he arrived at Calcutta are interesting but not important. He was popular as a preacher, but does not seem to have been any way remarkable as a student. On leaving Newport Pagnell, he settled at Elstead, apparently as a home Missionary, but in a few months amidst the deep regret of his hearers he resolved to leave them for a foreign sphere of service.

He arrived in Calcutta when the affairs of the Church over which he subsequently presided were in a critical state. Mr. James Hill had left for England after a pastorate of much popularity. We wish that more had been said about the latter. On Mr. Hill's departure a question of right of property in Union Chapel, and control over it, arose, of a distressing nature, and Mr. Boaz was chosen pastor before matters had settled down. In fact the burden of smoothing the troubled waters devolved largely on him. He seems to have done his duty manfully, and wisely, but we can easily conceive of the pain such a peace-loving man must have had, in the effort to gather together in one those members of Christ's flock who were scattered abroad.

Dr. Boaz soon get his hands full of work, for he delighted in originating schemes of usefulness, and a somewhat public life was very congenial to his tastes. The temperance movement, the Seamen's Friend Society, the establishment and editorship of the *Christian Advocate*, the co-editorship of the *Observer*; the establishment of a Mechanic's Institute, and other schemes occupied his attention. That, however, to which he adhered most firmly and to which he rendered the largest amount of aid was the Auxiliary of the London Missionary Society. For the whole of the time, we believe, prior to his departure for Eng-

land, he was Secretary to it; and his influence was greatly used to aid its funds and promote its interests; and the primary cause which carried him to England in 1847, was a series of schemes he desired to consummate chiefly affecting the interests of the Mission with which he had so closely identified himself.

The objects he went to accomplish were very numerous. He wanted to raise funds for a large Missionary Institution at Bhowanipore;—a house for native students,—a boys' and girls' boarding school; and a residence for a Missionary who might have charge of the Institution. There were too, some other objects he had in view, though they did not form a part of his official mission. He hoped to obtain an agent for the Seamen's Friend Society: he wished to interest the directors of the London Missionary Society more in the presidency mission; and to mature some plan for the establishment of a superior Young Ladies' School in this city. All these desires of his heart were not realized; most of them, however were; and those acquainted with his life in England know with what untiring energy, and with what consummate tact he laboured to secure the funds needed for his Missionary schemes. He remained in England three years. On his return he resumed the pastorate of the church, the editorship of the *Advocate*, and some other of his former offices, but he wisely held aloof from the full measure of his former efforts. Indeed his physical energy, and exuberance had toned down; for prudence suggested that he should take care of himself for the sake of others if not for his own, and the period of youth had now passed away. Ground had already been purchased at Bhowanipore for the purposes he contemplated, and on his return the erection of the Institution with its affiliated buildings was proceeded with as rapidly as impediments would allow. It was a happy day for Dr. Boaz when they were formally opened. Others had co-operated with him, but to him belonged the glory of leading the effort and doing by far the most toward its consummation. Their erection was the greatest act of his life. He was honoured to aid in many good and beneficent enterprizes, but none were by any means equal to this one. They are the best memorial of his capacity and energy, and he laid the London Missionary Society under a heavy debt of gratitude to him by what he did in relation to them.

We cannot but express our surprise, by the way, that no friend of that Society has mooted the question of permanently associating his name with the Bhowanipore Institution, by an endowment in some form or another, which might serve the

double purpose of benefiting the Institution and perpetuating his memory. Such places, built to endure; formed for the purpose of giving a superior education to young men; destined to be schools of theological learning for the best and holiest of the converts to Christianity, that they may bear the message of the cross to the heathen and preside over Christian Churches, should not be left to the casual, precarious, and inadequate support of the day. Whatever may be said against the endowment of places of worship hardly applies to collegiate institutions. We know of several whose efficiency would be greatly promoted by the possession of funded property, we know of none which are injured by it. Those who object to honour the memory of a man in the way suggested, are seldom willing to help to perpetuate it in any other way; yet gratitude, affection, and honour alike combine to prompt us to perpetuate the names of those who have left their mark upon society; and although Dr. Boaz performed no great public acts which demand national, or even municipal recognition, he did that which should make a very great number most unwilling for his name to die. There are scores of persons more indebted to Dr. Boaz than we are—if indeed we are indebted at all—but we pledge ourselves to do more than any one of them to honour his memory, in some such way as we have suggested; if they will but set about that which should have been done months ago.

About three years after Dr. Boaz's return to India his health began to decline. A residence for some months in Darjeeling during 1856 did not benefit him. It was evident from the time of his return that his naturally robust constitution was sinking very gradually before the inroads of disease. The removal of Mrs. Boaz with his three little sons to England in January 1858 had a very depressing effect on his health. He loved society; and his home affections were peculiarly strong. There is something very plaintive and touching in the terms in which he alludes to his solitariness when they had passed away. His wife too became ill, and there seemed reason to believe that she would not recover. The intelligence of her state decided him on adopting a course which probably had been much in his thoughts before, and he returned to England early in 1859, "broken in constitution and much changed." Return home was peculiarly refreshing to his mind, but he derived little benefit from the change. Yet he went on preaching and speaking in behalf of Missions with much regularity and evident delight. To be idle was a terror to him. He always had a genuine love for work, and he kept at it up to the very close of life. Those who knew how tho-

roughly his constitution was undermined by disease were not surprised at the suddenness of his departure; but to others it came unexpectedly. Its approach brought out the more real characteristics of his nature—devoutness, tenderness, hope, faith.

Such is a very brief outline of the useful and kindly life of which this volume is a record. Of the manner in which the loving writers have discharged their task little need be said. They have endeavoured to be faithful and candid. Rare and excellent qualities, seldom possessed by biographical writers who at the same time are relatives. They have not attempted to make out Dr. Boaz to have been either a hero or a saint. If not able to take the truest view of Dr. Boaz's life and character, they at least have avoided mere panegyric. They have endeavoured to represent him as a sensible, genial, affectionate, hard-working pastor, doing his duty manfully under circumstances not always congenial or stimulating. And all this he was.

We have observed a few points on which the memoir might have been improved. The description of Dhurrumtollah Street is rather too lively, especially when it is said, the stranger "is fortunate if he succeeds in driving through the pressing throng without being thrown out of his buggy, or knocking over some of the half-naked natives." The extract from Dr. Boaz's speech at Exeter Hall, pp. 273-277 had better not have appeared. It is inaccurate in several particulars. Some of the extracts from the *Observer* and *Advocate* have lost their interest from the lapse of time, and the space they occupy might have been filled otherwise, with advantage.

History of the Early Church, Compiled for the use of Schools. Calcutta: Baptist Mission Press, 1862. Pp. 236, with a map.

This is the second edition of a valuable manual drawn up by one of the most distinguished officers of the Indian Government and of the ripest Arabic scholars in the world. It is refreshing to find such a man applying himself to the humble but useful task of preparing a book for schools. The little work has long existed in an Urdu translation as well as in its original English form, and we are glad to learn from the modest preface that a second edition of that translation is now in the course of preparation by Baboo Shiva Pershad of Benares.

The book contains essentially four parts, viz. 1, a brief survey of the apostolic age (chapter 1st); 2, an outline of the

history of the Church from the close of that age to the end of the second century (chapters 2nd and 3rd); 3, a sketch of the state of the Church during the third century, (chapter 4th); and 4, an appendix, giving an outline of the principal heresies of that time (chapter 5th), and a series of narratives of the persecutions endured by the early Christians (chapter 6th). Of these chapters, the 5th is the shortest, extending only over sixteen pages; whilst the others all range from forty to fifty pages. We are not acquainted with any volume of the same size and on the same subject which contains the same amount of trustworthy information arranged in an equally lucid manner. It is true the narrative cannot, as a whole, be called graphic; but to have made it so, would have required much more space, unless a number of topics had been excluded. The last chapter, which refers to the persecutions of Christians, is, in our opinion, the most interesting of all, though not more instructive than the rest.

As it is the peculiar province of reviewers to find fault, we shall begin our notice with a few strictures. At p. 27, the author expresses himself rather awkwardly, when he says that Antioch was a large city "to the north of Syria." This will not convey to youthful readers the impression that Antioch was at that time the capital of Syria, and was no more to the north of it than Delhi is to the north of India.

At p. 81, and elsewhere, it might with advantage have been mentioned that Massilia (Marseilles) was originally peopled by Greeks from the vicinity of Smyrna, and that whilst this Greek colony had offshoots of its own at Vienne and Lyons, further up the Rhone, it maintained a constant intercourse with the Greeks of Asia Minor, and especially with Smyrna. It is a singular fact that this constant intercourse continues down to the present day. At any rate the colonization of the lower part of the valley of the Rhone by Asiatic Greeks at once accounts for the Greek type of Christianity planted there, and propagated thence to various points of the Spanish coast where Greeks were settled.

At p. 93, where the writer gives an interesting statement regarding the efforts made by the Romans to facilitate the intercourse between the different parts of their great empire, and the advantage to Christianity which arose from them, it is not clearly pointed out that the Mediterranean itself constituted the great highway—the grand trunk road—of that empire. No hostile flag (unless it were that of a pirate) was to be seen in any part of it, and its waves washed the shores of almost all the principal provinces. The Mediterranean was a Roman lake, and offered to the messengers of the gospel, as well as to mer-

chants, the most valuable opportunities of visiting distant parts of the empire.*

In reading the book again in this edition, we have noticed in various places that the author's intimate acquaintance with the history and literature of Muhammadanism has suggested to his mind a number of interesting thoughts on the contrast exhibited between the early diffusion and development of Christianity and Muhammadanism respectively. It is to be regretted (though it was unavoidable) that the hints he gives on this subject should be so exceedingly brief; for we know of no one better able than he, to set forth the parallel in its true character.

It appears to us that an instructive parallel might be drawn between the state of Christianity in the Roman empire before Constantine and the state of indigenous Christianity in India at the present time.

It is probable that the Roman empire contained *about as many* Christians at the close of the first century, as British India does now.

Again, it is notorious that the number and character and influence and the very existence of native Christians in India are *ignored by* and frequently *unknown to* those who are regarded, both by themselves and by others, as particularly intelligent and well acquainted with the country. We may in this respect say of India what the author says of the Roman empire—

"The difficulty is easily resolved. The first Christians undoubtedly consisted of the middling and lower classes of society. It was among the ranks removed below the possession of opulence, or power, or learning, that the religion first fixed itself, and spread deeply its indestructible tendons. 'To the poor the gospel is preached,' was the description of his ministry given by our Saviour himself. Its promises approve themselves more readily to the understanding and wants of the simple and needy, than to the astute vanity of the sophist, or the pride and ambition of the wealthy. The artizan and the peasant had already heard and believed, when the very name of Christ had scarcely reached the mansions of the great. In the meantime it was the learned and the great who wrote and ruled; and the obscure believer was stigmatized by the one, and tortured by the other,† as a vulgar and contemptible malefactor. This is a most important feature of primitive Christianity; and must be perpetually borne in mind by all who would form a correct view of its character, and understand aright the reasons of its obscurity and the sources of its strength." P. 92.

* These are trifling oversights; yet we venture to notice some that are even less important, being probably errors of the press; such as "Antonius Pius" for "Antoninus Pius," p. 73; "Stromates" for "Stromata," p. 140.

† Happily the parallel is not applicable to this point: would that we were more thankful for it.

The *general intelligence* of the primitive Christians, we apprehend, was not superior to that which we now witness among native Christians of this country. Every one who has at all looked into the subject, must have been struck with the unspeakable inferiority of the earliest Christian literature to the books of the New Testament. The apostolic Fathers mostly wrote in Greek, and this circumstance has given rise to the impression that they were men as learned as those of our contemporaries would be who could compose in that language. No impression could be more fallacious. With the exception of Clement of Alexandria, Origen, and perhaps also Tertullian, the Christian authors of the first three centuries were probably not superior in intelligence to the natives of India who have enriched the vernacular Christian literature of this country. It may be questioned whether they were very superior, as a class, even to those native Christian authors who have not enjoyed the advantages of an English education. Here again our author's description applies—

"These pious persons wrote before any association had taken place between philosophy and religion; and their method of reasoning, no less than their style, attests the want of profane education. Still their style possesses a persuasive simplicity well suited both to the character of the writers, and the integrity of their faith. * * * * They delivered the truths which had been entrusted to them, and associated their moral and doctrinal instructions as inseparable parts of the same scheme. This perhaps is the most peculiar feature in their compositions, and that in which they most resemble the inspired writings. Another is the utter neglect of formal arrangement in the display of their arguments and the delivery of their rules of conduct; a neglect which unquestionably exposed them to the contempt of the philosophers who sought in vain for a *system* in their lore, but which well accorded with the plain and unpretending character of truth." P. 127.

We have abundant reason to be thankful for the unspeakable advantage which the native church of India possesses over the early church of the Roman empire, in the easy multiplication of copies of scripture and other books by the *press*. What would the intelligence of our native brethren, especially of those in the country, be, if they had to depend on the manual labour of copyists for their supplies of Christian books!

Closely connected with this advantage is the pleasing fact that no *heresy* of any importance or magnitude has as yet sprung up in the native church. For its preservation from this evil during the past we ought incessantly to give thanks unto God, and to pray that the blessing may be continued in future also. It is by no means impossible that we are in some

measure indebted to *caste* for this freedom from heresy: if so, it is an illustration of the truth that God can bring good out of evil.

The *morality* of the primitive Christians is supposed to have been of a much higher order than that of native Christians in India now is. If by the latter we understand *only the communicants* (excluding those who are Christians merely in name), we doubt whether the assertion could really be substantiated from the testimony of writers living before the time of Constantine. In one point only there appears to have been a most decided superiority, viz. the heart-felt, active and liberal sympathy with persecuted brethren. In other respects we believe the ideal picture usually drawn of the distinguished morality of the early Christians is more highly coloured than is warranted by contemporary testimony. And we believe the *religiousness* of our native brethren also will bear comparison with that of the early Christians. We are not sure that it does not in some details surpass that of many European Christians.

But supposing the morality of modern Indian Christians were to be found inferior to that of the early Christians, it should be borne in mind that morality (as distinct from religiousness) is largely a relative term. Heathenism in the first ages of Christianity was younger and less depraved by sixteen centuries than it is in India now. The superiority (in point of morality) of Christians over the heathen was probably not greater in the first three centuries in the West than it is now in India.

The early church possessed one great advantage, viz. *catholicity*. Supposing all Christians residing at Calcutta, or, to express our meaning more exactly, supposing all the communicants who attend our Protestant places of worship, English and native, constituted one church, though they might frequently worship as distinct bands:—supposing them to have one pastor or bishop, aided by a number of assistants (presbyters); supposing them to be made thoroughly conscious of this unity by a careful system, of rotation or otherwise, introduced into the plan of conducting the meetings for worship; supposing them all to have one common church fund; and supposing that in every large place the Christian residents were similarly united into one church: we may form an imperfect idea of what is meant by this advantage of catholicity, which is unattainable now. Perhaps, however, it would not be an unalloyed advantage. The church of Calcutta might soon come to be considered as possessing a mint of money, and be overwhelmed with applications for pecuniary aid from all parts of the country. Its bishop might come to be regarded not merely as the head

of the largest church, but as the head of the leading church in all India, and consequently as the man, among all Christians in India, whose favour was most to be courted, and whose displeasure was most to be deprecated. The following epistle reads very much like a communication which the bishop of Dushkapur might be supposed, some time or other, to address to the church of Calcutta—

"This has been your custom from the beginning, to confer benefits on all the brethren, and to send relief to various churches in every city. By which means, while you assist the indigent, while you relieve the brethren who are in the mines, and continually persist in such donations, you persevere like Romans (*alias* Englishmen)* in the hereditary usage of the Romans (*or* Englishmen). And this practice your excellent bishop —— not only preserves but extends, by making generous donations to the saints who come to him from abroad, and edifying them by excellent discourse, as an affectionate father treats his children." P. 119.

Whilst we are afraid there would be no lack of such soft sawder in India, we are not sure that it would meet with an equally liberal response here as it used to do at Rome; but of this we shall presently have a word to say. The bishop of Rome was exactly in the position which in imagination we have ascribed to the "catholic" bishop of Calcutta. Here the two sister presidencies of Madras and Bombay would serve to act as a check, such as was wanting in the Roman empire before Constantinople had become the rival of the original capital. We know from history what resulted from the continued occupation of so dangerous an eminence as the episcopate of Rome; who knows but a catholic episcopate of Calcutta might ultimately lead to a similar consummation.

Our author says comparatively little of the financial system of the early church: in fact church history fails to supply us with all the data that would be required to enable us to form a clear and competent opinion upon it. It is certain that the voluntary system, the only one then practicable, was in the main not found wanting. Special edifices for Christian worship were a luxury in which the early Christians rarely indulged, all the more rarely because such buildings were sure to be demolished in times of persecution. The bishops and other members of the "clergy" (to use a term which sprung up in the third century) had a decent though probably seldom an abundant maintenance. In large towns they were able, if willing, to indulge in display, at least in the third century: witness Paul of Samosata, bishop of Antioch, who appears to

* The citizens of Rome were to the inhabitants of the distant provinces pretty much what Englishmen are to the natives of India.

have been the prototype of some members of the young Bengal school. Our author says of him: "He appeared in public with a great parade of guards and other attendants, and sought safety not only in ingenious and subtle arguments, but also in the physical force of his adherents." He was at that time charged with heresy, and a council of bishops, having found him guilty, deposed him; but was unable to carry out its resolution, owing to his power and to his influence with queen Zenobia. When the latter had been conquered by Aurelian, the bishops invoked the authority of the victor, though a heathen; and, true to the political interests of a Roman emperor, he decided against the recusant bishop, "because he was no longer in communion with the bishops of Italy and Rome."

The liberality of the early Christians shone brightest in the dark times of persecution and of public calamity. It far surpassed the standard which would now generally be deemed consistent with prudence. In this and all other aspects it derived strength from being thrown on its own resources. The indigenous church of the Roman empire had no missionaries or other friends to look to who had come from the other extremity of the world, and were able, in times of necessity, to procure funds from thence: that church therefore felt that, under God, it must help itself, and nobly did it fulfil that task. Compared with it, the indigenous church of India is very backward as to its financial system. Even its best educated ministers still continue to look to foreign sources for the supply of most of its wants, including the bulk of their own salaries. When will a more natural, a more healthy, and a more *national* principle be adopted and introduced by them?

J. W.

Jesus our Ark.—By J. CHRISTIAN, ESQ. *Monghyr*

The book bearing the above title, is a little volume of nearly 150 pages, containing a good deal of valuable Christian teaching.

Among the messianic types of Scripture the Ark of Noah is prominent. That structure—whatever was its shape or size—was intended to keep alive Noah and his family, and certain animals, during the deluge. The causes of that catastrophe are narrated in the book of Genesis. There we are told that the wickedness of man was great, their wickedness grew greater and greater; till at last God could no longer suffer it to proceed unchecked. "And God said, I bring a flood of water to destroy all flesh." Men were warned, by Noah a preacher of righteousness, of the coming judgment, but the

warning was unheeded. At the command of God an Ark was prepared into which Noah entered with his family. All else were destroyed.

The volume dilates considerably on the original fact; and on its typical adaptation to our circumstances. In regard to the antediluvians, God saw that the wickedness of man was great; and that the imagination of the thoughts of his heart was only evil continually; so it is now; God declares of man, that they are all gone aside, they are all turned out of the way; they are altogether become filthy, there is none that doeth good; no, not one. As before the flood so now, they ate, they drank, they bought, they sold; living exclusively for themselves, unmindful of God's claims upon their loyalty and filial devotedness. As before the flood, danger impended over the men of that generation and overtook all the impenitent, so now it shall be: the day of the Lord cometh that shall burn as an oven. The Son of Man shall come in the glory of his Father and all the holy angels with him: then shall he reward every one according to his works; of the wicked none shall escape; these it is declared, shall go away into everlasting fire, but the righteous into life eternal. Again, as means were provided for the escape of Noah, and all who chose to avail themselves of the Ark; so it is now; Christ is the Ark provided for the sinner. Christ says, "I am the door; I am the way, the truth and the life." By him, therefore, we are to enter in. By faith in Him we shall be placed beyond the reach of harm; and may rejoice in the hope of the glory of God. As Noah was sent to warn the antediluvians of the coming deluge; so now ministers, as Christ's ambassadors beseech men to be reconciled to God; and to kiss the Son before His wrath begin to burn. As before the flood, men saw no sign of the coming catastrophe and would count Noah an imbecile; disregarded the warning and perished; so it is now. The world laughs, the sceptic denies the everlasting punishment that is threatened to overtake the impenitent; repudiate the means of escape which God has appointed, salvation, through Christ, the crucified One, which the Scriptures declare to be the wisdom of God and the power of God unto salvation, is derided.

But as the antediluvians derided Noah and perished; so for these there remains no more sacrifice for sin, but a certain fearful looking for of judgment, which shall devour the adversary.

Such is the line of thought grooved out in this little volume, we think it calculated to lead the reader to an intelligent acquaintance with the way of salvation; and as such, it has our hearty recommendation.

Poetry.

My love is fayre, yea, fayerer than the sunne,
Which hath his light but from his fayrest love,
O, fayrest love, whose light is never donne,
And fayrest light doth such a love approve.
But such love lost, and such a light obscured,
Can there a greater sorrow be endured?

He came from highe to live with me belowe,
He gave me life and shewed me greatest love,
Unworthy I so highe a worthe to knowe,
Left my cheife blisse, a baser choyce to prove,
I sawe His woundes, yet did I not believe Him,
And for His goodnesse with my sinnes did grieve Him.

I saw Him faultlesse, yet I did offend Him,
I saw Him wronged, and yet did not excuse Him,
I sawe His foes, yet fought not to defend Him,
I had His blessinges, yet I did abuse Him.
But was it myne, or my forefather's deede?
Whose'er it was, it makes my hart to bleede.

To see the feete, that travayled for our goode,
To see the handes, that brake that livelye breade,
To see the heade, whereon our honor stoode,
To see the fruite, whereon our spyrite fedd,
Feete pearc'd, handes bored, and His heade all bleedinge,
Who doth not dye with such a sorrow readinge?

He plac'de all rest, and had no restinge place,
He heal'd each payne, yet liv'd in sore distresse,
Deserv'de all good, yet liv'de in greate disgrace,
Gave all hartes joye, Himselfe in heavynesse;
Suffered them live, by whome Himselfe was slayne,
(Lorde) who can live to see such love againe?

A virgin's child by vertue's power conceivede,
A harmelesse man that liv'de for all men's goode,
A faithfull freinde that never faith deceiv'de,
An heavenlye fruite for hartes espetiall goode,
A spyrite all of excellence devine,
Such is the essence of this love of myne.

From "Our Saviour's Passion," a poem by Mary Sidney, Countess of Pembroke. From an unpublished MS. in the British Museum.

Religious Intelligence.

1.—Departure of Missionaries.

We regret to announce the departure of Mr. and Mrs. Evans of the Baptist Missionary Society, Delhi, for England, on the 1st instant, by the *Cicero*.

2.—Arrival of Missionaries.

The Rev. W. Pryse of the Welsh Calvinistic Methodist Mission has returned to India after an absence of two years, and has rejoined his old station at Sylhet.

3.—An Asylum at Simla.

The *Mofussilite* mentions that the Roman Catholic Bishop of Agra is about to build an Asylum at Simla for the reception of soldiers' children from all parts of India. Lord Canning in 1861 promised that if a Roman Catholic Military Asylum for all orphans in Bengal, the N. W. Provinces, Oudh, Central India, and the Punjaub were established at a Hill Station, Government would grant an allowance of Rs. 500 per month towards its support, strange to say the subsidy has been always paid, though no such Asylum is yet in existence, and now an appeal is made to "members of every Christian denomination" for help. The proposed Institution will be subject to Government inspection. So long as the Lawrence Asylums are in existence, the matter is one only for Roman Catholics.—*Friend of India.*

4.—Auxiliary Medical Mission Association.

One of the results of the Lahore conference is the establishment of an Auxiliary Medical Mission Association, with the view of sending to the hill tribes one or more labourers who are at the same time thoroughly equipped Surgeons. This element of Missionary labour has been of late extending in India, there are now at least six Missionary physicians at different points of the empire, viz., Dr. Robson in Calcutta, Dr, Patterson in Madras, Dr. Newton in Kuppurthala, Dr. Valentine in Rajputana, besides Dr. Scudder of Arcot and Dr. Low in Travancore who are at the same time ordained Missionaries. There can be no question as to the immense value of such co-operation.—*Ibid.*

5.—Munifcent Bequests.

By the death of Mrs. Scott, widow of John Scott, Esq. England, the following Societies will receive large bequests:—The Church Missionary Society, the British and Foreign Bible Society, and the Pastoral-Aid Society, about 15,000*l.* each. The London Missionary Society, the London City Mission, and the Clerical Education Society, about 5,000*l.* each. These donations, with the former sums paid to the above-named Societies on the death of Mr. Scott, in 1846, will amount to about 100,000*l.*

The will of the late Mr. James Howard, of Park-hill, near Stalybridge, contains the following charitable bequests payable on the demise of the testator's relict:—To the Bible Society, 1,000*l.*; London Missionary Society, 1000*l.*; Church Missionary Society, 1000*l.*; Religious Tract Society, 500*l.*; Home and Schools for the Sons of Missionaries, 500*l.*; Manchester Royal Infirmary, 1000*l.*; Infirmary at Ashton-under-Lyne, 1,000*l.*; Deaf and Dumb Asylum at Old Trafford, 1,000*l.*; Manchester City Mission, 1,000*l.*; Methodist New Connexion Missions, 1,000*l.*; Wesleyan Methodist Missionary Society (foreign missions,) 1,000*l.*—By the will of Mr. William Taylor, of Dorset-square, the following charities will be benefited—viz., the Society for the Propagation of the Gospel, 1,000*l.*; Ragged School Union, Royal Free Hospital, St. Mary's Hospital, Orthopœdic Hospital, Samaritan Hospital, Asylum for Idiots, Society for Teaching the Blind, and the Clergy Orphan Schools, each 500*l.*—The late George Gooddie, Esq., of Derwent Cottage, Rowsley, and formerly of Manchester, has bequeathed the following amounts to charitable objects connected with the Independents (of which body he was a member,) viz.:—1,250*l.* to the Lancashire Independent College; 300*l.* Lancashire County Union; 200*l.* Manchester and Salford Auxiliary Bible Society; 250*l.* Derbyshire County Union; 200*l.* Manchester and Salford City Mission; 200*l.* London Missionary Society; 100*l.* Independent Relieving Pastors' Fund; 20*l.* towards a house for Independent minister at Bakewell. Total 2,520*l.*

6.—THE CHURCH.

There are in England and Wales 28 bishops, 30 deans, 72 archdeacons, about 17,000 clergy. In Ireland there are 12 (Protestant) bishops, 32 deans, 1,536 benefices. In Scotland 7 bishops, 161 clergy (of the Episcopal Church) with 156 churches. There are 40 Protestant bishops in the colonies, and 4 missionary bishops, and 1,781 clergy. The senior English bishop, the Bishop of Winchester, was a bishop so long ago as 1826; but the Protestant bishop of Connecticut was consecrated in 1819, when George III. was king.

7.—SIERRA LEONE.

The population of Sierra Leone in 1860 was 41,624, 15,782 of whom were liberated Africans. There were 15,180 Wesleyans, 12,954 Episcopalians, 3,351 Pagans, and 1,734 Mahomedans. There were 11,016 children who were taught in the schools during the year. The customs receipts amounted to 20,000*l.* The population of the gold coast was, in 1860, 450,000, 200,000 of whom live on the seaboard. The exports of the gold coast amounted to 110,457*l.*

8.—THE PYRAMIDS.

Another attempt has been made to explain the mystery of the construction of the Pyramids. The present exponent is Mahomed Bay, a learned Eastern who states that they were constructed with their present face-angles to receive the direct rays of the star Sirius, which was the Egyptian Judge of the Dead.

9.—The Moravians.

The Moravians intend during the present year to celebrate the thousandth anniversary of the introduction of Christianity into their country. Great preparations are to be made for the occasion, and visitors are expected to be present in large numbers from all the neighbouring countries—Bohemia, Gallicia, Croatia, Hungary, Posen, and Russian Poland.

10.—Abyssinia.

The subjoined communication expresses the thankfulness of natives of Abyssinia for the Amharic Scriptures with which they have been furnished, and requests that prayers may be offered for the progress of the good work now commenced in their country:—"May this letter, sent by us, Debterah Saneb and Debterah Mascal, reach the Bible Society in London. We wish you health and grace in the name of our Lord Jesus Christ. The brethren sent to our country with the Bible by Samuel Gobat have caused the love of Christ to enter and to dwell in our hearts. Formerly we were in great darkness; now we rejoice in the light of the Gospel. We are still very wicked; but we beg you not to reject us, but to pray the Father of our Lord Jesus Christ, that His cause may prosper and be honoured amongst us, as it is honoured (loved) amongst you. We know that you pray for us; but we wrote this in order that you may pray for us still more fervently." The Rev. H. Stern writes from Abyssinia, respecting a grant of Bibles from the Bible Society, and the desire which is felt for the Scriptures, especially among the Falashas, or Jews. He says:—"Those books, together with a considerable number that had been previously given to the agents of the Bishop of Jerusalem, myself and follow-labourers circulated among the inhabitants of Western Abyssinia or Amhara. In our distribution we usually practised the greatest caution. Large settlements, which contained a hundred huts, we supplied with two copies, and to those that contained fewer dwellings we granted only one copy. The demand exceeded all that I ever witnessed, either in the East or other parts of Africa. Among the Falashas there was, indeed, a perfect hunger and thirst for the Word of the living God. Some followed us for days and days, over mountains and across malarious valleys, with the incessant cry, 'Abiet, Ketab Shudus! Abiet, Ketab Shudus!' 'Master the Holy Book! Master, the Holy Book.'"

11.—Death of Dr. Lyman Beecher.

The *New York Times* of the 12th says:—"On Saturday afternoon, Lyman Beecher, at the advanced age of eighty-seven years, died at his residence in Brooklyn. Of Dr. Beecher's thirteen children not a few have attained to eminence as writers and ministers. Miss Catherine Beecher, Dr. Edward Beecher, Mrs. Harriet Beecher Stowe, the Rev. Henry Ward Beecher, the Revs. George, Charles, Thomas, William, and James Beecher, are all well known in certain spheres of public usefulness. Of his son Henry, Dr. Beecher was peculiarly fond and proud, and during the last ten years of his life had been more or less with him. About five years since he became a permanent resident of Brooklyn, living within a stone's throw of his son's house and church. At the latter place he was for some time an honoured landmark of a former generation, and an object of universal esteem and affection. Latterly, however, during the past three years, his body, originally so erect and sinewy, had rapidly failed, and his mind has dimmed gradually in its case, until at length he became literally a child."

12.—Education in Ireland.

The report of the National Education Board shows that 803,364 children were on the school-rolls at some time or other in the course of the year 1861; the average number on the rolls was 531,014, and the average daily attendance 284,726. These last two numbers are more by above 20,000 than in 1860 indicating an improvement in regularity of attendance. Nearly a seventh of the entire population of Ireland were therefore on the rolls as pupils in 1861. Nearly five-sixths of these were Roman Catholics, 663,145; the other 140,219 Protestants. The board consider the proportions from the several religious denominations to be as fair as could be expected under the circumstances, and the proportions are gradually becoming more favourable to the national system. The local emoluments of the school in 1861 comprised 34,342*l.* from payments by the children, and 9,930*l.* from local subscriptions. The total emolument from all sources available to the teaching staff of the schools in the year was 236,539*l.*, whereof 81.28 per cent. was derived from the State, and only 18.72 per cent. was locally provided—a proportion which the Commissioners declare to be wholly inadequate. A round of inspection gave the following results:—Of scholars examined in reading, 37.2 per cent. were able to read the second book of lessons correctly; 18.5 per cent. the third or higher books with ease and intelligence. Of pupils examined in writing 39.4 per cent. were able to write on paper fairly; 12.9 per cent. to write with ease and freedom. Of pupils examined in arithmetic 50.1 per cent. were able to work correctly a sum in subtraction; 24.1 per cent. a sum in division of money; 13 per cent. to solve readily and correctly questions in proportion or practice. 45 per cent. of the children were above 10 years of age, 25 per cent. above 12. The classification of schools as to observance of cleanliness, neatness, and order showed 38 per cent. in which the persons and habits of the children were good; in 39.6 per cent. fair; in 19.2 per cent. middling; in the remaining 3.2 per cent. bad. The schools were under the charge of 5,353 teachers and 1,059 assistant-teachers, in all 6,412, of whom not quite half were trained; and there were 1,422 paid monitors.

THE

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JUNE, 1863.

I.—*Extracts from the 28th Annual Report of the Lodiana Mission.*

Our readers scarcely need to be informed that the "Lodiana Mission" is the western branch of the American Presbyterian Mission in the North-West, of which the "Furuckabad Mission" is the eastern branch. The "Lodiana Mission" bears that name probably because Lodiana was the first scene of its operations; but it has long since been greatly extended, and now includes stations—besides Lodiana—at Saharanpore, Sabathu, Jalandhar, Ambala, Lahore, Dehra, Rurki, Rawalpindi and Kapurthala, besides a Mission to the Afghans conducted by the Rev. Isidore Löewenthal who temporarily resides at Peshawur.

The Report before us brings down the history of the Mission to October 31st, 1862. Like the Report of the American Mission among the Mahrattas which we noticed last month, it commences with a reference to the pecuniary difficulties caused by the civil war now raging in America.

The Lodiana Mission now offers to the Christian public its 28th Annual Report. That it has been permitted at all to maintain the work, during a year like the past, when the land from which it mainly derives its resources has been suffering so fearfully under the scourge of war, is matter for devout thanks to God. Aid received in this country has, under His good providence, in no small measure conduced to the realizing of this result: aid too that was freely offered; that did not wait to be solicited, in this our time of need. What renders the boon more grateful, more evidential of the blessed truth that Christ's people are one in Him, is that had the want been even more extensive, assurances were given that it would have been met.

The following "Statement regarding the Special Fund, collected in the Panjab, in aid of the Mission during the American war," will be read with interest—

It is with much thankfulness, that we record the kind sympathy manifested by our Christian friends in the Panjab, at this time of financial difficulty, growing out of the war in America. We were informed, in the latter part of 1861, that the Board of Missions would be unable, during the coming year, to send out the usual amount of funds, and therefore some curtailment of our operations would be necessary. The reduction imposed upon us, amounting to between 4000 and 5000 rupees, was to be divided among three of our stations; viz. Lodiana, Ambala, and Rawalpindi. At this juncture, a spontaneous movement was set on foot by His Honour the Lieut.-Governor, to raise a Special Fund, with a view of meeting the deficiency threatened, so as to enable the Mission to carry on its work, in every respect, just as usual. And from the Fund thus raised, the Mission received, in the course of the year, through F. E. Moore, Esq. of Lahore, the sum of Rs. 4,300; of which Rs. 2,853-2, was used at Lodiana; Rs. 930 at Ambala; and Rs. 500 at Rawalpindi; the exchange amounting to Rs. 1614. A large proportion of this generous contribution was expended on the press at Lodiana, and on the Mission Schools at the several stations above-mentioned.

The aid rendered in this way was most seasonable; and we beg hereby to offer our best thanks to the friends whose contributions made up the sum.

We wish it could be said that the unhappy war, which drove us to this dependence on the more than ordinary liberality of our Indian friends, had come to an end; but it still continues; and the current year is likely to be one of as great difficulty as the last, if not greater; but our hope is in Him who has hitherto supplied all our need.

The Mission has sustained the loss of one of its oldest members—

The Rev. James R. Campbell, D. D., whose name has so long appeared in the pages of our reports, and who laboured so cheerfully, arduously, and hopefully, in the Lord's vineyard, is now no longer among us. On the 18th September, after a brief illness, he ceased from his labours, testifying in death to the power and glory of that Gospel he had so long preached: and now, as we trust and believe, he has gone to the presence of the Master whom here he loved to serve. We miss him much, but would not recall him, for his work was done, and the Lord had "need of him" there.

Dr. Campbell was born in the County Armagh, Ireland, on the 26th day of July, 1801. He emigrated to the United States when about 20 years of age; and for twelve years occupied a highly responsible situation in a mercantile house in Philadelphia. In the year 1826, he first dedicated himself to God for the work of the ministry. He then entered upon a course of study, which he pursued with great energy for nine years, when he was or-

dained to the work of an Evangelist among the heathen. He came to India in the year 1836, and, with the exception of two years, during which he revisited the British Isles and America, he laboured steadily at the station of Saharanpur, to which he was first appointed.

In 1837, he organized the Saharanpur Orphanage, which has been the means under God, not only of giving a Christian education to many native youth, but also of raising up a number of useful labourers for the missionary work. One of these, the Rev. T. W. J. Wylie, he has left behind as an ordained pastor of the native church at Saharanpur.

On occasion of his visit to America, he was instrumental in arousing the church there, especially that branch of it with which he was directly connected, to a sense of her responsibility on the subject of missions; and he continued to the last a very extensive correspondence with the friends and promoters of the cause at home. His work on *Missions in Hindustan* is a most useful and interesting book.

In addition to his other labours throughout his whole career in India, he discharged the duties of Treasurer to the Mission. This was an office for which his previous training had given him special qualifications. It involved a vast amount of labour; but it was performed with a hearty willingness, as well as an ability and fidelity, which rendered his services doubly valuable.

Those portions of the Report which refer to the older stations of the Mission, indicate steady progress nearly on all points, but do not contain much information of a description sufficiently novel or exciting to justify insertion in our pages. We give, however, a few paragraphs which appear interesting.

LODIANA.

Itinerating.—As soon as we began to draw nigh to the city of Patiala we perceived unmistakeable symptoms of a change in the disposition of the people towards us. We were met by a spirit of resistance, which at times could scarcely be controlled, and in the city we found the people under the influence of a power which was evidently inimical to the cause which we represented, and we could not but feel that our presence was unwelcome. The people seemed to dislike even to deal with us. Every one askod us double the value of every thing we needed, and at their valuation we were compelled to purchase, or go without. We found it more difficult to procure provisions there, than at villages remote from any bazar.

In most of the villages to the east of Lodiana we found numbers of people still suffering the effects of the fever, that had prevailed toward the close of the rainy season. An old town, Bahlolpur, especially, had been much affected by this visitation of a chastening Providence. The account that the people gave of the number attacked by the disease, almost surpasses belief. An old, dilapidated place, nearly depopulated, and half in ruins, it looked, with its filthy narrow lanes, as if it had been built on purpose to breed sickness; for the

very first sanitary rules had been disregarded. The sight of so many feeble, emaciated figures, dragging themselves with difficulty along the streets, and dropping down half exhausted on the spot where we stood to preach, was touching, and furnished us matter for our discourses. In smaller villages, the fever had called for fewer victims, and as we came further south, we found that the people had suffered less in proportion.

There was a disposition to put all religions on the same level, on the principle that every one likes his own best; and they maintained that in the end, the mainspring of all religious action is but self-interest. They were ready to prove this by examples. One of them told of a woman, who performed various rites for her soul's benefit, at the advice first of a Brahman, then of a Sanyasi, and afterwards of a Bairagi. By this time she had been fleeced of a large part of her property. Finally she went to a Qazi and consulted him. She paid him his fee, but made up her mind that the whole business was a cheat, and all religions alike false.

The Hindu that related this story before a large audience, plainly shewed that he believed Hinduism and Muhammadanism alike worthless: his candid acknowledgement was relished by all, and I seized this favourable opportunity to show that I agreed with him, but at the same time to remark that while it was true that generally all sought their own, there was yet one exception. For "the Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many."

Native Christians.—As to the spiritual growth of the members, we can say but little that is encouraging. The same weakness of character that is observed generally in the heathen natives, clings, to some extent, to the native Christians. They are easily provoked, have little strength to forbear, and some of them yield readily to evil influences. When inquirers, they solemnly declare that no worldly motive induces them to embrace the Gospel, but frequently, and often soon after they are received into the church, they begin to show restlessness and dissatisfaction in reference to their worldly prospects. Their expectations of preferment are not realized, and their disappointment becomes the first indication of their real disposition. The temptation to evil speaking is not always resisted by the women, and this becomes sometimes the cause of contention amongst them. We would most earnestly entreat the prayers and sympathy of God's people on behalf of the Native Christians. The more these increase in number, the more powerful will be their influence upon the surrounding heathen either for good or for evil. Nothing but an outpouring of the Spirit of God can prevent our Native Christian community from becoming a stumbling block to their heathen countrymen.

Lodiana Mission Press.—The tabular view of the state of the depository will show that the number of volumes added during the year is above 89,000, and disbursed, upwards of 63,000. The drafts on the depository have therefore been unprecedentedly large; and though our operations have been extensive, they have only been in keeping with the daily increasing demand for books. Almost all the

Mission stations in the Panjáb and the North-West Provinces, as far down as Futtehgurh and Agra, including several stations in Oude, have been supplied with publications from this Press.

We have to make grateful acknowledgment to the North India Bible Society for the aid received during the last two years. The Gospel of John and the book of Acts in Panjabi have been printed at the expense of that Society; and a volume containing Genesis and the first 20 chapters of Exodus, as also the book of Psalms,—both in the Panjabi language,—are now being carried through the Press at their expense.

SAHARANPUR.

Preaching.—We are informed that many Hindu youth, generally those who have been educated in our schools, and have lost their belief in the religion of their forefathers, have established a meeting among themselves for the purpose of giving a thorough investigation to the demands of Christianity; and they have asked us to give them such books as will assist them in this their all-important undertaking. The result of this is known to Him alone who sees all things from the beginning to the end.

Orphan School.—The number of orphans reported in our last, was 54. The number admitted during the year was 13. Out of this number 8 died, and 4 ran away, leaving at the close of the year 55 orphans in the institution. All of these are fed, clothed and taught, with the hope of their becoming useful Christians, and instruments in God's hand of spreading the news of salvation among their heathen countrymen. Miss Campbell has been very useful among these poor orphans. She has divided them into four classes, and has taught them for nearly two hours each day. It is hardly necessary to mention the books they studied. The boys have improved much under her instruction. Her labours are not confined to the orphans, however. She has spent a portion of her time every morning in teaching the children of the native Christians here. May the Lord bless our feeble efforts for the extension of His own glorious kingdom here below.

AMBALA.

Poor House.—The inmates of the *Poor House*, which still continues under our care, have been statedly assembled on Sabbaths, when one of the missionaries read and expounded to them a portion of scripture and prayed with them. We could scarcely desire a more attentive audience, than we have there. They number about 25. One of them has been admitted into the church by baptism, and several others are earnestly requesting to be allowed the same privilege. We believe much good has been accomplished among them, through the instrumentality of one of their number—a leper—who was baptized about two years ago. At an appointed hour every day, this man collects the inmates of the house around him, and reads to them a portion of scripture; and after conversing with them about it prays with them. His intelligence in the scriptures, and aptness in speaking, are such, that the poor people seem to be much gratified with these daily religious exercises. He himself

learnt to read since he came under the care of missionaries, and he has lately taught two other inmates of the Poor House to read, one of whom has perused a large part of the New Testament.

Baptisms.—During the year we have baptized five adult natives, —four men and one woman. One of the men has been referred to in connection with the Poor House. The other four persons are members of one family, and were servants in the household of a pious officer, late of Ambala. They had attended the weekly religious services in the mission compound, for about a year before they were baptized. But they were brought to a knowledge of the truth, chiefly through the instrumentality of their master and mistress, who were in the habit of having their servants much with them daily for religious instruction and family worship. The head of this family of servants was baptized about three years ago. He was taught to read by his mistress; and from the time he was baptized, he has conducted daily worship in his large family; and was doubtless an important instrument in bringing these four to the Saviour of their souls.

LAHORE.

Bible Distribution.—Two *colporteurs*, supported by the N. I. Bible and Tract Societies, have been engaged during the year, in selling portions of the Bible and religious books in the vernaculars, to the people of Lahore and other places. This attempt to sell our publications has proved more successful than we anticipated. No exact account of sales has been kept, but the number of books thus disposed of during the year, is believed to exceed one thousand; which number will not seem small when it is considered that only about 3 per cent. of this population are able to read. The price, at which these books are sold, is of course very small; perhaps not more than a fifth of the cost of the books. It is far better to sell religious books at merely nominal prices, than to give them away; and it is believed that already they are more valued and more generally read than formerly.

There is now in connexion with our mission a "Bible-woman" who goes daily to visit women of the city in their houses, or at their bathing-places, or in the private alleys where they meet to spin. Most of her visits are kindly received. We are glad to be able thus to report a beginning of missionary work made among the women of Lahore. This woman is supported by a Society of ladies in London, formed to promote zenana missions.

Public Discussion with Muhammadans.—During the summer, Mr. Forman received a challenge, to engage in a public oral controversy with a Musalman of some learning, which he did not feel at liberty to decline. Six subjects for discussion were selected; but after discussing two of them, the Maulavi withdrew. The debates were held in the large hall of the school-house in the city, and were attended, during the eight evenings they occupied, by large audiences, composed chiefly of respectable Musalmans. The subjects discussed were the genuineness of the Gospel, and the person and character of the Comforter promised by Christ. Such an opportunity

of preaching the gospel, day after day, to several hundreds of respectable and comparative well informed Muhammadans, is seldom enjoyed in this country. It was particularly gratifying to have an opportunity to speak fully concerning the person and work of the Holy Spirit, and to point them to the only power by which men can be fitted to dwell with God.

Affecting consequences of delay.—A young man, who had been a pupil in our English school for a long time, had fully expressed his wish and intention to join us, and receive baptism; but he wished to defer doing so, till he could get possesion of his son, who was with his deceased wife's relations in Patiala. In the mean time he became very ill, and while arrangements were being made for his baptism, he died. There is reason to hope that he was a true believer, and if so, he must have been saved, though unbaptized.

Another case, somewhat similar to the one narrated above, should be mentioned. The maulavi of the principal mosque in the city, who had for a long time shown an interest in the subject of Christianity, and frequently visited one of the missionaries, professed to be a believer. He was urged to receive baptism, but delayed to do so. When very ill, he sent for the missionary, and apparently followed the prayer offered at his bed side, with great devotion responding "Amin," to almost every petition. He declined to receive baptism when ill, hoping, as he said, soon to be well, when he would be baptized. His death was at last sudden and unexpected. When he saw it was at hand, he commended his family to the care of the missionary, and requested to be buried after the manner of Christians. His request, however, was not complied with, as such burial could do him no good, and might have excited much bad feeling among the Musalmans.

Dehra.

Incendiarism.—The following paragraph records a deed of malice very similar to one which was perpetrated nearly at the same time at Ahmednuggur—

On the 30th of December of last year, our range of Native Christians' houses, a building 150 feet long and 35 feet wide, was set on fire, and about one half of it left in complete ruins. In the beginning of April, just the day after the damage done by this fire had been repaired, and when the missionary and the native assistants were absent from the station attending the Hardwar fair, the building was fired again and entirely consumed. After each of these fires, we made an appeal to the English residents of the station for aid in making the necessary repairs and also in carrying on our missionary operations. These appeals were responded to by donations amounting to Rupees eight hundred and five, for which we would here offer our grateful acknowledgments. The repairs are now completed; and the building, covered with a fireproof roof, is much more substantial and comfortable than it was before the fires.

The Hardwar melá.—At Hurdwar we tried to sell our books, at prices little more than the value of the paper they contained; but from the sales of four or five days we realized scarcely as many annas. During the remaining days of our stay, we distributed our books as in former years. On this occasion, there was nothing unusual in the opposition or attention of the crowds which we daily addressed. There was one incident of the fair, however, which may be deemed worthy of mention. While the Rev. Theodore Wylie was addressing a crowd, we noticed a women sitting a few yards from us on a low wall that served the preacher for a pulpit and the rest of us for a seat, while we waited our turn to speak to the people. She listened with so earnest attention that we became quite interested in her. At length we noticed, with regret, that she had gone. In a short time, however, she returned, and coming close to Gilbert McMaster, our catechist, addressed him in almost the very words addressed to Paul by the jailer, "What shall I do to be saved?"—and added, "I have come several times to Hardwar, but have received no benefit." The catechist proceeded to explain in a simple and forcible manner the way of salvation, till he was interrupted by rude fellows in the crowd, who were amused to see him address a woman. While we interfered to restore quiet, the woman, ashamed of the notice she had attracted, shrank back into the crowd, and in a moment was lost from our sight. We followed in the direction which she went, in the hope of finding her and instructing her more fully, but we failed to find her. We followed her, however, with the prayer, that God would bless to her the word which she had heard, and lead her in His good providence to some one who would teach her more fully the salvation, after which she seemed to be earnestly inquiring.

RAWAL PINDI.

A Sufferer for Christ's sake.—Isa Das, the old Pandit, who has long witnessed a good profession, was absent nearly three months, on a visit to his former heathen home near Ambala. His aged wife, now nearly blind, has always refused to live with him since he became a Christian. He hoped to induce her to join him, but had to return without her. She continues to live a heathen, although considered by other Hindus as out of caste, in consequence of her husband's conversion. None of his children, two of whom are living, have become Christians. In his old age he is thus still left quite alone; yet not alone; for he speaks much of the presence of the Lord, and doubtless finds, that he did not forsake wife and children and home in vain, but has received and will receive a manifold reward.

KAPURTHALA.

Sabbath Services.—The regular services of the Sabbath are conducted, for the most part, by Mr. Woodside, who preaches twice;—in the morning in Hindustani, and in the afternoon in English. Pending the completion of the church, both of these services are held in Mr. Woodside's house. That which is conducted in the Hindustani language, is attended by the native Christians and other

natives, both from the Mission premises, and from the town. The service in English includes, amongst its regular attendants, not only all the European residents, but also the Rajah and his family, together with the Rajah's brother, Sardar Bikrama Singh. In addition to these, there has been a service at the opening of each Sunday session of the school, which has been well attended by both teachers and pupils.

Mention was made, in last year's report, of a church which was about to be built, at the cost of H. H. the Rajah. As has just been remarked, this building is not yet finished. Various causes have combined to prevent the architect, G. R. Dallimore, Esq., from bringing the work to so early a conclusion as had been anticipated. It is, however, so far advanced now, that the next hot season will probably see it ready to be dedicated to the worship of the Almighty. May it long stand, a noble monument of the first Indian prince, who has raised,—instead of temples to Shiv and Kali, —a sanctuary for the living God!

Lights and Shadows of a Medical Missionary's Life.—Former Reports have given accounts of the dispensary established by the Rajah. At a certain hour, every day, it is visited by Dr. Newton who then prescribes for all who present themselves. The average daily attendance of patients is about the same as in past years. In addition to his regular dispensary practice, Dr. Newton has visited many of his patients at their own houses. This, of course, he has done, only when specially requested either by the patient himself or by his friends. He has, in this way, entered homes of every class and creed;—both of the rich and of the poor; both of the Hindú and of the Musalman; while his patients have been of both sexes and of every age. On such occasions he has striven, directly or indirectly, as occasion offered, to recommend the religion of Christ.

But while he feels assured of the gratitude and sympathy of very many of those with whom he has thus been brought into contact, he cannot forget that the dense ignorance of this people, within which are imbedded the prejudices of 3000 years, leads them to look with distrust upon all medical science, that is at variance with the precepts of *Bokrat* and *Jalinus*.* A man may be unable to read and write; but none the less does he esteem himself competent to decide, whether a disease is due to excessive heat or excessive cold; and whether the remedy should, in consequence, be cooling or heating. And if the *Dakdar Sahib* persists in prescribing for a fever a remedy, which by all the canons of Grecian or Arabian art should be *heating*, the veriest boor can see that the Sahib knows nothing of his business. And yet it is patent to all that the man, who for weeks had been shivering with an inveterate ague, suddenly recovered within a day or two after he began to take quinine at the *hospital*. Moreover, other patients, who had entered the building, had from time to time gone forth to declare themselves cured. As a consequence of this, a certain amount of interest is excited among their friends. They in their turn wish to secure such advantages, as may be obtained from

* Hippocrates and Galen.

Firinghi medicine, without yet running any unnecessary risks. Accordingly one, while receiving the medicines distributed at the dispensary, will yet reserve to himself the right to use them as he thinks best. Guided either by his own judgment or by the advice of a trusted *hakim*, he either changes the quantity, or else make such alterations in the time and manner of taking the dose, as he imagines Hippocrates himself might approve. Then, if unfortunately a cure do not promptly follow, the failure is published abroad, to deter others,—not from like manipulation of the doctor's doses,—but from trusting themselves, in any way, to his treatment.

Such are some of the causes, which tend to deprive the dispensary of its legitimate share of influence for good, on the minds of the people. But while we are compelled to acknowledge this, there can be no doubt that influence is gained,—and that, in no trifling degree: notwithstanding failures, there remains always, a certain proportion of successful cases, each one of which enlists on behalf of the missionaries more or less of gratitude and sympathy.

MISSION WORK AMONG THE AFGHANS.

Most false religions content themselves with externals, Islam among them. Saying prayers, keeping the annual fast, and having the Muhammadan creed on the lips on all occasions, make up the religion of the Musalman, even theoretically, as far as the mass is concerned. But more important than these, among the Afghans, is shaving the head, trimming the moustache orthodoxly, and wearing the oriental dress. Any one correct in these matters, is a faithful believer, *prima facie*. Any one not wearing the oriental dress, letting his hair grow, and paying no attention to the ornament of his upper lip, is *prima facie* an alien, a Firinghi, an unbeliever, a kafir. To the mind of the native, European dress and Muhammad's religion are totally incompatible. The word "Firinghi" implies a foreigner as to birth, and *hence*, and of course, as to religion. That a European, who speaks a foreign speech, (the Afghan calls Hindustani even, the language of the English,) and has strange manners, should ever be or become a Muhammadan, appears to the Afghan extremely absurd even to suppose.

As long as the Afghan is preached to in Hindustani, he takes it coolly as not concerning him, and as quite natural that a Sahib, speaking a strange tongue, should preach a strange religion. But when he hears himself addressed in a language, which he has probably never heard from the mouth of a European before, and finds that the preacher knows at least the phrases and formulas and proof-texts of Muhammadanism as well as *he* does, and much better than the majority of his own countrymen, he becomes really exasperated. He will first offer money, he will offer his daughter, if the "Firinghi Mulla" would only become a Muhammadan; when these tempting offers fail, he comes to look upon the Pushto-speaking, Arabic-quoting preacher, very much as upon an *apostate*.

Hence there is no improvement observable in the temper or

manners of the audiences, as compared with previous years. Coarse and brutal replies meet the preacher's mildest statements, or most earnest entreaties. Contradiction, contention, insult to religion, is all that his faintly heard utterances call out. They are faintly heard, because the audiences are almost always noisy, after the first ten minutes. If the peacher tells them plainly—as he must sometimes,—that he does not wish to argue, and that whoever is not in the humour of listening quietly, may betake himself elsewhere, he is told as plainly that they will not allow innocent people to be perverted, that they will not go away, and that they *will* make a noise.—And well it is, if they proceed to nothing worse.

Often as the objections to the public proclamation of the gospel have been replied to before, it may be necessary to state, in a very few words, the grounds on which the missionary is forced to pursue the course he does. To take the latter part of the argument first, namely that taken from the fanatical character of the people, it may be sufficient to reply that the same objection was raised and the same prognostications made, when missionaries first addressed Bengalis and Hindustanis; yet speech has remained free among them, and it may reasonably be expected that the law which changes intolerant opponents into patient listeners, and patient listeners finally into sincere converts, will also in the end begin to operate among the Afghans. To the more general objection against street-preaching, it is enough to oppose the great principle, that it is the mission of all truth, to proclaim itself to all, whether they hear or forbear; that this is pre-eminently the case with Christianity, which is aggressive in its very essence, and intolerant of all systems of error, that live by pretending to be truth. The missionary would probably be most willing to abandon the most wearing, the most irksome, perhaps the most repugnant part of his duty, if sufficient people could be got together in any other way, to instruct. But people will not visit him except by stealth and singly, unless they are those who can afford to brave the opinion of the rabble, and these are but few. He must therefore go to the market place, not only to "bear witness," but to make known his very existence and presence in the place. And moreover, the command to "*preach* the gospel to every creature," while it may not be confined to the oral proclamation, certainly cannot be construed to exclude it.

There would perhaps be less necessity for giving so much time and labour to this branch of the work, if other branches were equally accessible; but they are not. The unwillingness of the Afghan of this frontier to accept any thing to *read*, which is offered him by the missionary, continues without abatement. "The Gospel has been abolished, why should I read it?" is his constant objection. "There can be nothing good in a book if it does not prohibit pork and wine," etc. etc.

The Rev. Mr. Loewenthal, who occupies this unpromising field, has also supplied the following—

GLANCE AT KASHMIR.

The summer months were spent by the missionary in a tour to and in Kashmir, undertaken for purposes partly of relaxation, and partly of missionary exploration. The past history and present condition of Kashmír offer very much to interest every religious mind. Few countries exhibit so distinctly the traces of the different religions, which have prevailed in them, as Kashmir does. The strata of religious belief, which have gone to make up the character of the inhabitants, as it now is, the by-word of the nations of Asia, can almost be counted by the eye.

The earliest religion of the inhabitants of Kashmir was serpent worship; this has left its mark in the names of the numerous springs, each spring bearing the name of the dragon or serpent which was supposed to preside over it. The worship of Shiva, the usages of Hinduism, and the power of the Brahmans, began to have their sway, according to native statements, as early as 3700 B. C., or, as this date is modified by European scholars, 2600 B. C. A succession of Hindu dynasties extended down to the end of the thirteenth century, when a Muhammadan, by marrying the widow of a Hindu king, obtained the throne, and soon the whole country was converted to Muhammadanism. Of the monuments of their religion, which this long line of Hindu kings erected, there are but very few whose origin can be placed long before the beginning of the Christian era; but the whole valley is covered with the remains of later days, which are now in every state of preservation and ruin, from the shapeless mound of debris at Avantipur, to the almost perfect structure at Payach. In grandeur of conception and execution, some of the temple ruins of Kashmir may vie with some of the finest remains of all antiquity; in simplicity of style and ornament also, they are much distinguished above what is known as Hindu taste; their style, indeed, is *sui generis*. However, five hundred years of intolerant Muhammadan rule have left extremely few of these ancient remains to stand upright; temples were turned into mosques and tombs, and where this was not possible, the structures have been carried away, stone by stone, to be put sometimes to most degrading uses. At every step, in Srinagar, the traveller meets with portions of columns, pediments, friezes, capitals, hewn and squared and carved stones, forming foundations of houses, steps, quays, piers of bridges, fullers' and dyers' vats, and all other imaginable objects. But little more than forty years have passed, since the Muhammadan had to yield to the tasteless Seikh; and scarce fifteen, since a Hindu dynasty once more ascended the throne of Kashmir, and Muhammadan structures now in their turn form the quarries for the modern builder. The pretty summer-house on the "Isle of Chinars," erected by the Mogul, has been demolished, to build with its material a hideous *Siwala* in *modern* Hindu taste, in which the Maharaja worships when in Srinagar. The great Hindu temple on the right bank of the Jhelum, which was turned into a Musalman king's tomb in the fourteenth century, has been avenged; for a beautiful Muhammadan structure on the left has

now been ruthlessly converted into a cenotaph for the late Gulab Singh. The "king's tomb," by the way, is now used as a granary. And the process is going on. In the early days of Muhammadanism in Kashmir, a celebrated spring, consecrated to Kali, was taken from the still remaining Hindus, and a building erected over it to serve as a shrine for a celebrated Sayid, called Shahi Hamadan, now the most picturesque mosque in Kashmir. But the Brahmans of the present day, in the restored "reign of justice," as they call the Hindu rule, *(dharm raj)* are claiming the place as their property, and the Muhammadans have had to ransom it once or twice with considerable sums. But this has not saved them from a great indignity. The red mark of Kali has been painted on the very shrine of the saint, on the very wall built by King Sikandar called the Idol-breaker, and the Brahman may be seen rubbing his forehead against the ochre; whilst three steps from him the cowed Islamite is whispering his anti-idolatrous creed.

For though nine-tenths of the population of Kashmir are Muhammadans, they are not at all like the insolent, swaggering, domineering followers of the prophet one knows in British territory, least of all like the haughty Afghan; on the contrary, they are subdued and humble; for forty years they have not heard the Muazzin's call to prayers, and they have been made more aware that they are no longer the ruling race, than they have ever been in British territory. A Kashmiri Muhammadan does not consider it a grievance even, to be prevented from knocking down an opponent in argument. The present generation too are much more ignorant, than their co-religionists elsewhere usually are, and they know it, and lament it, but seem totally incapable of devising or conceiving of a remedy. Some Maulavis were induced to visit the Missionary now and then, during his stay in Kashmir; but they rarely entered into an argument; they assented to every thing that was said.

It was somewhat different in street-preaching. After the first hindrances arising from the narrowness and filthiness of the streets had been overcome, it was never difficult to gather a large audience in a short time. As soon, however, as the preacher's object was clearly understood, he was continually interrupted by hooting, shouting, and all kinds of noisy opposition. This, one would have been apt to set down as opposition to the truth, enmity to the Gospel, etc. This view, easily taken up, would have been quite erroneous. It was not the Gospel at which these people were manifesting their displeasure; not the Christian religion, but that which alone they had an opportunity to *take* for the religion of the Christians. They manifested a most excusable indignation at the effrontery (as they deemed it,) that a religion should be offered them as superior to their own, such as they saw practised from year to year, by those whom they considered Christians. It was only by degrees, that this initial opposition was overcome, and then the audiences were usually quiet and attentive for a long time. What discussions, on such occasions, did take place, were with Kabulis, or men from the plains; Kashmiris would not argue.

There are also, probably, some thirty or forty thousand indigenous Hindus in Kashmir, who ought to be considered for a moment. They are all Brahmans; but these also have little of the pride of the "twice-born" left. They wear the same dress as the Muhammadans, and do not shave their beard. With much lamentation they will tell of the good old times, when the Brahmans of Kashmir led such holy lives, in observing all the ceremonies, that they could work miracles in consequence; but when some persecuting Muhammadan king obliged them to let their beards grow, and to change their dinner hour from noon to night, all their thaumaturgic powers departed from them, and now Brahmans were as bad as other people.

Their ignorance certainly is nearly as great as that of the Muhammadans. Those even among them who read any of the Shastras do so in Persian translations. They have a very great number of schools, all very small; and in all, both Hindu and Muhammadan, Persian is the only language taught. Only in one school, of those which the Missionary visited, did he find the Devanagari character taught.

There are many elements, therefore of a conflicting nature, which must be taken into consideration, in determining the eligibility of Kashmir as a mission field. The character of the natives is mild, not fanatical, easily impressed; but at the same time frivolous, mercenary, and demoralized to a fearful degree. While a mission would probably meet with no fierce opposition of any kind, there would be the dangers of total indifference, and of mercenary eagerness to do any thing for gain,—to be encountered and avoided. Scores would probably at once become "inquirers" after the truth, if the Missionary would only give them money, or a support without necessity of labour. A species of *converts*, of the same character, may also be expected. A school to teach English would at once be filled to its utmost capacity. Books, both Persian and Hindustani, would be accepted with eagerness. But a mission in Kashmir, to be a mission in earnest, should aim at more than attracting mercenary proselytes, establishing a school, or distributing books. The idea, perhaps entertained, that a mission in Kashmir need only be a hot weather mission, must at once be abandoned. The man who thinks of doing mission work for the Kashmiris, must be ready to devote himself to them altogether; the poor creatures have souls in winter also. Every thing possible must be done, to show the Kashmiri that the Missionary is not a mere visitor to the valley, like other Europeans. He should above all things, and first of all, acquire the language of Kashmir. The Missionary, on his visit, preached in Persian; this is understood by many; Hindustani is also understood by some; but the vast mass of the people understand nothing but their mother tongue, which is Kashmiri. The Missionary, at first, after preaching in the bazars in Persian, used to be pleased to see the large crowd break up into smaller groups, each around some one man, who was apparently repeating to his hearers in the vernacular, what had been said in Persian; the Missionary was glad to see so many volunteer Missionaries. It was only after a considerable time,

when he had acquired enough of Kashmiri to understand what was going on, that he found out that these volunteers perverted almost every thing that he was in the habit of saying. The people cannot be reached, unless the missionary is master of the vernacular.

A Kashmiri version of the New Testament was published in Serampore in 1830; this, however, is printed in the Sharadha character, which would, in the best case, be known only to Hindus, who form less than a tenth of the population of Kashmir; but the real fact is, that extremely few of the Brahmans even are able to read this character. Whether any version but the Persian could be used in Kashmir, under present circumstances, seems doubtful; experience alone could determine this question. Kashmiri is very rarely written, and then almost always in the Persian character. Of a literature, the language seems to possess nothing but a number of love-songs, and abridged translations of one or two of the Persian metrical romances.

If a new version of the Scriptures in Kashmiri be undertaken, it will probably be found expedient to discard even the Persian character for it, and to adopt the Roman character. With a contemporaneous system of schools, there would be a fair chance for the introduction of a character, which certainly offers to the missionary cause advantages which have not as yet been sufficiently recognized or made use of.

For the creation of a literature, the field is wonderfully clear. Of the ancient Sanscrit learning, every vestige has disappeared; of the subsequent cultivation of the Persian language, there are but a few histories to testify now, and these are falling into oblivion among the natives; and the country seems to be waiting, politically, religiously, morally, and industrially, for some mind or some idea to revive it in all its interest. There is naught containing the regenerative germ so much needed, but Christianity.

II.—*Ten Years' Progress of the Bible in India.*

The Fiftieth Report of the Calcutta Auxiliary Bible Society, just published, differs widely from ordinary annual Reports, for whilst it contains a brief outline of the local Society's work during the year 1862, it supplies a survey of biblical operations throughout India generally, and in Bengal especially, during the last ten years. It is a dictum (we believe) of Robert Hall, that the best way to keep facts secret is to embody them in an annual Report. Now we will not presume to say that the facts collected by Dr. Mullens are sure of being rescued from obscurity or oblivion by being inserted in the pages of the *C. C. Observer*: but they certainly deserve to be more widely known than they are likely to be, if they remain confined to the pages of the Report.—Eds. *C. C. O.*

During the past ten years a very large amount of important labour has been carried on throughout the provinces of India for supplying its many nations with the Word of God. These efforts have required earnest zeal on the part of numerous

missionaries, with a very large expenditure both of money and of time: Many versions of the entire Bible have existed for several years in all the chief Indian languages: but during the last ten years a large proportion of those versions have been revised; new and improved editions have been published; existing stocks have been maintained; and special efforts have been made to increase the existing circulation of the Scriptures throughout the country at large. The following particulars will exhibit these facts in detail, and show the wide surface over which such efforts are now compelled to range.

SANSKRIT. In this language the translation of the Old Testament has been continued as far as the end of *Isaiah*. The New Testament was published several years ago.

BENGALI. The entire Bible has been revised for the third time: the New Testament is in the twelfth edition: numerous reprints of separate books have been issued, and a Pocket Testament published. An endeavour was made by the missionaries in Krishnaghur to secure another translation, and *John* and *Galatians* were published.

ORIYA. The New Testament has been revised; but the Old Testament has been reprinted as before.

ASSAMESE. The New Testament and portions of the Old have been circulated; preparations are being made for revision.

LEPCHA. Portions of the New Testament have been published.

KASSIA. The *four Gospels* and *Acts* have been published for the first time.

NEPALESE. A revised edition has been completed of *Luke* and *Acts*.

HINDI. The Old Testament has been completed in two volumes. the New Testament was revised and published by the British and Foreign Bible Society in London, after the mutiny: another translation of the *four Gospels and Acts of the Apostles* published by the Baptist Mission in Calcutta.

URDU. The revised New Testament in Arabic-Urdu, was destroyed in the mutiny, and reprinted in London: the entire Anglo-Urdu Bible, a new translation, was published in London two years ago.

PUNJABI. The *four Gospels* and *Acts, Genesis* and the *Psalms* have been published.

PUSHTU. Parts of the former New Testament have been reprinted; *Genesis, Psalms* and *John* have been revised and put into circulation: the *four Gospels* and *Acts* are ready in MS.

THIBETAN. The Gospel of *Matthew* published for the first time by the Moravian Mission at Kyelang.

SINDHI. *Genesis, Matthew* and *John* published for the first time.

MAHRATTI. The entire Bible has been revised, published and put into circulation.

GUZERATI. The entire Bible has been revised by Dr. Glasgow and published.

TELUGU. The Old Testament has been published for the first time: the New Testament newly translated; and a revised edition recently published.

TAMIL. After many years of expectation the Union Version was published: large editions of this version and of the former one were published. The version not being generally deemed satisfactory, arrangements have been made for securing another version; and the revising Committee has already printed portions of the New Testament. A Pocket Tamil Testament was published some few years ago.

CANARESE. The revision of the entire Bible completed and published.

MALAYALI. The New Testament revised: the Old Testament reprinted with a few corrections.

TULU. The New Testament printed as before.

BADAGA. *Luke* was published in this language of the Nilgherry Hills for the first time.

SINGHALESE. The New Testament has been re-translated; the Old Testament reprinted as before: one version is now adopted by all missionaries, and a copy was supplied to every native Christian family among the Singhalese.

MUSALMAN-BENGALI. In this mixed tongue, in which the religious terms have been transferred from Mahomedan literature into the Bengali language, there have been published the *four Gospels* and *Acts, Genesis, Psalms* and *Isaiah*.

DECCAN-HINDUSTANI: *Genesis* and *John* have been published.

PARSI-GUZERATI. In this language the religious terms are those technically used in religious Parsee literature. The whole New Testament has been published.

HINDI-KAITHI. In Hindi written in the Kaithi character have been published, large editions of the *four Gospels* and *Acts, Genesis, Psalms* and *Proverbs*.

BENGALI-SANSKRIT. } In Sanskrit, printed in Bengali and
ORIYA-SANSKRIT. } Oriya characters, have been published *Psalms* and *Proverbs, Luke* and *Genesis*.

BURMAN. The entire Bible in Burman, Dr. Judson's translation, has been kept in circulation: the old edition has not yet been exhausted: preparations are being made to reprint it.

SGAU-KAREN. The New Testament has been reprinted: preparations are being made to reprint the Old Testament, which is much needed.

TALAING. The New Testament has been kept in circulation.

PWO-KAREN. The New Testament, *Psalms, Daniel* and *Jonah* have been published for the first time.

BGHAI-KAREN. *Genesis, Psalms,* the *Sermon on the Mount,* with the Epistles of *James* and *John* have been published for the first time.

This simple statement of the work accomplished in providing the Word of God for the people of India during the past ten years, shews that at the present time there are published and circulated by Indian missionaries, fourteen translations of the entire Bible, with five other translations of the New Testament; and translations into seven other languages of separate books of the Old and New Testaments. It shews, that of the whole number, eight entire translations were revised and improved; that four additional New Testaments were revised; and that two other New Testaments and thirty-five separate books were translated and published for the first time: while only six Old Testaments and three New Testaments have been reprinted without material alteration. It also shows that while substantial versions in the principal languages of India had already been prepared, much care and ingenuity have been displayed in filling up small gaps in Bible work, providing versions for people hitherto neglected, and fitting those already existing for certain special localities or classes of the population, who otherwise, from ignorance of the technical terms or of a strange alphabet, could not avail themselves of translations already made. It shews also that missionaries and Bible Committees are alive to the wants of the vast provinces open to their efforts, and that during the past ten years they have spent a large amount of time and toil in giving to their ignorant nations the Word of God in their own numerous tongues.

It should be added that while numerous Auxiliaries give their attention to this subject in India and receive from its Christian people large subscriptions for carrying it out, it is the BRITISH AND FOREIGN BIBLE SOCIETY that these auxiliaries and all missionaries are specially indebted for the ability to accomplish it.* During the ten years that Society has sent out to India £70,000 in money, and thirty thousand reams of paper in aid of the work in India.

While such have been the efforts applied to the correct translation and publication of the scriptures in the different provinces of the empire, the CIRCULATION of their various books has also occupied much time and care. During the last

* The operations of the Baptist Missionaries in the departments of translating and printing the Scriptures have been sustained by the BIBLE TRANSLATION SOCIETY.—EDS. *C. C. O.*

ten years the following were the Agencies employed and the number distributed from their Depositories.

Society.	*Copies.*	*Languages.*
Calcutta Baptist Mission,	217,603	Sanscrit, Bengali, Hindi, Persian & Urdu.
Calcutta Bible Society,...	396,534	Bengali, Hindi, Lepcha, Nepalese, Assamese, &c.
Orissa Mission, ...	30,500	Oriya.
North India Bible Society,	132,000	Hindi, Urdu, Punjabi, Pushtu.
Lodiana Mission Press,...	75,000	Punjabi.
Bombay Bible Society, ...	64,994	Mahratti and Guzerati.
Madras Bible Society, ...	592,883	Talim, Telugu, Canarese, Malayali, &c.
Jaffna Bible Society, ...	37,251	Tamil.
Singhalese Bible Society, about	28,000	Singhalese.
Burmah Missions, ...	60,175	Burman, Talaing, and the Karen tongues.
Total,.....	1, 634,940	copies.

This number is most probably less than that of the copies circulated during the ten years previous. But there can be no doubt that the copies now distributed are given with greater care than in former days; that large numbers are annually sold; more efficient work is accomplished: and that considerable numbers of the reading population had previously been supplied.

With a view to increase the circulation and extend it to localities and to persons hitherto untouched, the Bible Societies have of late years encouraged by grants the increase of ITINERANCIES, and have set on foot a system of COLPORTAGE. At the close of 1861, there were in various parts of India thirty-six colporteurs engaged in selling the scriptures: five employed by the Calcutta Society; seventeen in Madras; four in North India; eight in Ceylon; and two in Bombay.

The share taken by the Calcutta Bible Society in the labours now described has not been small. Of late years its attention has been restricted almost entirely to the provinces of Bengal and Behar: with their two tongues, so widely-spoken, BENGALI and HINDI. But while publishing very large editions in these languages, it has given aid to the work in the smaller provinces of Orissa, Assam and Burmah. It was also by this Society that so much attention was paid during the years of mutiny and war to the spiritual wants of the English Regi-

ments that arrived in such large numbers and for whose instruction so few preparations had been made. There were published by the Society between 1852 and 1861.

In Hindi, ...	1,000	Old Testaments in two volumes.
Hindi-Kaithi, ...	150,000	(various books).
Bengali,.....	226,450	,, (including 2000 Old Testaments and 7500 New Testaments).
Musalman-Bengali,	70,000	various books.
Bengali-Sanscrit, ...	6,000	"
Oriya,.....	4,000	
Oriya-Sanscrit, ...	1,000	
Nepalese, ...	2,000	
Kassia, ...	3,000	
Bghai Karen, ...	9,000	
Pwo-Karen, ...	1,000	
Total,.....	471,450	

The Scriptures put into circulation during the same period have amounted to 396,534 copies; by far the larger portion consisting of gospels and other single books of the Bible. At the same time the Baptist Missions in Assam, Orissa and Bengal have maintained a separate system of distribution: the Orissa Mission circulating 30,500 copies, and the Calcutta Baptist Mission, 217,603. The total number circulated by the three agencies in these Provinces amounts to 644,637 copies. A considerable number, however, must be deducted from this total for the Urdu and Hindi Scriptures sent by the Baptist Mission to the North-West Provinces; leaving about 570,000 copies for the ten years' circulation in Bengal and Behar, Orissa and Assam. Reckoning the population of these provinces at forty millions, and the readers at four per cent. of the whole, i. e. 1,600,000 persons, these copies, given away or sold, amount in ten years to one copy for every three readers. Considering that these books teach a religion which is antagonist to the prevailing systems, that the people do not feel any great spiritual need which these books can supply, and that hitherto there has been no deep, spiritual enquiry prevalent amongst them, these figures cannot be regarded as altogether unsatisfactory. Thousands of these Scriptures have been given to the intelligent lads of the great cities and have been systematically studied by them in Christian Schools; but thousands more have been carried to the quiet home of many a country villager, and where no teacher has set his foot, have carried light, conviction and peace.

Amongst its new efforts during this period the Calcutta Bible Society has published a new edition of the complete Bengali Bible, and has three times reprinted the New Testament; it has published for the first time eight books of the Bible in Musulman-Bengali; nine books in two of the Karen dialects; seven, in two of the Hill tongues, the Nepalese and Kassia; and for the pundits of Bengal and Orissa has published five books of the Sanscrit version in the local character with which they are most familiar. Taking a share in the new effort to establish an Indian system of colportage, it has now for some time been employing from three to five colporteurs, one of whom has been the means of putting a large number of scriptures into circulation in various parts of the country.

III.—*Epidemic Fever in Bengal.*

The district of Jessore, which about the year 1816 obtained the unenviable distinction of being the birth-place of Asiatic cholera, not many years later became the scene of another destroying agent, usually called the "Jessore fever," which broke out annually, in some part or other of the district, towards the close of the rainy season, say in September, and continued its ravages till the approach of the hot season, say towards the end of February. The fever is usually regarded as a kind of jungle fever, apt to be congestive in its earlier stages, and typhoid afterwards. Europeans who have been attacked by it, find it next to impossible to shake it off thoroughly without resorting to a protracted sea-voyage. Natives are either carried off at once, or have their constitution injured for life by it.

This Jessore fever was long supposed to be limited to the district from which it derived its name, on account of its local peculiarities. The Jessore district is separated from the sea by a broad belt of forest—the worst part of the "Sundarban" a labyrinth of islands almost level with the sea, frequently inundated, covered with trees and jungle, and inhabited by wild beasts and creeping things innumerable. The whole is intersected by channels of water, of which it is in most cases doubtful whether they are creeks that run inland from the sea, or outlets from the Ganges. Some of these channels contain sweet water, and may therefore be justly considered as branches of the great river; but the great majority contain salt water. Some are narrow, whilst others are majestic streams, a mile wide.

Here we have two causes of fever; first, the tainted atmosphere of the forest itself, and, secondly, the intermixture in sluggish streams of sweet and salt water, especially in that belt of the country which is reached by the spring-tides, but not by the neap-tides.

The forest is gradually, nay rapidly, receding before the axe of the woodman and the plough of the husbandman, and human habitations are multiplying in places where twenty years ago the tiger and the crocodile were daily fighting with each other for the exclusive right of occupation. Land, which for centuries was impregnated with salt-water, is being reclaimed, but continues to send forth an unhealthy miasma.

It is possible that the Jessore fever may at first have broken out in or near some of these new clearings, and from thence spread further north. As it was apparently less formidable than its elder companion—cholera—it attracted comparatively little attention, until its virulence began to be felt at places where Europeans resided. About ten years ago, the station of Jessore itself (called by the natives Sahebgunj or Kosba,) having become decidedly unhealthy, Mr. F. Beaufort, then Magistrate of that place, set to work with great energy—thought too great at the time by some—to clear the neighbourhood of jungle and introduce a proper system of conservancy, and the success has been as great as could possibly be expected in a locality drained by a sluggish and almost stagnant river like the Bhoirob.

The same river Bhoirob having been regarded, for ages past, as a sacred offshoot of the Ganges,* the dying and the dead used to be and still are brought to its banks. But for the last forty or fifty years the upper part of its course having been silted up, and its connection with the Bhagirathi become very problematical—or, as some will have it, crocodiles having rendered its banks inhospitable—it has become customary, in a very large portion of the Jessore district, to convey the dead or dying to the eastern banks of the Hughli near Chogda, rather than to the Bhoirob. This custom, we believe, has had much to do (by poisoning the waters of the river) with the diffusion of the Jessore fever to the vicinity of Chogda, and to the whole range of country near the Hughli, above the point to which the action of the ordinary daily tide extends. It

* The great river Ganges is not usually considered sacred below the point where the Bhagirathi, its most westerly off-shoot, branches off from it. The sanctity attaches to the Bhagirathi and its continuation, the Hughli, as far as Calcutta. Below Calcutta, the sacred character no longer attaches to the Hughli, but to a dirty creek—supposed to be the old channel of the river, which passes by the shrine of Kali Ghat, and thence runs in a south-easterly direction towards the Sundarban.

should be borne in mind that the immense plain of Bengal is a dead flat, the river banks being invariably the highest parts of the land. During the months of August, September and October the whole country (with many artificial, but comparatively few natural exceptions) is inundated. During those months all watercourses are directly connected with the rivers; and it is supposed that during the remainder of the year also the spongy nature of the soil effects a subterraneous connection between the rivers and all watercourses and tanks of any considerable depth; and the apparent sympathy between the level of the rivers and that of deep tanks during the hottest and driest season lends some support to that supposition. If this be the case, it will not be deemed absurd to propose the question, whether the custom of throwing dead bodies—after they have been slightly charred—into the river Bhagirathi and Hooghly (not to refer now to the upper section of the Ganges) is not one of the principal causes of the diffusion of this devastating pestilence?

Whatever be the cause, there can exist no doubt of the sad fact that the scourge has been and continues to be steadily extending to the west and south-west. It has spread to the districts of Nuddea (or Kishnaghur) and Baraset, and desolated considerable portions of the latter. It has crossed the river and invaded the Hooghly district; it has passed beyond, and shown itself in the Burdwan district.

Its approach to such important settlements at Hooghly and Chinsurah, Baraset and Dum Dum appears at length to have attracted the attention of Government,—certainly not one day too early; for if the progress of the fever should continue the same as of late years, it will reach Calcutta itself next year, if not before. We hope, however, that the action of the tides which drain the river below Chinsurah as well as the salt-water lake and its outlets to the east of the metropolis, will serve as a powerful check.

Through the courtesy of the Bengal Secretariat we have been favoured with a copy of the official Report drawn up by Dr. J. Elliot.* It is a very valuable document, but unfortunately the most important sections of it are so professional in their language as to be largely unintelligible to the popular reader. The wisest course for Government to adopt, after receiving this Report and communicating it in extenso to its medical officers —who alone can thoroughly appreciate it—would have been to direct some able writer, possessing a fair knowledge of medical

* *Report of Epidemic Remittent and Intermittent Fever, occurring in parts of Burdwan and Nuddea divisions.—By* Dr. J. Elliot. Calcutta: Bengal Secretariat Office, 1863.

terms, to draw up a popular summary of it,—which summary, again abridged, should have been translated into the vernacular language. A translation of this Report will be almost as puzzling to ordinary Bengali readers to understand, as it was for the translator to execute. But whilst it is to be regretted that Government should have mistaken a professional for a popular Report, we nevertheless feel very grateful for the Report itself, and trust it may be useful. As it serves to illustrate the social condition of Bengal, we subjoin a number of extracts.

DEVASTATING VIRULENCE OF THE EPIDEMIC.

Nuddea District.—It reached Ulah at the commencement of the rainy season of 1856. Birnagar or Ulah was then a very large and populous village, situated on a marshy spot of ground about three miles to the north of Ranaghat, and one mile west of the Churni Nuddi, having a large bhil* of the same name to the south-west. At that time it is said to have contained more than 18,000 inhabitants, 10,000 of whom, or upwards, must have perished during the past six years.

From this place the epidemic seems to have diffused itself over the southern part of Nuddea, the north-eastern part of Hoogly, and pretty generally over the whole of the district of Baraset.

Baraset District.—The epidemic appeared in the station of Baraset† and surrounding villages in the month of July, 1860. Thence it has extended east to Badu, Takerhat, and the villages in the neighbourhood of Kadumgatchi thannah; south-east to Mohesserpore, and through a long line of villages as far as Rajahatti, in the 24-Pergunnahs.

In the villages of Badu and others three-fourths of the population are said to have died or deserted their villages, and those who remain are still sick.

Hooghly District.—It now extends west from Bollaghur through the principal villages *en route* to Pundua, which it reached in July, 1862. In none of them, however, has it been so virulent as in Pandua, where upwards of 1,200 people have died during six months.

General remarks.—To have a correct idea of the deplorable condition of many of the villages abovementioned, and of others I have seen, it would be necessary to visit some of them after they have emerged from an epidemic like the present, under which they have been suffering for three or four years.

Perhaps some of those in Nuddea present a worse aspect

* A shallow lake.

† About 16 miles from Calcutta, E. by N.

than the others, because they have suffered the longest, but it is only necessary to step from Hooghly to Halishohur or Bansbaria to have a pretty fair idea of the effects of a plague, which, if less rapid in its results, is in the end not less fatal than cholera itself.

A glance at the villages of Ulah, Nobla, Meradpore, and such places, tells that they are doomed, and nothing can be more wretched than the appearance they now present.

The rich and the poor of all ages and castes have suffered alike, consequently dwelling houses of all descriptions in equal proportions are to be seen in various stages of decay and ruin. Many of them have fallen to the ground, and jungle and rank vegetation have sprung up in their places.

Tanks, from long neglect, have gradually filled up with weeds and long grass, till just enough water has been left in them to favour vegetation during the rains, and assist in the process of decomposition during the dry season. The largest and best of them are now stagnant morasses, which in some instances have served as receptacles for the dead, when no other means could be found for disposing of them.

From the natural fertility of the soil, favoured by damp, want of drainage and of cultivation, useless vegetation of every description has sprung up, unchecked and unheeded, to such an extent that roads and pathways have disappeared.

In some places even light and ventilation have been so much interfered with by the spreading of boughs, clumps of bamboos, tangled creepers overhead, and by dense masses of matted brushwood underneath, that such thickets are no longer fitted as habitations for human beings, and wild animals and beasts of prey have found shelter under the recesses that have been formed.

Many large "baris,"* in which there were formerly thirty and forty residents, have now been left with perhaps one solitary occupant; whole mohullas and streets have been deserted; and large villages which formerly told their residents by thousands can now almost number them by hundreds. In this manner many of the largest and most populous places in the three districts have been decimated by a disease which has numbered its victims by thousands, and which has left three-fourths of those who have escaped from immediate death to linger on for a few months, or perhaps years, in a state of misery and despair, at last to fall victims by one of the numerous sequences, which are perhaps productive of as great an amount of mortality as the disease itself.

* Homesteads: usually land artificially raised above the level which the water reaches in the rains.

PROBABLE CAUSES.

1. *Sites of Villages.*—As the sources of malaria are, I believe, endemic in most of them, the situations of villages, whether on bhils, khals, or on the banks of stagnant or running rivers, do not seem to have influenced the prevalence of the disease in them as much as might have been expected.

Perhaps, of all others, (Ulah excepted), those that have suffered the greatest ravages have been situated on the banks of stagnant rivers, filled with vegetation and weeds of every description, on either bank of which, when the water subsides after the rainy season, there is exposed a large extent of marshy ground teeming with fertile sources of poisonous emanations affecting all in the vicinity.

From want of drains and dead level, water stagnates in parts of all villages, percolates into the soil, and when it becomes saturated the remainder accumulates on the surface to undergo a process of slow evaporation.

2.—*Nature of the Soil.*—In all places the soil is alluvial, and very much alike in most villages. In localities near rivers there is generally a spongy upper surface composed of a mass of decayed animal and vegetable matter. In other places the surface is heavy, mutteal or clay intermixed with sand, or there may be a predominance of sand; but these circumstances do not seem to have influenced the diffusion of the present epidimic, for the soil in Nuddea contains more sand, and is drier than that of Hooghly, yet the disease prevails equally in the villages of both.

On churs,* too, where there is much alluvial sand, and almost no vegetation, the residents suffer as much from fever as those in the old villages. The people who reside on these churs are naturally a healthy race of men (Bunas) from Bancurah and other districts, who have settled there for the purpose of preparing the land for indigo cultivation.

3.—*Want of Cultivation of Land.*—One of the principal causes of this epidemic is the want of cultivation of lands adjoining houses and villages,† and the harbouring near them of thick deciduous jungle and vegetation. Nothing contributes so much towards the health of a country as cultivation; and it is known that fertile and highly cultivated land, when allowed to run to waste, speedily becomes unhealthy to reside upon. The same may be said of land which has not been under cultivation for a series of years, if thickly populated.

* Sandbanks or land of recent formation.

† The chief cause of this being the want of an Act to prevent the trespassing of cattle.—EDS. *C. C. O.*

During each season every kind of vegetation springs up, leaves fall, and various animal substances accumulate, decompose, and putrify by the aid of heat and moisture, and afterwards, during the rains, percolate into the porous soil.

The earth becomes saturated with dead organic matter in various stages of putrefaction and decay, till at last, when evaporation takes place after the periodical inundation, poisonous emanations arise, which, if not acting at all times as specific causes of disease, must exercise a prejudicial and depressing influence on the constitutions of those long resident in such localities.

4.—*Position and overcrowding of Houses.*—Probably from increase of the population previous to the outbreak of sickness, there had also been a great increase in the number of houses in many villages, which, in many instances, have been huddled together, obstructing streets, drains and pathways, without any system or regard to ventilation.

There is a want of light and ventilation in the best of native houses, and among the poor such things are not thought of.

5.—*Excess of vegetation and Bamboo cultivation in the vicinity of Houses.*—In all places there is an excess of foliage and useless vegetation of every description, so much so, as to be incompatible with the maintenance of the public health.

Trees, both large and small, clumps of bamboos, plantain and mangoe groves, shrubs of every sort, and all kinds of jungle, are allowed to grow up without check in the vicinity of their dwellings. No vigorous measures have been taken to put a stop to this, and the ordinary attempts at clearing such places are often both imperfect and unreasonable. If benefit results, it is only temporary; for, instead of uprooting the jungle, the most conspicuous bushes only have been cut down during the rainy season, and have been left to decay on the spot.

Much of what has been cut takes root on its own account, and the old roots spring up with greater vigour the following season.

Natives favour the growth of jungle and vegetation round their houses for purposes of concealment, and, in the absence of a clump of bamboos or a natural patch of jungle, a hedge is planted of the "Bharanda," or some other shrub, which grows up with amazing rapidity, eventually completely shutting out the means of ventilation.

6.—*Bad Water and state of Tanks.*—The water in many of the largest and best tanks has deteriorated from want of care

and proper cleaning, and, as most of them have not been re-dug for years, it has on that account gradually decreased in quantity, till at most a few feet of water only remains.

The greater proportion of the middle sized tanks in many villages are hidden from the influence of the sun and wind; and, owing to the constant fall and accumulation of dead leaves and broken branches from the trees, and bamboo clumps overhanging them, the water in some has become discoloured, in others decomposed, and in all it is unfit for use. Yet many households depend upon such sources for their daily supply of this most necessary element.

As the water decreases vegetation increases, rank weeds and long grass take root and spring up, till at last a foul swamp takes the place of what was once a tank.

The indiscriminate use of tanks for bathing and other purposes by all classes of people leads to the deterioration of the water, and ultimately renders it unfit for use for drinking purposes.

Innumerable small ponds, pools, and holes of various descriptions, containing water of different hues and colours, exist in every village, many of which have been excavated for the purpose of procuring earth for erecting houses in their immediate vicinity. So long as these excavations contain water, they provide the house with all that is required for cooking, bathing, and all other purposes, except, perhaps, drinking, at least among the lower classes.

Such pools on being disturbed while they contain water emit gases, of which the predominating elements are probably sulphur, carbon, and hydrogen, in various proportions.

The water is, as we know, swarming with infusoria and other animated organisms, the life of which, as evaporation advances, must cease. During the process of putrefaction and decay of the organic remains, it is to be presumed that gases may be produced still more poisonous than the former, which will be likely to prove obnoxious to the health of all who are subjected to their influence.

In connection with this subject I may mention that only a few days ago thirty healthy men were sent from Hooghly to Bansbaria to remove weeds from the surface and edges of some of the numerous collections of stagnant water in that filthy locality. Within a few days five of them had died of cholera, the others only escaped by a timely removal from the place. Several of them have died since their return. It is probably owing to the same want of care and of re-digging that a scarcity of water is found in the wells of villages where there are no tanks.

8.—*Burial Grounds.*—The burial places for the dead in Musalman villages, and burning ghats in those of Hindus are far too near the habitations of the living.

In most instances the dead are buried in the immediate vicinity of their late dwelling-houses, and always in some spot within the boundary of the village, which ought not to be allowed.

At Pandua, during the past year, where more than a thousand people (many of whom were Musalmans) died within the short space of six months, the ordinary burial grounds could not contain the dead; and in the vicinity of most houses are now to be seen the graves of two or three or more of the dead relatives of the inmates. On the banks of old tanks, too, and in low marshy localities within the town, bodies have been thrown into the ground by hundreds, with a covering of only a very few feet of earth above them, from which, doubtless, issue all kinds of poisonous, gaseous emanations, the products of animal decay, which tend to diffuse and excite fresh disease.

In Hindu villages, as I have said, during the late epidemic, the banks of large tanks, or nearest khals, in the immediate neighbourhood of villages, have been made the receiving places for the dead in large numbers; and during the seasons of greatest mortality the state of the burning ghats has been too horrible for description. Even during the late season, carcases in all stages of decay have been seen unburnt and unburied, not further off than Kachraparah of Trebanee. Doubtless the same is the case everywhere. At Somrah the people complained that the water in a khal there had become offensive from the numbers of dead that had been thrown into it, and in several places I have seen a scum of oily looking substance on the surface of the water. In other villages, when the last members of the family have died, the bodies have been left on the spot, there being none to remove them.*

9.—*Food.*—Bad food and irregularity in the hours at which it is taken are powerful predisposing causes to disease, particularly among the poor. The want of properly cooked food is one of the many causes of relapses so common among those who are suffering from this disease. The use of unripe fruits, putrid fish, and many other substances equally unwholesome (I might have said poisonous) not only predispose to, but tend to, bring about disease. Bad drinking water, too, may

* It would be difficult, though perhaps not impossible, for Government to see to it that the dead bodies of Muhammadans are buried deep in the ground, and rendered innocuous by the addition of quicklime,—and that those of Hindus are reduced to ashes. The expense of firewood is the great obstacle: could not grants of coal be made?—Eds. *C. C. O.*

be brought forward as one of the most prominent causes, and we know in how many places it is not procurable of good quality.

10.—*Clothing.*—Scanty clothing at all times, especially during the rains, and the want of proper protection from the cold during sleep in the cold season, ought to be mentioned as a predisposing cause of disease among them. It is certainly a prominent cause of many of the sequelæ consequent on this fever which prove so intractable.

11.—*Habits of the people.*—The habits of the lower classes of natives in particular with reference to cleanliness, and of all classes with regard to conservancy, both in and out of their dwellings, are far from tending to the promotion of health.

The drainage in the houses of the rich, and the condition of sewers and of the pipes which lead to them, are matters which ought to be looked to.

12.—*Sleeping on the ground.*—In villages naturally damp, the houses, although raised above the level of the ground, are also damp; and, as all the poor and many of the middle classes sleep on the [earthen] floor, a piece of mat only intervening, it can be supposed that this is a predisposing cause of disease among them. Those, however, occupying double-storied houses have not suffered less than the others.

13.—*Fear.*—The influence of fear and depression on the minds of the people during epidemic periods is well known to exercise a prejudicial effect on the body in rendering it less able to oppose and withstand disease. The minds of many of the people at the present time are filled with anxiety and alarm, dreading a fresh outbreak of the epidemic during the approaching rainy season.

14.—In addition to all these, *peculiarities of season and unknown changes in the atmosphere* may have tended more to bring about this epidemic than we are, generally speaking, disposed to admit.

Intelligent natives attribute it to the excess of rain which has fallen in these parts during the last three or four seasons, and to the want of severe thunderstorms, in consequence of which the soil has remained damp during a longer period than usual, and the atmosphere has been allowed to stagnate, and noxious miasms, the products of animal and vegetable decomposition, attracted by the trees, have accumulated in the lower strata of the air. As the rainfall of a country and the dryness or moisture of its climate are known to be influenced, more or less, by the extent of its woods and forests, it is just possible that owing to the excess of trees and

vegetation during late years in these districts, this may be one of the causes; but in the absence of correct tables of Meteorological Observations, shewing the fall of rain, on which I can place dependence, I am not prepared to give an opinion on this subject.

SYMPTOMS.

Our readers will not expect us to copy in detail the medical remarks made by the learned author upon the nature, the symptoms and the usual consequences of the disease; hence we give only a few of his observations.

It is probable that, in most instances, a premonitory stage, or state of general depression and malaise, had preceded an attack, frequently unnoticed by the people themselves.

In some instances, as at Gudkhali and other places, the minds of the people had been depressed by the appearance among them of cholera, while in others a severe type of intermittent fever, almost imperceptibly merging into remittent, had been prevalent for some months immediately preceding the outbreak. The first symptoms are generally described by a feeling of cold about the body, while the eyes, hands, and feet are hot and burning.

This is succeeded by a severe shivering fit, and then follow the other symtoms of the cold stage of fever, so intense in the worst cases as to lead to depression of all the vital energies.

In other cases the symptoms characterising the cold stage are less, but reaction is excessive; the pulse continues full, the skin dry and hot, severe headache, or darting pains in the forehead or sides of the head, are complained of; the eyes become congested, the face suffused, delirium sets in, and death takes place by coma in the course of thirty-six or forty-eight hours; or during reaction the respiratory organs become affected, difficulty in breathing ensues, mucus râles set in, and death takes place rapidly by congestion of the lungs and asphyxia, without any other symptoms having shewn themselves.

The greater number of cases are those in which the ordinary symptoms of severe remittent fever are succeeded after the stage of shivering has passed by heat and dryness of skin, headache, flushing of the face, pain in the back, loins and lower extremities, with a foul tongue and secretions altered or suppressed.

These symptoms abate and return without any actual cessation, the periods of exacerbation and remission varying in different cases.

If the crisis does not occur from the fifth to the seventh or ninth day, the fever continues from seventeen to twenty-eight

days, or more, after which, if the patient does not recover, a low type of fever is established, and he perishes with all the symptoms of typhoid fever.

The first symptoms of recovery are marked by no apparent crisis; the skin from being dry becomes a little moist, the great thirst abates, and there is an appearance of moisture and redness round the tip and edges of the tongue, which gradually cleans, and the skin of the lips peels, or is picked off. A state of great general debility follows, attended with want of appetite, anorexia, and a disinclination for food, a desire for acids, or something to give taste in the mouth.

By far the most frequent of the sequelæ of this fearful disease are the enlargement of the liver and spleen, particularly of the latter.

Every fresh attack of fever is attended with further congestion and enlargement, ultimately ending in change of structure and organic disease of these organs, accompanied by a cachectic state of the system and deteriorated condition of the blood. The spleen often increases to an enormous size, at first soft, so long as there is only congestion of blood, ultimately becoming hard, when, by the withdrawal of the fibrinous element from the blood, a tissue of low organisation has been formed.

TREATMENT.

The section of the Report which treats on this subject is so brief and yet so important, that we venture to copy nearly the whole of it.

In cases of remittent fever that I have seen there was little to be done, after giving a laxative dose, beyond removing the patient from the close and confined atmosphere in the interior of his dwelling to the verandah, or some more airy part of the house, and thus placing him in a more favorable condition for recovery.

The next point is to watch to which of the internal organs there is the greatest tendency to congestion, and to counteract and oppose that by every possible means within our reach. As the spleen is generally suspected, special attention is to be directed to that organ, and counter irritation by blisters, repeated if they can be borne, is urgently demanded.

The use of such remedies as are known to lower the pulse, favour the action of the skin, and increase the flow of urine, and other secretions, during the critical periods, may be used with advantage, but strong purgatives and other powerful remedies cannot be borne, owing to the tendency to bowel affections.

Shaving the head, and sponging the surface with tepid water, or with vinegar and water, are grateful to the feeling, and lessen the tendency to cerebral congestion.

Quinine in the early stages of the disease is of no use, and only increases the tendency to local congestions; but it may be given with great benefit as a tonic after the fever and the local symptoms have been subdued. Even in cases where there are partial remissions, and the type of fever has become intermittent, there remains the same tendency to local determinations of blood, which must be overcome before quinine is to be administered; for this purpose repeated blisters are the most efficacious remedies.

In cases of remittent fever, attended with cerebral complications, depletion cannot be borne beyond the application of a few leeches; if there is much flushing or fulness, pain in the forehead or temples, cold affusions, the application of ice and cold sponging to the head are the best applications, to be followed by blisters, if there is a tendency to drowsiness and delirium in the later stages of the disease.

In complications of the respiratory organs shewing themselves early, the application of large blisters, both in the acute and sub-acute stages, are demanded. Such attacks may be kept in check by the use of ipecacuanha wine and other suitable remedies. In chronic cases, attended with hepatic and splenic enlargement, the fever and complications must be attended to simultaneously. Some of the preparations of iron, and small doses of quinine, in combination with one of the mineral acids, and a bitter vegetable infusion, answer well. The action on the bowels may be kept up by the addition of salts if necessary, but more frequently it has to be kept in check, owing to the tendency to diarrhœa; if so, Dover's powder, or compound chalk powder, and other suitable remedies, must be made available.

In cases complicated with chronic enlargement of the liver, the use of nitro-muriatic acid in a bitter decoction is of much service, with the addition of a few drops of laudanum, if there is a tendency to diarrhœa. External counter-irritation is necessary in all cases with complications, when it can be borne, but there is often a fear of sloughing of the blistered surface. In chronic cases of fever, without enlargement of the spleen, the liquor arsenicalis and bark are useful, small doses of quinine still more so.

The use of muriate of iron in combination with small doses of quinine is beneficial in reducing the anasarca, by increasing the action of the bowels and kidneys; but care is neces-

sary, as it often purges violently. Dysentery and diarrhœa are to be treated by the usual remedies.

General Remarks.—It must be borne in mind that most chronic cases which have come under observation have been of the poorest class of people, in whom the disease and all its complications have run their full course without any care or medical treatment, and in whom not only fever, but enlargement of liver, spleen, and dysentery, are all combined. The most that medicine can do in such cases is only to alleviate for a time.

In the treatment of such cases all our best endeavours frequently fail, so long as the victims to this disease remain in such localities. Convalescence, at all times tedious, is indefinitely protracted by constant exposure to the exciting cause of the disease, and, as attacks of diarrhœa or dysentery are brought on by the slightest exposure, many die during the cold season from want of proper covering, care, and attention, which are so requisite during recovery from all diseases.

The preparation of the daily meal becomes a matter of difficulty to people already reduced and in the last stages of a long and protracted illness; and as there are hundreds of instances where only one solitary individual is left of a numerous family; and many more, in which the one cannot assist the other: there is no where and no one to whom to look for assistance.

All the misery attending on a plague like this can only be known to those who have actually been on the spot, and who have seen from day to day in their different phases the sufferings to which the poor in particular have been subjected.

SANITARY MEASURES PROPOSED BY DR. ELLIOT.

1*st.*—The removal of superabundant and useless trees, shrubs, &c., of bamboo clumps, and all plantain groves, from the vicinity of houses and villages; which, by being in excess, obstruct light and ventilation.

The pruning and lopping off of the supernumerary branches of trees and the thinning of bamboo clumps and fruit trees that may be left.

Trees and bamboos overhanging tanks, thereby destroying the water by the constant fall of their leaves into it, to be uprooted and removed.

The uprooting and entire removal by burning of low bushy jungle, vegetation, and rank grass of every sort, during the present hot weather, to be left off when the next rains set in.

2*nd.*—Certain of the largest and best public tanks in various parts of every village to be re-dug by the people collectively, so as to afford a good supply of water to all parts of the village.

Proprietors of tanks to re-dig them, if it be considered necessary, or to have the option of filling up their tanks, if they cannot re-dig and keep them in proper order.

Supernumerary and useless tanks to be filled up, and those not requiring re-digging to be thoroughly cleaned and put in proper order, at least twice every year.

Tanks to be dug to the water level in several places, so as to ensure a good supply for some years to come: the water at present contained in them to be drained off if bad, as in most instances is the case. All excavations, small neglected tanks, and other pools in the vicinity of houses, many of which contain putrid water, to be filled up.

Private tanks, khals, garhs surrounding zamindars' houses and compounds, to be re-dug and afterwards to be kept in proper order.

Drinking water tanks to be separate from those used for bathing and other purposes.

3rd.—Villages to be provided with proper and efficient drains running towards the river, nearest khal or bheel, as the slope may be. A few large drains or khals should be constructed at some distance from one another in every village, if necessary, for the removal of the bulk of water. Smaller surface drains should communicate with those from every part of the village. All drains should be cleaned out at least twice a year.

4th.—Free communication to be facilitated in villages by the construction of a few good roads and raised pathways, with drainage on either side. The passages, narrow roads, and foul streets between houses to be cleared and thoroughly opened out, and the whole village to undergo sanitary inspection. Burial grounds and burning ghâts to be kept in decent order, and at a proper distance from the confines of all large villages. Proper conservancy arrangements to be established in every village.

The clearing of the jungle and turning up of the soil afterwards is not unattended with danger, for, in doing so, it is known that malarious emanations of great intensity are often produced, and that such spots are unhealthy for some time afterwards.

The thick jungle ought to be burned to the ground, and the roots should be dug up, as far as it is possible, by hand labour. The ground thus cleared should be kept free of small jungle, which is apt to spring up afterwards, by ploughing and cultivation.

The planting of hedges, of plantain trees, and the growth

of noxious weeds and jungle of all kinds, should afterwards be prevented.

Thus far Dr. Elliot. We wish we could say that this fearful visitation illustrates the truth of the scriptural declaration that "when God's judgments are abroad in the earth, the inhabitants of the world will learn righteousness." In some few cases this wide-spread calamity appears to have softened the minds of the people and rendered them willing to receive the gospel; but as a general rule we fear that hitherto increased indifference, callousness and despondency have been produced by it.

IV.—*Extracts from the Thirty-third Report of the Calcutta Christian Tract and Book Society.*

This most useful Society, the faithful ally of every evangelical Missionary in Bengal, has persevered in its work during the past year. We regret to say that its importance is not adequately appreciated by the Christian public, simply because it is not readily perceived by those who do not take a direct personal interest in mission work. The income from subscriptions and donations during the year 1862 amounted only to Rs. 3,550. That derived from the sale of the Parent Society's English publications (including a few other works of a similar description) amounted to about 4,600 Rs.; but was fully absorbed by the charges for rent and establishment and the remittances which had to be made to the Parent Society. The School Book Department (formerly styled the Calcutta Christian School Book Society) is—in its pecuniary aspect—the most flourishing branch of its operations.

We must still look mainly to the Tract Society for the further increase of our vernacular Christian literature. It has been useful in this department of its labours; something has been done, but much more remains to be done. Somehow or other even native Christians do not take to Christian books in Bengali: most of them belong to that class of people that are not much given to reading: whilst those who have received a better education, prefer to read English rather than Bengali works. The want of a taste for reading is however not the only obstacle which prevents our Christian books from becoming popular. It must be acknowledged that many of them are not so thoroughly adapted to the wants of natives as they should be. Many of them are translations from the

English. Of the original works the greater number were written by Europeans; and those which are the productions of native authors, have not hitherto surpassed in excellence those prepared by foreigners. We want a class of books that shall give to our native Christians "a taste for reading," even if they should contain little religious instruction. The "Christian Vernacular Education Society for India" is endeavouring to supply this desideratum; but hitherto with indifferent success, at least in this part of India. It cannot obtain the services of better writers than those who aid the Tract Society: it must look for sympathy and help, and for the distribution of its books, mainly to the supporters and friends of the Tract Society. We trust the two agencies will be animated by a spirit of harmonious co-operation rather than by a spirit of rivalry: a little wholesome competition may be useful; but here the same persons would have to compete with themselves, according as they labour now for the one and now for the other of these two Societies. In secular literature the Bengali press is making rapid strides: and the same progress will and must ere long appear also in Christian literature, in proportion as our educated native brethren, who have been trained in Bengali composition (a branch of study formerly not attended to with sufficient care), shall acquire that readiness which practice alone can give. The Tract Society has endeavoured to overcome the reluctance to part with his coppers, which every poor native feels, by fixing the prices of its Bengali publications very low,—at the rate of one anna per 100 pages, with a trifling extra charge for illustrations. But it has neglected one important means of ensuring a sale, viz. *advertising*, especially in the vernacular language. It is true the charge for advertising would hitherto have absorbed the whole proceeds of the sales, and probably a much larger sum: still where the object is not gain but usefulness, this consideration should not have been allowed to have much weight.

It may not be uninteresting to readers in other parts of India to learn what Christian books have been published in Bengali by the Calcutta Tract Society: we therefore insert the list, with the prices.

BENGALI BOOKS.

		each.
1	Twelve Discourses on Select Passages of Scriptures, 78 pp.	Rs. 0 1 0
2	Treatise on the Lord's Supper, 81 pp.	... 0 1 0
3	Christianity and Hinduism Contrasted, 270 pp. cloth,	... 0 3 0
4	Compendium of Christian Duties, 38 pp. ...	... 0 0 6
5	Manual of Prayers, 110 pp. covers, ...	... 0 1 0
	Ditto ditto, cloth, ...	... 0 2 0

			each.		
†6	Pilgrim's Progress, with Plates, Parts I. and II. 452 pp. cloth,	Rs.	0	12	0
†7	Baxter's Call, Anglo-Bengali, 264 pp. cloth,		0	3	0
†8	Doddridge's Rise and Progress, Ditto, 300 pp. cloth,		0	3	0
†9	Life of Daniel, Ditto, 345 pp. cloth,		0	3	6
†10	Barth's Church History, 348 pp. cloth, new edition,		0	3	6
11	Conversion and Death of Madhu, and Memoir of Pitámbar Singh, 20 pp.		0	0	6
12	Life of Abraham, 47 pp.		0	0	6
*13	Twelve Plain Sermons for Native Christians, 135 pp. cloth,		0	1	6
14	(H. C. Tucker's) Brief Account of the Jews, 257 pp.		0	2	6
†15	Companion to the Bible, 400 pp. cloth,		0	4	0
16	Select Christian Hymns, 48 pp.		0	0	6
†17	Bunyan's Holy War, 353 pp. cloth,		0	3	6
†18	(Neff's) Conversations on Sin and Salvation, 123 pp.		0	1	6
†19	Little Henry and his Bearer, 60 pp.		0	1	0
*20	The Child's First Reading Book, 32 pp.		0	0	6
21	Bengali Tracts, bound in four vols. cloth, 2 annas each,		0	8	0
22	The Second Catechism, 43 pp.		0	0	6
†23	Anecdotes, Moral and Religious, 48 pp.		0	0	6
24	History of Joseph, 51 pp.		0	0	6
25	(Muir's) Life of the Apostle Paul, 98 pp.		0	1	0
26	The Preacher's Companion, 200 pp. cloth,		0	2	0
27	The Evidences of the Bible briefly stated, 178 pp. cloth,		0	2	0
†28	The Peep of Day, 142 pp.		0	1	6
†29	The Young Cottager, 73 pp.		0	1	0
†30	The Negro Servant, 35 pp.		0	0	6
†31	Voyages and Travels of a Bible, 60 pp.		0	0	6
32	(Mrs. Mullens's) History of Phulmani and Karuna, covers, 306 pp.		0	4	0
	Ditto bound in cloth,		0	5	0
33	(Muir's) Glory of Jesus Christ, 113 pp. covers,		0	1	6
†34	The Life of John Newton, cloth, 186 pp.		0	2	0
†35	Brooks's Precious Remedies against Satan's Devices, cloth, 228 pp.		0	2	9
†36	Barth's Bible Stories, cloth, 252 pp.		0	2	6
37	Daily Texts, 66 pp. 16mo.		0	1	0
	Ditto, bound in cloth,		0	1	6
38	(Long's) Life of Muhammad, cloth, 122 pp. 8vo.		0	4	0
†39	Anecdotes on Providence, cloth, 286 pp.		0	4	0
40	Investigation of the True Religion, (Benares Prize Essay) Vol. I. Hinduism and Christianity, cloth, 414 pp. four copies for 1 Rupee, or each,		0	6	0
†41	Line upon Line, Part I. cloth, 207 pp.		0	2	0
†42	Anecdotes on Social Life, 216 pp.		0	2	6
†43	Life of Martin Luther, cloth, 144 pp.		0	2	0
†44	Anecdotes on the Christian Graces, cloth, 162 pp.		0	2	0
†45	(Miss Tucker's) Daybreak in Britain, cloth, 153 pp.		0	2	0
†46	The Dairyman's Daughter, covers, 98 pp.		0	1	0
†47	Baxter's Plain Man's Guide to Heaven, 344 pp.		0	2	0
48	(Mrs. Mullens's) The Missionary's Budgerow, 142 pp.		0	1	6
†49	Christian Martyrology, 240 pp.		0	2	0
50	Extracts from the Upadeshak, 266 pp.		0	3	0
51	Metrical History of Christ,		0	3	0
†52	Iswari Dás's Lectures on Theology,		0	6	0
†53	The Pitcairn Islanders,		0	0	6

The following extracts contain the principal paragraphs of the Report itself.

* Nearly out of print.
† From the English.

The sales of the Parent Society's publications have been nearly the same as in the previous year, the proceeds amounting to Rs. 4,638. The Bengali books issued show an increase over the past year of nearly 500 copies, whilst the increased issues of Bengali tracts amount to upwards of 20,000. The total number issued being 73,188.

The work of printing, which was referred to as being completed in the last Report presented, was entirely that of reprinting tracts already on the Society's lists; for though in that Report mention was made of two new tracts, "The Pitcairn Islanders," and "The Life of Sau Quala, the Karen Preacher," the printing of which had been commenced, yet they were not completed till after the year had closed. The reprinting of another tract, "The Glory of Jesus Christ," though ordered and begun in the year previous, was not finished till the beginning of last year.

Early in the year a new edition was called for of the Society's tract "On Popery" prepared by the late Rev. A. F. Lacroix.

Two tracts have been printed for the Society for the first time; one on "The Sufferings of Christ for Sin," written by the Rev. J. Robinson of Serampore; the other a translation made by the same kind friend of a discourse on "The Marriage Contract," intended specially for native Christians: it is already in circulation in the Tamil language, in which tongue it is published by the Madras Tract Society.

The publication of a New Series of small hand-bill tracts has been commenced. Four, which were prepared by the Rev. Geo. Pearce, have been sent forth: they treat in brief and simple sentences of the following subjects, "Eternity," What is Sin?" "The Great Mediator," "The Redeemer." Your Committee would express the hope that their Missionary brethren in Bengal will enable them to continue in the coming year the series of which a fair beginning has been made, as they have good reason for knowing that this series has been highly approved of by many Missionaries, and has been found very acceptable to the class of people for whom it was designed.

The Committee have also to report the completion and publication of the English translation, by Dr. F. E. Hall, of the "Rational Refutation of the Hindu Philosophical Systems," prepared originally in Hindui by Pundit Nehemiah. This work, they learn, has obtained some attention from Oriental scholars and others in England. In this your Committee would rejoice, although they confess, this is an end which they did not contemplate, when they undertook the responsibility of publishing so important and costly a book; they had rather in view the good of the more educated and enquiring among

the Hindus in this country; and they wished also to provide for this Society, and for others in different parts of India, a facility for securing vernacular translations of a Christian treatise on a most important subject, which was recommended to them by competent judges as being a work well adapted to serve and promote in a good degree their great object in this land. The desirability of making a translation of this work into Bengali is now under the consideration of your Committee. A doubt has been expressed to them as to whether a book of this kind would not be of more service if printed in Sanscrit than in Bengali; and some, whose opinion has great weight, think that for the present at least another translation is not called for. But these are questions which await the decision of the incoming Committee. It is due, however, that an acknowledgment should be made of the very valuable and disinterested labours of the Pundit Nehemiah who is the author of the work, and also of those of Dr. F. E. Hall, the translator and writer of the notes. Your Committee are likewise greatly indebted to the Rev. Dr. Kaye who, at their request, gave much attention to the work, whilst it was passing through the press.

[The appendix to the Report contains a valuable letter from the author of this work which we insert here :]

The following letter is in answer to an enquiry, addressed to Pundit Nehemiah respecting the preparation of a Sanscrit version of his Rational Refutation of the Hindu Philosophical Systems.

"*To the* REV. W. SMITH.

"DEAR SIR,—Since you showed me the letter which was sent to you by the Secretary of the Tract Society, I have thought a good deal on the subject of translating my book into the Sanscrit. I see that a mere translation of this book will be of no use for the pundits. When I wrote the book in Hindi, and more especially when afterwards I introduced into the Hindi a great many changes for the English version of it, I had in my view chiefly such readers as are not acquainted with the philosophical works of the Hindus. Still more I had in my view the European Orientalists who, I think, have not as yet made themselves acquainted with the real mysteries of the so-called Hindu philosophies. Hence a good deal of matter which I have put in this book would be quite superfluous in a book exclusively written (as a book in Sanscrit must be) for the pundits. Moreover I have used several arguments in this book against some points in the Hindu Systems, not so much with the confidence that they will at once cure the distempered

fancies of the pundits, but rather as sufficiently convincive to common sense. Now when a book is to be written especially for the sake of the truly learned pundits, such arguments must be again thought over and changed, in order to adapt them to the intellectual state of the pundits. So you see it will be nearly a new work, and that will require a good deal of time and labour. Now besides that I find it at present hard to afford as much time as such a work will certainly require, I cannot, before I have tried it, assure myself about the success. Although, therefore, I wish very much that I was able to make an attempt of this kind, and think that I may perhaps be able some time to put my hand to it and try, yet I cannot give my word to engage in it. Indeed the more I think on the subject, the more I feel that it is a work which requires a far better knowledge of metaphysics and logic than I possess. We all know that the opinions of the pundits on metaphysical points are very absurd and foolish. But to find out the way of convincing them of their absurdity, and of convincing them in such a way as would be adapted to their capacity of apprehending, is a very difficult thing indeed. It cost me four years' leisure to bring out such a book as the "Rational Refutation of the Hindu Philosophy," and yet I have begun to think lately that my success is very feeble. We are conscious that we cognise, we wish, we become happy, we become miserable, and so on. Now the Sánkhya says that this consciousness is an error. I know that he talks nonsense, but I find it hard to shew him that he does so. One who is not acquainted with the reasonings of the pundits, may say that there is no difficulty whatever in shewing it, but he will find himself utterly mistaken when he comes in actual contact with a pundit. After an immense deal of thinking, I thought I had found out some arguments to shew the pundits their fallacy on the point just alluded to, which argument I have inserted in my book. But I have lately begun to think of this argument even as rather faulty. Now if I find myself to have failed even in that in which, after such long deliberation, I thought myself fully successful, how little confident I shall feel in an undertaking of this nature. Men deeply learned in metaphysics and logic, like Dr. Ballantyne, are the persons who ought to undertake such a work. But unfortunately, they are totally ignorant of the true nature of the Hindu philosophical systems, they just had a smattering of some superficial matter in those systems and mixing their own theories with it, wrote very cleverly in refutation of it. But in truth what they have refuted was not the true opinions of the Vedánta, Sánkhya, &c., but their own fancies substituted by them for those opinions. If there is any merit in

my book it is this, that it contains a true sketch of the genuine doctrines of the Hindu Systems that a learned foreigner may get a correct notion of them. But after all, it is a mere hint, a dikpradars'ana, as the pundits call it. A learned foreigner, if he wishes to write something effectually in refutation of these systems, must sit down with patience and begin with the alphabet of the Hindu philosophy, like any other Brahman student, and go through the whole course of it. I should have felt it a great pity that many able men of Europe, like Dr. Ballantyne, did not come out to India and after thus qualifying themselves for the task, did not try to refute the errors of the pundits, were it not for this consolatory fact that the true Sanscrit learning is of itself dying away very fast in India. Although we can still count by thousands the mere nominal pundits, *yet* such who truly deserve that name, are very scarce indeed. And this is certain, that those of them that die, never get others to fill up their place. And I do think that this is one of many innumerable instances of the gracious dealing of God towards India. For I think that if it be not impossible, it is at least difficult in the highest degree, that generally those who are thoroughly entangled in the Hindu philosophical way of reasoning, could be brought into the right way of thinking and reasoning.

Yours obediently,

NEHEMIAH GOREH."

20*th December*, 1862.

The work for the Society on which the late Mrs. Mullens was engaged at the time of her lamented decease is nearly completed; a portion of the MS. has been placed before your Committee, and it is believed that the whole will be put to press early in the year.

There are three of the Society's Bengali books now passing through the press, "The Peep of Day," "Line upon Line," and "The Life of Christ" in verse. The latter book is being printed in the largest type available for books, in order to render it more attractive and useful to the females in the zenana schools where it is extensively used. All these books are now nearly ready.

One new tract, on "The True Atonement," is now passing through the press. The original is a tract written by the Rev. R. Nesbit, and published by the Bombay Tract Society in Marathi and Gujarati. The translation into Bengali has been made by Babu Shib Chunder Banerjea, to whom the Committee give their warm thanks for his ready response to their request that he would help them in this matter. Three other tracts are in course of translation, respectively entitled, "An Enqui-

ry concerning the True Way," "In Whom shall we Trust?" and "The Sure Way." The latter was written by the Rev. G. Pettitt and published in Tamil by the Tinnevelly Tract Society. The two former were written by Major T. Candy and issued by the Bombay Tract Society. Your Committee have obtained the English versions from which the translations are being effected, from a small but interesting work called, "English Translations of Select Tracts published in India," edited by J. Murdoch, Esq.

Arrangements have also been made for obtaining an adapted translation of a small tract called, "The Mirror of the Heart," with emblematical pictorial illustrations. Your Committee are indebted to the Rev. Lal Behari De for his kindness in undertaking the preparation of this work. Another native brother has also consented to translate into Bengali a Hindustani work entitled "The String of Pearls."

Attention is called to the interesting and important fact that the aid of a larger number of native brethren is being secured for the preparation of vernacular books. Your Committee view this circumstance with hopeful pleasure, as it would seem to indicate the nearer approach of the day when one of the most serious obstacles to the carrying on of their work will be removed, and they will no longer have to deplore the absence of competent Bengali scholars with sufficient leisure for attending to the literary work of this Society.

It was found impossible to continue the publication of the bi-monthly paper, the *Arunodoya*, the burden it placed upon the Society's limited funds being much more than could be fairly borne for such an object. Your Committee have not however altogether dismissed the idea of issuing a periodical suited to the wants of the native community.

Your Committee have been, and are still, anxious to increase largely the number of their tracts suited for general circulation, and in order to obviate as far as possible any difficulty which may be felt by mofussil Missionaries, and also to secure if possible one or two new series of tracts suited to different districts, they passed at a recent meeting the following Resolution and directed their Secretary to forward it to the Missionaries concerned.

"Agreed to communicate with the Church Missionaries of Kishnaghur and Burdwan, asking them to prepare tracts on any subjects suited to the people of their districts, Musalmans or Hindus. Such tracts, if approved in regard to language, style, &c., by the Missionaries of the district, this Committee, on satisfying itself by the usual reference to the Bengali Sub-Committee that the doctrine is such as the Tract Society can publish, will publish without any alteration or

interference with the language or form of the tract. It was further agreed to adopt the same course with the Missionaries of East Bengal."

Your Committee earnestly desire and hope that this determination and proposal of theirs may meet with a cordial and quick response from their Missionary friends, who have hitherto done little to further the objects of this Society beyond receiving its tracts and distributing them, but who are frequently making the demand for the publication of new tracts.

During the year the attention of your Committee was particularly called to the need which was frequently felt for some treatise, both in English and Bengali, suited to the people of this country, on the moral character of Jesus Christ. Anxious to meet this want as early as possible, they issued through their Secretary a circular addressed to Missionaries, stating what was wanted, and asking them to prepare for the Committee one or more tracts on this important subject. Hitherto only one response has been made to that appeal, and that response merely announces the intention to write in English a tract which may suit the purpose of the Committee for the educated natives, and may possibly be adapted for translation afterwards into Bengali.

Meanwhile, and in order to supply to some extent at once the want of a good and approved treatise on the moral character of our Lord, the Committee have ordered from home a sermon by Professor Bushnell on the Character of Jesus, which had been found to excite much interest in the minds of some natives into whose hands the sermon had been placed.

Religious Intelligence.

I.—Addresses adopted at a Public Meeting, May, 18th.

To Her Most Excellent Majesty the Queen.

May it please Your Majesty, We the inhabitants of Calcutta, European and Native, in Public Meeting assembled, for ourselves and in the belief that we represent the population of this part of India, humbly offer to Your Majesty our loyal congratulations on the marriage of His Royal Highness the Prince of Wales to Her Royal Highness the Princess Alexandra of Denmark.

The fervent attachment to your Majesty's person and house, which animates the inhabitants of the British Islands, is felt in equal strength by the innnmerable groups of men spread over the world who are united by common subjection to Your Majesty's authority, and not less by us who, placed under widely different circumstances from the rest of our fellow-subjects, have

nevertheless equal reason with them to value those principles of just and wise government which have made Your Majesty's Crown famous, and have secured for the people ruled by Your Majesty greater and more unbroken public happiness than has fallen to the lot of any other nation upon earth. We pray Your Majesty to believe that we share Your Majesty's present joy, as we shared your heavy sorrow, no less than those of your subjects who are nearer than we to Your Majesty's person, and whose deep and universal sympathy has been displayed under Your Majesty's eye.

We were placed under Your Majesty's more immediate authority at the close of a troubled period, which is never likely to recur in the history of the country. Your Majesty's name is therefore the symbol to us of revived peace and restored prosperity, and we trust and pray, that these blessings may be continued to us, until races to whom Your Majesty's ancestors were unknown have learned under your distant descendants to regard the royal power wielded by Your Majesty, as your European subjects have long regarded it, as the sure guarantee of equity in the laws of material progress, of moral advancement, and of civil freedom.

It is the earnest hope of Your Majesty's subjects that every blessing may attend the marriage of the Prince and Princess of Wales.

We are, &c.

To their Royal Highnesses the Prince and Princess of Wales.

We, the inhabitants of Calcutta, European and Native, in Public Meeting assembled, for ourselves and for the population of this part of India, beg respectfully to tender our congratulations to Your Royal Highnesses on your auspicious marriage.

Far removed as we are from Your Royal Highnesses' presence, we claim to share in the enthusiasm with which the union of Your Royal Highnesses was greeted by our follow-subjects in England. We ask Your Royal Highnesses to be assured that affection for our august Sovereign, and fervent interest in the fortune of Your Royal Highnesses extend as widely as the sphere of the Queen's authority, and are felt by multitudes in this Empire, which, founded by British enterprise and valour, is destined to grow great by British policy and justice, and to be the theatre of those arts of good government which nowhere flourish so prosperously as under the shelter of the Crown which Your Royal Highness will one day inherit.

It is not possible for us, nor will your Royal Highnesses expect us, to frame any higher wish for your Royal Highnesses' welfare than that you may enjoy as full a measure of domestic happiness as was granted for many years to the household in which the Princess of Wales is now included.—*Indian Reformer.*

2.—The Hon'ble E. Drummond.

Seldom has any ruler entered upon the duties of Government with a meeker, humbler, and finer spirit, than that shown by the Hon'ble Edmund Drummond on his accession to the Lieutenant-Governorship of the North Western Provinces. When laying, on the 29th April, the foundation-stone of a Presbyterian Church at Allahabad, His Honor said—"In thus taking part almost at the commencement of my Government of these Provinces in a work designed for the honor and glory of God, I desire to avail myself of the opportunity of expressing my humble hope that it may please Him, by whom Kings reign and Princes decree justice, to give me the skill and wisdom necessary to enable me to perform successfully the difficult duties entrusted to me." Would to God that all Governors-General, Governors, and Lieutenant-Governors, were animated by a similar spirit.—*Ibid.*

3.—MISSIONARY MOVEMENTS.

We regret to have to place on record the departure of the Rev. J. J. Walsh, of the American Presbyterian Mission, and of the Rev. G. H. Rouse, M. A. of the Baptist Mission. It is confidently hoped that the former may in a comparatively short time be sufficiently reinvigorated to return to his important sphere of labour at Allahabad. The latter arrived early in 1862, and from his distinguished talents and rare acquirements, and especially from the facility with which he acquired the Bengali language, and advanced in the study of Urdu and Sanskrit, it was hoped that he had entered upon a long career of eminent usefulness. But "man proposes, and God disposes." In compliance with the decisive verdict of his medical advisers, Mr. Rouse has been compelled to leave India, with very little probability of returning.

The Rev. Mr. Hallam, a Canadian gentleman connected with the American Free Baptist Mission in north Orissa, is also on the eve of sailing for America with his family.

4.—DIOCESAN BOARD OF EDUCATION.

It is a sign of the growing ascendancy of the Church of England in India, and especially at Calcutta, that a Board, which bears some such name, should have been established here. During the incumbency of the present Bishop it bids fair to be managed in an efficient manner and with a liberal spirit; and we hope it may be enabled to do much good.

5.—BRAHMISM.

We ardently wish that some one of the contributors to the *C. C. Observer*, who is really competent for the task, would favour it with an article on the subject of *Brahmism*. This offshoot of Hinduism is at present in an interesting phase. Whilst on the one hand it professes to look upon *intuition* as the one sufficient source of religious knowledge, it seems on the other hand to feel instinctively that something more clear and more certain is needed to satisfy the longings of the human heart. We have lately had an opportunity of perusing—may we soon find one of purchasing or obtaining—a Bengali tract, written by a Brahmist, *in defence of prayer*, which notwithstanding numerous and serious defects in its treatment of the subject, breathed such a spirit of sincerity and earnestness, nay we may even say of humility and ingenuousness, that our impression at the close was: "Surely the writer of this tract is not far from the kingdom of heaven." And who can tell but in such cases God may grant more than He has promised! The two capital defects of the tract were the absence of an adequate conception of the evil of sin, and the absence of a conviction that an atonement was necessary. Still, sin was spoken of in terms which agreeably surprised us by their approximate suitableness. We also know that very important practical questions are sometimes discussed, and seriously too, at Brahmist meetings; as for instance, the question of the divinity of Christ. And we hear from several quarters that in the stratum of native society to which Brahmists generally belong, there is something like a spirit of inquiry, beyond what has been observable for very many years.

The Committee of the Calcutta Christian Tract and Book Society are endeavouring to meet this new aspect of things by reprinting the Rev. Mr. Anderson's Lecture on "the spirit in which religious inquiry should be prosecuted," and obtaining a supply of copies of Dr. Chalmers's Sermon on the expulsive (?) power of a new affection, or whatever the precise title may be.

6.—Specimens of Marathi Poetry.

At a recent meeting of the Bombay Branch of the Asiatic Society the Rev. Dr. Mitchell read a paper entitled 'Specimens of Marathi Poetry, translated.' We give the following extract:—

Passing from the learned and Brahmanical Dnyanoba, the poet Tukaram might now be attended to. He was one of the common people, a Wani or shopkeeper, of Dehu, near Poona. He lived little more than two hundred years ago; yet his history had already run strangely into mythology. He wrote chiefly lyric poems called *abhang*, in which the couplets vary from four or so, to twelve, twenty, or upwards. His *abhangs* are said to amount to millions; but, after a good deal of inquiry among the descendants of the poet, the conclusion had been arrived at that they might be from four to five thousand in number. One very frequent form of the metre used by Tukaram might be called (using the nomenclature applied to Greek and Roman metres) a Trochaic diameter,—but always rhymed. A more remarkable form of verse of which Tukaram was exceedingly fond, might be imitated in the following lines.

Art thou then forsaking Him the greatly gracious,
Who the world so spacious
Sole sustaineth?

Or to give an idea of an entire *abhang*, the following version (in the same metre) of one of the shorter poems might suffice.

If when God thou seekest, thou a hindrance fearest
In thy best and dearest;
Cast them from thee!

If to child or riches thy fond spirit clingeth,
Lo! to thee it bringeth
Nought but sorrow.

Pralhad even a father, Bibhisan a brother,
Bharat realm and mother
Disregarded.

At the feet of Hari all religion dwelleth,
Nothing else availeth;
Thus spoke Tuka.

(The feeble rhyme in the last stanza must not be laid at the translator's door; the rhyme is often feeble in the original.) It was much to be desired that some one should attempt to classify, and if possible arrange chronologically, the poems of Tukaram. There was clearly a diversity in the sentiment. Very often the poet appeared wholly devoted to Vithoba, the god of Pandharpur; and the poem was an extravagant outpouring of the feeling of devotion to the image; at other times there was a deep tone of sadness in the poet's strain, as if he were seeking a peace he could not find; and again, in some cases there was a clear expression of pantheistic sentiments. The history of the poet, could it be correctly traced, would be a deeply interesting and probably affecting study. At all events, every one who sought to enter into the inner mind of the Marathi people ought to read the poems of Tukaram. He was exceedingly popular and influential. (Dr. Mitchell here read pretty copious extracts from this poet.)

Dr. Mitchell then proceeded to give specimens of the popular songs of Maharashtra. Of these there was an immense number. There were many *powáde* or heroic songs: a still greater number of *lávanya* or love songs (generally very exceptionable); and devotional poetry absolutely without end. Almost every man and woman in Maharashtra could improvise poetry; the husbandman often did so at his plough, the mother at her cradle, and the housewife at her mill. These popular songs ought certainly to be collected, and many of them should be published. Dr. Mitchell here read a lullaby, a cradle song—another piece, sung at the important operation of

cleaning or cow-dunging the floor—a marriage song—and one or two that might be called political squibs. The following he said was more pointed than most of them.

Palkees and stables—
Stables, chariots, and elephants,—
Instead of these we have now but a wick in a glass:
It is the doing of the Red faces; for the time of their power has come—
And our long coats are cut down to jackets.
In the cutcherry there sits a Raja—
But a Raja bareheaded, with bristling hair—
Oh! our long coats are cut down to jackets.

It was somewhat remarkable that there were hardly any such allusions in the writings of the greater Marathi authors, Tukaram was a contemporary of Shivaji, and must have sympathized with him in his efforts to shake off the yoke of the Musalmans; yet it was exceedingly difficult to trace in his writings any reference to the great political movements of his day. The remark might be extended to the other writers.—*Bombay Guardiam.*

7.—Bombay—Examination of Teachers—Christian Vernacular Education Society.

The examination of teachers of Vernacular Schools in this Presidency, candidates for the rewards offered by the Christian Vernacular Education Society, has recently been held, and the prizes awarded. There were 53 candidates, being 9 above the number of last year, 26 of these were Hindus and 27 were Christians. These were 30 successful candidates, who received gratuities ranging from Rs. 10 to Rs. 30. Of this number, 1 was connected with the Established Church of Scotland's Mission, 2 with the Kolapur Mission, 3 with the Church Missionary Society's Malligaum Mission, 4 with the Guzerat Mission of the Irish Presbyterian Church, 5 with the Free Church of Scotland's Poona Mission, and 15 with the Ahmednuggur Mission of the American Board. Sudamji Raghoba of the last mentioned Mission received the highest award, Rs. 30, and Dhondu Bapuji of Kolapur the next highest, Rs. 25. All the teachers connected with the American Board are Christian; consequently, out of the 30 successful candidates, 20 were Christians and 10 Hindus. The principal subjects of examination were these: Evidences of Christianity, Astronomy, Genesis, and Arithmetic. It becomes increasingly manifest that a very powerful stimulus is afforded by these annual competitions to teachers in Mission employ.—*Ibid.*

THE

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JULY, 1863.

I.—*Extracts from the Report of the Agra Mission of the Church Missionary Society, for* 1862.

The Church Missionary Society's operations at Agra and Secundra were carried on, during the past year, by four ordained Missionaries, of whom one, the Rev. Mr. Schneider (formerly labouring in Georgia) has been in India ever since 1838, whilst the remaining three, Messrs. Dæuble, Shackell and Barton entered upon the field twenty years later. Mr. Schneider devotes his attention mainly to the native church at Agra; Mr. Barton to the Mission College; Mr. Shackell to directly evangelistic work; Mr. Dæuble to the Secundra orphanage, where he enjoys the co-operation of Mr. Bell as superintendent, and is further assisted by Mr. Steller. The native Christian community at Agra consists of 215 persons, including 71 communicants; that at Secundra of 342 persons, mostly children, yet including 25 communicants. The schools, including some at Muttra, number 845 scholars, of whom 170 are girls. Since the commencement of the present year the Mission has received a welcome reinforcement by the arrival of the Rev. Mr. Vines.

EXTRACTS FROM THE REV. F. E. SCHNEIDER'S REPORT.

During the last fifteen months I have been permitted by God's mercy to continue in the same sphere of labour as before,

i. e., the care of the congregation of St. John's in *Abdool Masih's Kuttra, city of Agra,* and the preaching to the heathen. The time under review presents cause enough to praise God for His grace and help, but reminds me also of my great infirmity and inefficiency in the work entrusted to me; for during the hot weather and rainy season, I was often prevented from attending to my duties by fever and great debility. I have thankfully to acknowledge the readiness with which Mr. Shackell came forward to help me, when I could not perform my duties. The congregation of St. John's has in number somewhat increased, although some families had to leave for Secundra and Meerut. The number of adult members is 147, of children, 96. The Sunday morning and evening services have been regularly performed; whenever I was unable on account of illness to have the service, Mr. Shackell or one of the catechists performed it. The average attendance in the mornings has been 90, and in the evenings 40. On Wednesdays a morning, and on Fridays an evening service has been held. In the latter, the catechists in turn gave an address, for which they had to prepare themselves by writing what they wished to say. I am happy to perceive much improvement in the arrangement and manner of their addresses.

From the 5th of January to the 12th, we observed the time of prayer-meetings and special services, which were held throughout the world, and joined in spirit the many thousands before the throne of grace with our prayers, supplications and thanksgiving. Upon the whole these services were better attended than I had expected; and I doubt not that the Lord was in our midst and blessed us.

Vernacular heathen boys' School at Lohe-ki-Mandi.—I had to remove the first Christian teacher from this school, as he was required for the Christian girls' school. So I engaged the former pundit again, with whom I had been upon the whole much pleased. With him a great number of the former pupils returned, and many new ones came to be instructed. Under the two Christian teachers the number of boys had come down to twenty, and it was feared that some of that small number would leave, but now it has risen again to 55.

Itinerating.—During December, I spent three weeks in the district, visiting thirty villages, in some of them we preached several times. I have been encouraged by this little missionary excursion, for in many of the villages we had very good congregations, even better than in the city; many listened with great attention and seemed to be interested in what was said to them. We were generally well received, and our message was to most not new, as many of these villages had formerly often been

visited, and Mr. Lowther was recognized by not a few. Almost in all places the people brought seats for us, in some they offered their huqqa, in others they invited us to stay longer or to visit soon again, and in one village they showed their kindness in inviting us to dinner. Only in three villages we met with no friendly reception. In one village, after we had spoken to about twenty-five persons for some time, an elderly man of imposing stature and appearance, who was zemindar of another village, got up and began to revile us, our work, and religion; he said, that we acted very wickedly in preaching a new religion, telling the people to forsake the gods of their forefathers and to receive Jesus Christ whom they did not know. Their gods were very angry with us, and they had shewn us in the mutiny their great displeasure and anger, and that they would certainly show it again, if we would not desist from our wickedness; they would suffer the English only 100 years longer in India, and then their gods would destroy them. The man got so warm in his speaking, that it was quite in vain to argue with him. In another village, where we had addressed above thirty men, who sat together round a fire, a collector of revenue told us that they had now heard enough, we should go to other places. In a third village they refused obstinately to listen to our message of peace; the grossest idolatry was defended by them, and the worship of God in truth and in spirit appeared foolishness to them.

Extracts from the Rev. H. W. Shackell's Report.

Since my visit to England, and subsequent return in January of this year, the Committee has acceded to my wish to be released from the office of the Principal of the Mission College, the duties of which Mr. Barton kindly undertook on my departure, and has since continued to perform.

At *Agra* itself my work, or I should rather say apparently the most successful part of it, has lain greatly among the mehtar caste. In my report for 1860, I mentioned a movement which had begun among these people in one particular part of Agra, chiefly in consequence of the efforts of one of their own number, and in connection with which, up to the close of the period embraced in that report (September 1860,) four men had been baptized. The movement was at first confined to this one locality, but since the beginning of the present year it has extended to other places also; and the number of people who have been baptized in consequence, including those at Muttra (to be mentioned presently) now amounts to thirty-three (all formerly of the same caste,) twenty men, three women, and eleven children. The man above-mentioned, besides

talking to his friends, had collected several of their children to read; and by the kind help of some of the residents of the station, a school-house has been built near his house, in which he is installed as teacher.

The women form one of the chief obstacles in our way, from their ignorance, slowness of comprehension, and disinclination to receive instruction; as yet only two have been baptized. I did what I could to obtain a competent native female teacher to go amongst them and try to win them over, but altogether failed for a long time. Lately, however, a good Christian woman has undertaken the task.

As to the character of these converts, one in consequence of his connection with his wife's heathen family seemed a short time ago to have altogether left us, and has only lately again commenced to attend church occasionally; some others have given considerable trouble, while others again have afforded much cause for thanksgiving. Considering their circumstances, what they were originally, the very scanty knowledge yet possessed by many of them, and the drawbacks which the women have proved in many cases, I perhaps could not have expected more, and would wish to be thankful for and encouraged by the good that there is. The old man is not cast off in a day, either by heathen or by ourselves, even where there are the clearest appearances of the grace of God given.

At *Muttra* again there is a certain movement amongst the mehtars considerably resembling that at Agra, save that it is as yet in a much less advanced state. Its commencement also was not dissimilar; a man of the caste was living there who had, in the capacity of a servant, visited many parts of the country, and had thus come into contact with Christian instruction in several places, his principal teachers having apparently been Joseph Jacob of our Meerut Mission, then a catechist, but since ordained; and Suleiman, also a catechist of our own Mission in the Punjab. He seems to have finally determined to become a Christian for some months before coming to me, and to have been waiting for an opportunity of receiving baptism, but not finding one, and hearing that his friend Raddu had become a Christian in Agra, he came over and applied to me. He had already a great knowledge of the gospel, and had commenced (like his Agra friend) instructing both boys and men around him at Muttra; so that after the lapse of a month I admitted him to baptism with very little hesitation. He returned to Muttra, and some time after I went over to see what he was doing; which appeared so satisfactory both to myself and to the catechist who had previously visited him, that I promised him a small salary to enable him to go

on giving his whole time to the work rather than seek another situation. Since that I have been over three more times, always managing to include a Sunday in my visit, so as to give a service to the native Christians there, of whom there are now thirty-two belonging to our church. On my second visit I baptized a second man, something like the first so far as regards the way in which he acquired a knowledge of Christianity, and also like him of considerable age. On my third visit the day was fixed for the baptism of a third; but he did not appear in church, and this was explained afterwards by the opposition of his relatives. However, on my last visit he came forward again, and was baptized, as was also a fourth. Of the latter three, two are bazar sweepers, the third a private servant.

The families of two out of the four converts, and the children of a third, are either baptized or under instruction. There appears to be considerable opposition and some persecution, but this is perhaps a good rather than an evil; at least it is a good sign. In Agra several of the mehtar converts have had the roofs of their houses set on fire; at Muttra the persecution has assumed other forms.

It is perhaps worthy of notice that all those who have become Christians in Muttra were of the Nanuksahi sect, (*i. e.* Sikhs by religion,) while all, or nearly all, at Agra, were Lal Beghi, *i. e.* believers in the merits of Lal Begh as a patron saint, if not something more. Lal Begh was a Muhammadan who lived I believe some 400 or 500 years ago; a mud shrine is erected to his honour within many of the houses, and offerings, including the yearly sacrifice of a cock, are made to him. There is a third division of the caste, called Sheikhs, who have embraced the Muhammadan religion; from these none have come forward here. The Nanuksahis are active in making converts to their own persuasion.

It will be seen that in both Agra and Muttra I have been led to work among this particular caste without seeking it for myself; and indeed in the latter place I do not think I should ever have initiated operations, as there has been a Baptist Mission there (although at present there is no European Missionary,) with intermissions since the year 1842.

Extracts from the Rev. C. G. Dæuble's Report.

"The people of Agra have been so much preached to that they have become quite hardened," was the not very encouraging welcome I received, when I arrived at Agra from Benares, at the beginning of 1862. And after a year's stay here I find myself very much inclined to chime in with the same tune of lamentation. Agra is indeed a wicked place and glo-

ries in her wickedness, while Benares may be called a *pious* city in her way. The dark spirit which seems to have settled itself in this place at the time of the Badshahs hovers still over it with its hideous influence, and is as unwilling as ever to let *one* prisoner escape its bondage.

The days of *paying* inquirers are happily passed, and it is a good sign, that the conviction is gradually gaining ground in the body of Missionaries, that it is far better to have ten *good* Christians in one place, who walk worthily of their calling, than to count them by hundreds, and have always to complain of their unsatisfactory state. For, bad as the example of European Christians in this country is for the advancement of the kingdom of God, that of the native Christians is a hundred times more so. If we cannot find gold and precious stones for the Lord's temple, are we obliged to carry on the building with worthless materials, just for show? All the plastering up is of no use. Yes, we must at last be content to acknowledge that as long as the spirit of life is not poured out from above, and blowing with power over the dead bones, *true conversions* will be *very* rare. We are only *preparing* the way! the *Word* is our implement.

The Rajah of Dholpoor is desirous to get a number of Christian soldiers for his service, (200 they say). I met there about thirty Christians of all denominations, and most of them, starved as they are sprritually, attended the service in the dâk bungalow there with apparent eagerness. If by the efforts of some influential lay-member the Rana could be induced to have them regularly paid and organized, I doubt not that the 200 would soon be forthcoming, and that the Missionaries here will do all they can in sending an energetic evangelist there to offer them the bread of life.

Orphan Institutions. In the last Report it was stated that the old buildings at Secundra had been restored, for the reception of the orphans thrown upon us by the recent famine, —and that, at the close of the year, nearly 400 children had been received from the famine-stricken districts.

A great many more have also been received during the last twelve months, but so many have been removed either by death, or by their being restored to their parents and friends, that the number now in the institution is less even than it was last year. Several of the elder boys have also left of their own accord, while others who bore an indifferent character were urged to go, as being well able to earn their own livelihood.

No boys exceeding twelve years in age were indeed allowed to remain except as a special favour.

The health of the children has been a source of the greatest

anxiety. Medical treatment and care have in the greater number of cases proved alike unavailing, while no ostensible cause can be assigned for the great mortality, except that the buildings were perhaps scarcely large enough for so large a number.

In spite, however, of these drawbacks we are thankful to feel that there has been considerable progress made. The children have been taught to be industrious; they have learnt to appreciate to some extent the importance of system and order,—and they are fast growing in intelligence. Above all they are daily fed with the "pure milk of the word," and we trust that not a few of them are truly "growing thereby" in spiritual as well as in earthly knowledge.

In the industrial department also some progress has been made, though this is still in its infancy. It was mentioned in last year's report that several of the old Secundra orphans had established a press on their own account within the Mission premises, and a hope was expressed that the enterprise would prove of equal advantage to themselves and our new institution. That hope has not been realized. The undertaking failed in a pecuniary point of view, and the shareholders have removed their press to Allahabad, where they have it now under their own eye, and are likely to obtain more support for it than they could ever hope to do here.

A few words must be said with reference to the Funds by which the orphanage is at present supported. A sum of 1¼ lakhs was received in August 1860, as compensation from Government for the press property destroyed in the mutiny. Of this Rs. 25,000 has been apportioned with the approval of the Calcutta Committee to the Church Missionary Association at Allahabad, to be employed in any way they may think fit for the benefit of the Native Christian Community there. The remainder, together with a further sum of Rs. 25,100, derived from the profits of the old Secundra Press, has been invested in Government securities, in the names of the Calcutta Committee as Trustees. The annual interest of this sum will average nearly Rs. 6,200; whereas the annual expenditure for several years to come cannot be reckoned at less than Rs. 12,000. There is thus an annual sum of Rs. 5,800, for which the Committee must trust entirely to subscriptions and donations.

Extracts from Mr. Bell's Report.

The education of orphan children in an asylum like ours is attended with many difficulties. The poor children in most cases have scarcely even now wholly recovered from the effects of the famine, and where they have shown symptoms of recovery, their chief time has been wholly occupied in learning

the first rudiments of knowledge. Deprived in infancy of that parental and wholesome instruction which children of Christian parents enjoy, every thing said to them in school is entirely new and strange, the simplest truths are perfect mysteries and incomprehensible. Their only knowledge on admittance consisted in knowing their names, their former place of residence and their caste. It is often said, and said with truth, that the people of this country are civilized, but the utter ignorance of these children, old and young, proves that the civilization of the lower classes is not far above that of the aborigines of North America. The past year has been one of preparation and initiation.

The girls have made much progress in sewing. They have during the year made up all their own clothes both for the warm and the cold weather, and have assisted in making up the boys' also. Mrs. Bell has instructed some of the girls in fancy work; this is, however, a secondary object with us. We wish every girl to be able to cut out and make up her own clothes before learning to do fancy work, which would be of little utility to her in after life.

Industrial.—In this department we show no financial results this year under the head of profits. As, in Europe, industrial schools have been established, (and with marked success) in order that the boys may become acquainted with some of the arts of life, and fitted by habits of industry for earning their own bread when they grow up, so here we combine mental and bodily labour. At one time the boys are in the school, at another in the workshops, or employed in out door occupations. Much work has been done by the boys of one kind or another, which, if calculated, would show that they have not been idle. We, however, aim at another object. We intend the boys to learn trades by which they may earn their own living, hence, we are teaching them printing, weaving, and carpentry. We do not confine industrial education to the elder boys, the younger ones are also engaged part of the day in other occupations, such as clearing the walks, assisting the mali, cleaning the school and other parts of the building. In my endeavour to carry out industrial education I have been ably assisted by Mr. Steller.

Hospital.—We have experienced the difficulties and trials inseparable from the care of children rescued from starvation. Dr. Thomson states that when partial starvation or continued deficiency of food has been in operation some time, it lays the individual open to the attacks of epidemic and endemic disease, and indeed seems to be the exciting cause of disease, as observed in the "Irish Fever" which followed the famine.

For several months extreme debility appeared to be the chief complaint with which we had to struggle. By continuing strengthening medicines and proper diet, we hoped to see the children gradually restored to health and strength. Unhappily we were disappointed. Human means seemed utterly useless in the majority of cases.

The mortality has been a source of the greatest concern and pain to us, but, while doing our best, we were obliged to leave the results to Him who giveth life and taketh it away according to His good pleasure. We have been now and then cheered by finding some of the little sufferers looking to their Saviour, and expressing a desire to go to Him instead of living any longer in the world.

EXTRACTS FROM THE REV. J. BARTON'S REPORT.

The chief thing which calls for special notice in a report like the present, and,—I may add,—the chief feature of encouragement in our work during the past year, has been the occurrence which has emptied the college of more than half its students,—and created a greater sensation in Agra than any event, I suppose, since the mutiny. The circumstances of the case are briefly as follows:—

In the report for 1859, Mr. Shackell mentioned the baptism of a man of the despised sweeper caste, who had shewn considerable zeal even before his baptism in instructing his neighbours and their children in the truths of Christianity. As he seemed to possess some capacity for teaching, Mr. Shackell gave him the charge of a little school which he had built in the neighbourhood of their houses, and there he has been ever since. One of his pupils was his own son, a lad of seven or eight years of age, whom he instructed to the best of his ability in Urdu and Hindi, both of which the boy learned to read with facility. On the re-opening of the college in November after the long summer vacation, the father brought the boy to me and asked me to admit him into the college. He had taught him all he knew himself, and it was only natural and right that he should wish his son to profit by the higher educational advantages afforded by our Mission college. I admitted the boy at once, and for the first day or two no overt opposition was manifested, except by some of his class-fellows, who shrank from contact with him as though he had the plague. As soon, however, as the fact of his admission became generally known, I was assailed with petitions on all hands that he might be expelled, while several of the students of the 1st, 2nd and 3rd classes went so far as to send me a joint letter, expressing something very like a threat, to the effect that they would leave if the boy was not sent away, supposing doubtless

that they would thus intimidate me into submission. To these applications I could only return one answer, viz., a firm and decided negative. Mere considerations of expediency might have led me to question, whether it was wise for the sake of this one boy to run the risk of losing almost all my pupils, but the circumstances of the case were such that I felt to yield would be to compromise Christian principle,—especially as the boy was a Christian. I certainly did not expect, when I formed this decision, that the seceders would muster so strong or evince so determined a spirit as the result has shewn, but I have never regretted for a single moment having acted as I did, though it has led to the withdrawal of some 180 students, several of whom I was really sorry to lose. The chief leaders of the malcontents were, however, caught in their own trap. They had reckoned on gaining admission into the Government College, and had they come and tendered their resignations on the ground either of their religious or social scruples against remaining in a college to which sweepers were admitted, I could not in fairness, and certainly should not, have refused to allow them to resign. As it was, however, their absenting themselves without leave or explanation of any kind was a direct breach of discipline, and they thus by their own act shut themselves out of the Government College, for there has been for some time a mutual agreement subsisting between the Principal of that Institution and myself, not to receive each other's pupils without properly signed certificates of resignation.

Nothing daunted, however, by the Principal's refusal, and backed by several leading individuals, Natives and Eurasians, connected with the Government offices, the seceders appealed to the Director of Public Instruction, Mr. Kempson. Their application and his reply are given below. It was no little satisfaction to me to find myself so thoroughly supported in the course of action which I had felt it my duty to adopt, by the Head of the Educational Department in these provinces.

To M. KEMPSON, Esq., M. A.,
Director of Public Instruction, &c.
The humble petition of the seceding students
of St. John's College, Agra.

Respectfully sheweth.

That your petitioners beg to submit this representation for your favorable consideration and orders.

2*nd*.—Your petitioners were constrained to leave St. John's College, owing to Mr. Barton's new policy for bringing them in contact with sweeper boys. In vain your petitioners remon-

strated with Mr. Barton, and being helplessly unable to part with their national manners and customs, they preferred—(though reluctantly) their separation from St. John's College to yielding obedience to an objectionable policy.

3rd.—After this your petitioners applied for admission in the Government College, but Mr. Deighton, the Officiating Principal, refused to admit them for want of certificates of resignation which your petitioners could not obtain from Mr. Barton.

4th.—Your petitioners should not be confounded with culprits. They were compelled to quit St. John's College under the laws of society scrupulously respected by high caste natives. Mr. Barton, however, has treated your petitioners with indifference, and Mr. Deighton by refusing to admit them in the Government College, in the absence of prescribed rules in support of the order passed by him, makes the case of your petitioners still worse. Such a proceeding on the part of a Government Officer is in contravention of Her Majesty's Proclamation, which enjoins that Her Majesty's subjects of every creed should be treated alike by Government Officers.

5th.—As Providence has elevated you to the most exalted position in the educational service in these Provinces, your petitioners with sanguine hopes of success beg to approach you for an impartial decision on the subject of their admission in the Government College, and your petitioners, as in duty bound, shall ever pray.

Agra, the 22nd November, 1862.

THE DIRECTOR OF PUBLIC INSTRUCTION,

To Sukh Sarup and others, Petitioners.

In answering a petition, under date 22nd November, 1862, from "seceding students of St. John's College, Agra," I do not contemplate interference with the management of a private institution; but as an appeal has been made to me, I shall consider the circumstances of the case, and, as a friend, offer my advice to the petitioners.

2nd.—In the first place, they arraign the "policy" of the gentleman, under whose tuition and guidance, so far as the object of the Institution under his control are concerned, they had voluntarily placed themselves. If dissatisfied, they were at liberty to withdraw. If he, on the other hand, holds their conduct in any instance to have been unreasonable and insubordinate, he is right in withholding certificates.

3rd.—Many of the petitioners have studied at St. John's College long enough to acknowledge the devotion of its Principal to his duties, even if the scholastic success which has

followed his efforts were not a sufficient proof, and they are well aware that he, as head of a private institution, depending mainly on private resources, has been working only for their benefit, and with no intention of thwarting their social or religious prejudices. Disregarding this, and forgetful of his care and kindness, they now accuse him of this intention.

4th.—The circumstances of the case are not accurately given in the petition. The Principal has admitted into his classes a Christian boy, the son of a Christian father, and the petitioners in consequence decline to yield him any further submission, supposing that their conduct is justified by the fact that the boy once belonged to a class, contact with whom they are led to believe is unadvisable. The fact of the boy being a Christian, or the *religious* aspect of the question, is passed over, and I am given to understand by the terms of the petition that the objection is based on *social* considerations, yet the petitioners have thought it necessary to draw my attention to the toleration, which is extended by Her Majesty's proclamation *in matters of religion.* Be this as it may, the conduct of the petitioners is considered by the Principal to be unreasonable and insubordinate. He is also aware that concession, after he has once firmly expressed his wishes, would deprive him of all future scholastic authority.

5th.—In the second place, they take upon themselves to blame the Officiating Principal of the Government College for acting up to an established rule. The Government has liberally opened certain educational institutions for the benefit of the people; and as the officers in charge exercise the power of dismissing those students, whose conduct is not consistent with the maintenance of good order and discipline, so they have the right to refuse admission to any applicant whatsoever, whose previous behaviour is considered to promise unfavourably for the future. In the present case, they who begin by censuring the proceedings of an officer under whose care they wish to place themselves, are not likely to prove manageable scholars. The rule which disqualifies them is a salutary check upon irregular admissions, and it has hitherto acted beneficially on the scholastic character of both colleges; and I see no reasonable grounds for its relaxation now.

6th.—As their sincere well-wisher I advise the petitioners to reconsider their conduct, and as docile students to ask their late master's forgiveness. I can only add that I shall be glad to receive the visits of them or of any of their natural guardians who may wish to consult me further.

(Sd.) M. KEMPSON, &c.

Camp Agra, the 24th November, 1862.

The seceders, thus baffled on every side, adopted the wisest course that they could perhaps pursue, and determined to set up a college for themselves on strict caste principles. They at first designated their rival institution the Hindu College, a title which was subsequently exchanged for the more high sounding and certainly more pretentious appellation of the "Victoria College." Their next step was to bring all the pressure they could to bear upon the rest of our students, who had, up to that time, remained firm in their allegiance, and even upon the teachers themselves. The finger of scorn and the contemptuous epithet of "Bhangi" was more than many could resist, while the attraction of lower fees and a very lax discipline drew away a great many more. At the close of the year I was told that the new school numbered over two hundred scholars. At the beginning of December, so great was the pressure brought to bear upon seven of my teachers, (all of them Gujrati Brahmans,) by their caste fellows, that they were obliged to resign their posts on pain of being turned out of caste,—an *experimentum crucis* which I could perhaps hardly expect even the best and most enlightened of them to withstand. There are, I believe, no less than six hundred families of this caste of Gûjrati Brahmans, all living in the same suburb, where they have been ever since Akbar's days,—and it is probably owing in a great measure to their influence that caste prejudices are maintained in Agra with a tenacity unheard-of in other parts of North India, not even in the holy Kashi itself. As an instance of this, I may mention that one of the students in the Government College at Bareilly at the present time is a boy of the sweeper caste, and, though some little opposition was manifested, when he was first admitted, not a single student left in consequence. Agra has long had the credit of being one of the most wicked cities in North India, it now appears to be also one of the most bigoted.

I cannot, however, as I said, regard this occurrence as in any way a cause for regret; on the contrary, I cannot but think that it will be productive of most beneficial results.

The behaviour of the students of the college classes, eight in number, whom I may designate properly as my own pupils, has been deserving of all praise, and has afforded me much encouragement. They have had to endure no little obloquy and petty persecution of every kind, far more I am assured than I or any other foreigner can form any idea of, and yet they have not, in a single instance, swerved from what they felt to be the path of duty and honour, though every inducement was held out to them to do so. I cannot but hope that this trial of principle through which they have had to pass,

may have the effect of leading them on yet further, till they have strength given them to avow themselves openly believers in those truths to which many of them have long yielded intellectual assent.

II.—*New Publications of the Bombay Tract and Book Society.*

Nine new publications have been added to this Society's list during the past year.

On the Efficacy of Vows, Marathi, by the Rev. A. White. The following notice of this work is believed to be correct and appreciative:—

"The natives of this country have great confidence in vows. However much they may differ among themselves, they for the most part agree in this, that blessings are to be obtained as a consequence of engagements which they solemnly enter into, to do something in honour of the deity. It must not be supposed that they promise to break off from sin, to walk in the ways of God, to resist temptation and to love their neighbours as themselves; the favour of the deities is to be secured in a much more direct way than this. They will break a cocoa-nut before the idol; will offer it flowers, gourds, poultry, oil, or fruit; will feed a number of Brahmans; will perform the prudakshina (circumambulation) of the temple a certain number of times; or will go on a pilgrimage; or swing on hooks. The idea is very deeply rooted in their minds that these vows are effectual. God does not change the course of His providence, because of their vows; and it must often happen that His providence conveys to them the very things mentioned in their vows; they accordingly conclude that the latter have been successful, that their idols have been propitious. It must often happen also, that they fail to obtain what they seek; but these instances of ill success are not allowed to bring any discredit upon the general principle that vows have efficacy; they simply conclude that something was wanting in the particular vow that was unsuccessful; they had annoyed the idol by some piece of inattention or carelessness, the omission of some important technicality, or the defect of faith. The argument against idolatry is to be distinguished from the argument against the efficacy of vows. A man who believes that he has scores of times received from an idol blessings in answer to his vows, is not likely to be much affected by arguments show-

ing the unreasonableness of putting one's trust in gods of stone. What is specially needed is that he should be instructed in the subject of Divine Providence, and shown that a better explanation is to be given of the blessings that he has received. Mr. White's tract on this subject is, we think, well suited to carry conviction to every thoughtful person. Much of it is occupied with striking instances of answers to prayer, obtained by Christians in time of difficulty, not through vows then made, but through faith in the name of Christ. They came not before the Lord with the promise of some miserable oblation such as they might spare for the relief of a beggar, but with the infinite merits of the blameless life and propitiatory death of Jesus, the Saviour of the world. The Marwadis make vows to obtain the withholding of rain, so that their stores of grain may yield them larger profits in consequence of the scarcity; and at the same time the cultivators make vows that they may obtain rain. If there is a drought, the Marwadis ascribe it to the efficacy of their vows; if there is abundant rain, the Kunbis account for it in a similar way. The Christian is thought to consecrate himself, and all that he has, to God, and to confide in the assurance of the unwavering love and faithfulness of Him who spared not His only Son but gave Him up to die for the sins of men."

Native Superstitions. Marathi, by the Rev. J. Murray Mitchell, LL. D.:—

"This work treats especially of omens, portents, unlucky days, incidents, phenomena, &c. It is well known that Hindus are influenced to a great degree by their belief in these things. The falling of a lizard, the movement of a cat, anything of this sort will fill the mind of a Hindu with infinitely more distress and alarm than the consciousness of thousands of sins. The subject is discussed in this tract by the Rev. Dr. Mitchell, in a conversation supposed to be carried on in a village near Puna, by a European, a Patil, a Kumbi, and others. The power that these superstitions have over the minds of those who are enslaved to them, is traced to their ignorance of the character of God, and of His government, and to the blinding influence of sin. If the inhabitants of Christian nations are exempted from the control of these and other superstitions, it is owing to the fact that their minds have been emancipated by that better light which the Gospel sheds upon the character of God and the laws in accordance with which He upholds and directs all things. 'Of Him, through Him, are all things.' The author has heightened the interest of the colloquy, by making the interlocutors speak in character, with their respective peculiarities of phraseology."

"*The sins of our holy things borne by Christ.*" Marathi, translated from the English of Dr. H. Bonar, by Mr. Baba Padmanji:—

"This little book treats of the way by which a pious Israelite obtained peace of conscience, and points out the importance of the system of diverse sacrifices for diverse sins, as a means of producing the result. It specially treats of the more abstruse question of the pain caused by a sense of the sin that mingled itself even with 'the holy things,' that is to say, with the very approaches to God on which the worshipper relied for acceptance and pardon; and shows that a special provision was made for the absolving of these sins. The tract is in fact an exposition of Exodus xxviii. 36, 38. Incidentally the work shows the true significance of the Jewish sacrifices, and their relation to the one great sacrifice offered up by Christ for the sins of the world. This is a subject that presents a good many difficulties to the minds of persons in this country who have but an imperfect acquaintance with Christianity, and that, alas, vitiated in many instances by the perusal of infidel arguments. The difficulties connected with such a translation of this work as would make it intelligible to a native reader, have been very patiently and successfully grappled with, by Mr. Padmanji. He has also supplied a preface which will add not a little to its usefulness. Though primarily designed for the use of a native Christian, it is well calculated, as we have intimated, to give to others a better apprehension of the great doctrine of the Bible, that man is justified not by works of righteousness which he has done, but by the sacrifice of Christ 'a Lamb without blemish and without spot, slain from the foundation of the world.'"

"*The Heart Book,*" Marathi, by the Rev. C. F. Schwarz:—

"The Heart Book was originally written and published in Germany. It was the work of a Roman Catholic author. Our German brethren in the south of India have long had versions of it, somewhat altered we believe from the original. It consists of about a dozen allegorical picture representing the heart of man in the various phases of its transition from sin to holiness. The lusts and passions and unrighteous inclinations of the natural heart are represented by unclean animals. These, in the first picture, are seen comfortably domiciliated in the heart, the devil himself being installed as monarch in the centre. In subsequent pictures we see the change wrought by the Word and the Spirit of God. But the victory is not easily obtained. The different histories are pourtrayed in the last pictures, one being that of a heart that allows itself to be reconquered by the adversary, after having apparently taken a

final farewell of its days of sin; and the other, that of one that goes on to perfection. At the last, the one is seen departing to glory, the other going to perdition. Descriptions and comments, remarks, proofs, suggestions, prayers accompany this series of pictures. This edition differs in some respects from all previous editions, alterations having been suggested by the Marathi Committee. We are not surprised to learn that it has excited a good deal of attention, and is highly thought of by the people of this country. Men with minds but little cultivated, and these are everywhere the majority, are much more impressed by visible representations, than they are by language. At all events their attention is aroused by them; and they turn to the explanatory words with a curiosity, and a preparedness to understand, that they would not have otherwise had. In the Old Testament we find evidence that it pleased God on many occasions to avail himself of this craving for the visible, in the communication of the truth. The prophets were sometimes made to act out in their own persons the future history of their people. We cannot but hope that this little book may be made the means of doing much good."*

"*Pilgrimage to Pandharpur*," Marathi. We are indebted to Mr. Baba Padmanji for this addition to the list of valuable works contributed by him through the Society to the vernacular literature of Western India. This little tract consists of conversations between pilgrims and a Christian at Pandharpur, on topics suggested by the pilgrimage, and occupying largely the attention of the Hindus of this presidency. At the close the Saviour Jesus Christ is held up as the only true hope and refuge of sinners. The tract is written in an animated strain, well fitted to secure attention.

"*The Three-fold Cord*," Marathi, by Mr. Sadoba Pawar. Under the Marathi title of Divya Prakash we have here a version of one of the Parent Society's excellent publications for daily use. It consists of texts of Scripture for every day in the year, for each day three texts: the first a command, the second a promise, and the third a prayer, the three being appropriately related.

"*Ancient Paganism and Christianity*," Marathi, by the Rev. Narayan Sheshadri. Two years ago, our Report contained notices of a Lecture by the Rev. Dr. Mitchell on Ancient Paganism and Christianity, then published. Mr. Narayan Sheshadri felt desirous that many who would not probably become acquainted with the work in its English dress, might not remain ignorant of the line of discussion pursued in it. He has accordingly given a translation somewhat abridged;

* This little book will ere long appear in Bengali.—Eds. *C. C. O.*

accompanying it with a preface exhibiting an outline of the course of redemption, and the antiquity and universality of Christianity.

"*Is man a responsible Being?*" Marathi, by the Rev. Narayan Sheshadri. Nothing is more common than to hear from the people of this country the assertion that man is not responsible for his sins. It is abundantly taught in their books that God is the author of all that is done; and from their childhood, not merely Brahmans, but Hindus of almost all castes, drink greedily in the dogma, that a man is what God has made him, and does simply what God has ordained. The power of conscience is very alarmingly weakened in them by this insidious dogma; and we are thankful that Mr. Narayan Sheshadri has prepared a tract on the subject. The erroneous views prevailing on this subject are here exposed and refuted; the evidences of man's responsibility are presented; and from the crushing nature of this responsibility it is shown that man has need of a Saviour like the Lord Jesus Christ, In simple, earnest and fitting language, the author entreats his countrymen to renounce the idea that they are sinning under a divine impulse, and to turn to Him who was wounded for our transgressions and bruised for our iniquities.

"*An Examination of the Internal Evidences of Christianity and Hinduism.*" English. The Society is indebted to Major Thomas Candy for this excellent little work.

"The first part of it is chiefly taken from Erskine's Internal Evidence of Christianity. The following tests are laid down:

I. A religion that is true should coincide with the moral constitution of the human mind; should correspond with our own natural sense of moral obligations; should show in the divine character moral perfection.

II. It should coincide with the natural constitution of the human mind; should excite the natural feelings on the side of goodness, and draw them into a moral channel.

III. It should be suited to the circumstances in which man is situated.

The discussion and application of these principles are introduced by considerations of the following character:—

1. Man is not altogether dependent on Revelation for a knowledge of God.

2. There is a sense of moral obligations natural to man.

3. This leads to the inference that the character of God embodies these qualities, that He approves, and is exempt from those that He condemns.

4. Happiness is dependent on character.

5. The belief that promotes moral perfection, must be true.

6. The object of a true religion must be to bring the character of man into harmony with that of God.

7. Things operate on our minds according to our apprehensions of them, and not according to their own intrinsic value.

8. We cannot, by a mere effort of the will, effect a change in our feelings.

9. Our minds receive impressions from certain objects, independently of all moral reasoning.

10. A religion must so exhibit God as to have a tendency to excite in man that combination of feeling which constitutes moral perfection.

11. A religion must be accommodated to the circumstances of man.

This little work is written in a kind, friendly, impartial spirit; and we do not see that there is anything to disturb the equanimity of those who are really seeking for the truth. It is an excellent book for persons interested in the natives, and acquainted with some among them who read English, to put into their hand. It is offered at a price merely nominal."—*Oriental C. Spectator.*

III.—*The Rules for Educational Grants-in-Aid.*

The "Grants-in-Aid" System, as it has hitherto operated in Bengal, has been so unsatisfactory as to produce the impression that it is simply a sham, intended to make people in England believe that the Indian Government is doing a valuable work, but in reality to serve the purpose of rendering that work only nominal. This impression, we hope, is an erroneous one. But that the system is very defective, and leaves ample room for improvement, will be evident to every reader of the following letter, addressed to the *Friend of India.*—EDS. *C. C. O.*

Bengal, June 4th.

The Rules for Grants-in-Aid of Education in Bengal were first drawn up in accordance with Sir Charles Wood's despatch of 19th July, 1854 by Sir F. Halliday, were sanctioned by the Supreme Government, and came into force in March 1855. Slightly changed since then, they stand as follows at the present date. I am informed that they are in the main applicable to the Punjab and the North-Western Provinces.

1. The Local Government, at its discretion, and upon such conditions as may seem fit in each case, (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of Government,) will grant aid, in money,

books, or otherwise, to any school in which a good secular education is given through the medium either of English or the Vernacular tongue, to males or females, or both, and which is under adequate local management.

2. In respect of any such school for which application for aid is made, full information must be supplied on the following points. *First.*—The pecuniary resources, permanent and temporary, on which the school depends for support. *Secondly.*—The average annual expenditure on the school. *Thirdly.*—The average number of pupils instructed. *Fourthly.*—The persons responsible for the management and permanence of the school. *Fifthly.*—The nature and course of instruction imparted. *Sixthly.*—The number, and salaries of masters and mistresses, and subjects taught by each. *Seventhly.*—The books in use in the several classes of the school. *Eighthly.*—The nature and amount of aid sought, and the purpose to which it is to be applied.

3. Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts, books, and other records, by any Officer appointed by the Local Government for the purpose. Such inspection and examination shall have no reference to religious instruction, but only to secular education.

4. The Government will not in any manner interfere with the actual management of a school thus aided—in schools under native managers, the Inspectors practically appoint and dismiss the masters —but will seek, upon the frequent reports of its Inspectors, to judge from results whether a good secular education is practically imparted, or not. And it will withdraw its aid from any school which may be for any considerable period unfavourably reported upon in this respect.

5. In giving Grants-in-Aid, the Government will observe the following general principles. Grants-in-Aid will be given to those schools only (with the exception of Normal and Girls' schools) at which some fee, however small, is required from the scholars, and they will be appropriated to specific objects according to the peculiar wants of each school and district.

6. No Grant will in any case exceed in amount the sum expended on the institution from private sources, exclusive of fees; and the Government will always endeavour so to give its aid that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

7. It is to be distinctly understood that Grants-in-Aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any school on the ground that any particular religious doctrines are taught or not taught therein.

I meet with pleasure your invitation to express my opinion on these Rules.

1. The Rules proceed throughout on the assumption, that any school to be aided *already exists* and is in active oper-

ation. Now, what our exigencies imperatively demand is, that aid should be proffered in such a way as not merely to maintain, or render more efficient, existing schools, but effectively to encourage and stimulate the establishment of *new* schools in necessitous localities. And such localities, alas, exist everywhere.

2. The rules assume throughout, that the already existing school, to be aided, "*is under adequate local management.*" In the present extremely backward state of things, this is a fatal clause. In every district in Great Britain, a small Committee of intelligent (though it may be often humble) men may be found, or formed, sufficiently interested in the education of their own children, to realize the condition of "*adequacy.*" But, how rarely can such Committee be found, or formed, in the rural districts of Bengal? To make the rule operative, there ought, at least, to be the alternative that, where such Committee cannot be found, or formed, the Inspector of schools (in the case of natives) or a Missionary, or Secretary of some Mission or Educational Society, resident or non-resident, (in the case of Mission or other similar aided schools) should become responsible for the management.

3. If there be any "*permanent*" pecuniary resources, in the form of endowment, it would be easy to state them. But such a case will rarely occur in our day. To state the "*temporary*" resources would often be a difficulty. Sometimes there will be nothing but very irregularly paid *fees;* and a sudden falling off in the number of scholars, from any one of the numberless causes that may operate in an ignorant superstitious society, may falsify the statement *before* the grant is actually conceded. And the same is, in substance, true, of the precarious donations from native supporters, or even Europeans, in so fluctuating a society.

4. As regards the Mofussil generally, it would often be very hard, *honestly,* to give the names of "persons responsible for the *management* and *permanence* of the school." Such a clause only tends to encourage, in most cases, systematic falsehood.

5. To a statement of "the nature and course of instruction imparted," should be superadded the more important inquiry as to "the nature and amount of the instruction" *sought to be imparted.*

6. The clause about "the nature and amount of aid sought, and *the purpose to which it is to be applied,*" is very puzzling to most people. What is meant by the last paragraph? The general purpose, surely, must be to increase the efficiency of the school, or to perpetuate the efficiency if already realized,

by increasing the salaries, and thereby obtaining the services of more competent teachers, &c., &c.

7. The demand for "the inspection and examination of all *school accounts, books and other records,* by any officer appointed by the Local Government for the purpose" is a fatal one as regards all right-minded men. What Christian, or honourable body of men, would submit to the suspicion and odium which such inquisition implies?

8. If, as is now understood to be the case, "in schools, under *native* managers, the Inspectors practically appoint and dismiss the masters," regulation 4 should be so modified as to set forth the actual fact.

9. The Regulation which requires "some fee, however small," as a general rule, may be fair enough, and its intention is good. But, any one who really knows the peculiar necessities of many of our densely peopled rural districts, would say, that it *ought not* to be unqualified as now—that a discretionary power ought to be left to the Government Inspector, in judging whether there are not whole villages, or certain classes of the population of most villages, so low, so brutalized by ignorance and superstition, as not to desire any education at all, and not, therefore, willing to give a single cowrie for what they desire not. I suspect the numbers of this description are far greater than is usually supposed. Surely, in such cases, the *supply ought to precede* the *demand* i. e. instruction should, in *the first instance,* be offered *gratuitously,* in order to *create* an *appetite* for mental improvement. And, when the *appetite* is once *created,* people, as in all other similar cases, will be ready to pay more or less for its gratification. The clause, therefore, which *unqualifiedly* demands a fee, in the first instance, in all cases where a grant is to be ceded, is fatal to the spread of education among the low and sunken masses that most need it.*

10. But Regulation 6 is, perhaps, taking it all in all, the most obstructive of the whole. It still supposes that a school *already exists.* If it is not already efficient, let the Government aid be applied to increase the efficiency. But if, as in the case of many Mission schools, and probably others, the school be already efficient up to the mark aimed at, or necessary in the locality, what may be needed is something to maintain and perpetuate the existing efficiency. The original subscribers may have died, or left the district; or the state of the funds of a given Society may require curtailment in the expen-

* We know one charity school in Bengal, the managers of which are prohibited (it may be unwisely) by the Trust-deed from taking any fees. There may be other instances of the same kind.—EDS. *C. C. O.*

diture. In either of such cases, if the Government do not step in with timely aid, the school may decrease in its efficiency, or become extinct. But, according to the *letter* of the Regulation, Government will not grant any sum which may be a "substitution of public for private expenditure." That is, the sum *originally* contributed by individual subscribers (perhaps now dead or gone) or a Society (with now perhaps diminished resources) must be maintained intact, or unabated in amount (a thing, by supposition, impossible under altered circumstances), or, the Government will not come to the rescue; and so the school must perish, or drag out a lingering, useless existence. This part of the Regulation, therefore, ought assuredly to be modified.

But, the most fatal part of the present system, as practically wrought out, though not expressed, in the printed Rules, is that the desiderated amount of contribution from "private sources" must be "*exclusive of fees.*" This is in every sense impolitic and unwise—leads to endless practical abuses—and proves, where honesty is observed, a sore obstruction to the spread of education. Under peculiar exciting causes of an ephemeral kind, native Zemindars, and others, will, at the outset, often contribute (at least on paper) a fair proportion, to be met by a proportion of similar amount on the part of Government. But the flash of new-born zeal often speedily is extinguished, and the contributions fail, or come short of the required amount. What, then, is to be done? The fees must not count as part of the private contribution; and the *voluntary* contribution having failed, either the school must be abolished, or recourse be had to *extorted* or *compulsory contributions*—leading to enormous abuses of an oppressive kind. Why not, therefore, at once proclaim it—that *fees* shall, in every case, be considered as *part*, and a most legitimate and desirable part, of the private contributions? Then, as the taste for education increased, the fees could be *increased*, and *gladly paid;* and so ultimately supersede, or reduce to a minimum the purely voluntary or eleemosynary contributions; aye, and in the course of time, the Government Grant-in-aid also.

All this is no theorizing. What has been stated might be exemplified by reference to facts. Voluntary contributions, apart from religious merit, for the good of others, in the way of education, cannot yet to any extent be said to be accordant with the habits and usages of the people. But the payment of a reasonable or moderate fee is in perfect accordance with all their hereditary customs, i. e., fees, in money or in kind. The *fee system*, therefore, is *the grand lever* that can be fairly and effectively employed for *raising the amount of private*

contributions on the part of the people themselves. It is *the legitimate screw*, to which another and another turn can be given, according as the augmenting appetencies of the masses for the desiderated article can bear it. In this way, too, instruction, by being paid for by those who receive it, would gradually come to be prized at its proper value; and habits of manly independence and self-reliance would be produced. But, at present, by insisting on a given amount, exclusive of fees, in the shape of donations or subscriptions from individuals or directors of Societies, correspondent or equivalent to which will be the Government grant, people naturally ask, what is the use of our paying fees at all?—why call upon some of us at least to pay double—to pay twice—to pay something in the shape of donations, and also something in the shape of fees? While others as naturally are found to ask, why call on us for donations, &c., for an object from which we derive no direct benefit? Let those who get the benefit pay for it in fees.

Such a system is, to the native mind especially, very perplexing, and practically injurious. The exaction of the voluntary, or quasi-voluntary donations and subscriptions tends to damage or diminish the amount of what might be obtained as fees: while the equally imperative demand for "some fee, however small" (which yet goes not to the salaries of teachers) tends to reduce, or noxiously to interfere with, the amount of voluntary or quasi-voluntary contributions. Altogether, the present system is essentially a rotten one, and ought speedily to be abolished.

To encourage the formation of new schools, what the Government should say, is this:—In certain cases, reported on by Inspectors, we are ready, in the *first* instance, to set up vernacular schools, without either voluntary contributions or fees, for a limited period to be judged of by circumstances. In cases where people are able and willing to help, we shall give half, or any other reasonable proportion of the aggregate expense, according to varying circumstances—allowing the conductors or managers or supporters of any school to *reckon whatever fees* they can levy, or *interest* at the ordinary rate, on any *sums* which they may expend on *school buildings*, as *a part* of their *required amount of contribution.*

Let an ordinance, employing amendments like those now suggested, be widely proclaimed abroad, and a mighty stimulus will soon be given to the cause of native education in India.

D.

IV.—*Don Manuel Matamoros.*

The trial of bonds and imprisonment, for their faithful endurance of which some were accounted worthy, in the apostolic age, to take rank with the prophets, martyrs, and great captains of the Church—is not even yet wholly a thing of the past. In the prisons of Spain, and among the galley-slaves condemned to work in chains and under terror of the lash, there are those whose only offence is that, obeying GOD rather than man, they have read the Bible for themselves, and put it into the hands of their kinsfolk and neighbours. For this crime, for this alone, they have been cast into foul dungeons, not by Jews or heathen, but by men who claim to be successors of the Apostles, and in the name of that Divine Prisoner who stood in bonds at the bar of PILATE. Christians at the bar condemned, for their faith, by Christians on the bench; Christians imposing, as well as suffering, the trial of bonds and imprisonments; Christians pining beneath the lash wielded by Christian hands,—present singular illustrations of the unity of the faith and of that love which is the only, all-including law.

A spectacle so strange and sad could not fail to attract attention. For the last two or three years the Spanish "prisoners of the Lord" have commanded no little sympathy in Europe. Their names have been heard in the senate and the palace as well as in the cottage and the congregation. Their chains lie heavily on the heart of Christian England. Efforts of many kinds have been made on their behalf. And now a deputation composed of Christian men from every nation of Europe, and representing at least every *Protestant* Church, is about to proceed to Madrid to make a final endeavour in their favour.

Under these circumstances it is natural that there should be a general desire for definite information about the men who have been so cruelly used by the Catholic Government of Spain as to kindle pity and indignation even in the breasts of other Catholic nations of the Continent. Precise and definite information is somewhat hard to come at. More than once we have been on the eve of laying before our readers the few facts, or outlines of facts, which constituted the scanty stock of general knowledge on this subject, but have deferred our purpose in the hope that some authentic and detailed narrative might reach our hand. At last we have lighted on a book which purports to be a "Narrative of the Present Persecution of Christians in Spain."* The book excited our hopes.

* By William Greene. London; Morgan and Chase.

Here was the very narrative for which we had waited. It was with keen disappointment we discovered that, with the best intentions, the author has utterly failed to convey any accurate orderly conceptions of the genesis and progress of the recent persecution. His method—if that may be called method which yet is none—seems to have been to shake a number of facts, dates, letters, speeches, &c., together with a large number of Scripture texts, in a bag, and then to shake them out into his book, without much regard to their value or connection. The author—evidently a good man, with a competent knowledge of Spanish, and moreover one of the earliest friends and correspondents of the leaders of the new religious movement in Spain—gives us in place of a valuable connected history a mere hodge-podge, into which whosoever dips his spoon *may* bring up a fact or two worth knowing, but will most likely secure only a disjointed text, torn from its natural explanatory connections, and attached to some puny little moral or ricketty reflection with which it has nothing in the world to do, which therefore, instead of supporting, it rather overweights. Luckily, however, his book contains a good many letters written by MATAMOROS, the leader of the Spanish Protestant movement, from which we may piece together some brief outlines of his history.

DON MANUEL MATAMOROS was born at Malaga some seven-and-twenty years ago. Of good parentage—his father was a lieutenant-colonel of artillery—he was sent for three years to the Military College of Toledo and appears to have entered the army at an early age. While in the service, he received his first religious impressions from the teaching of one or two faithful men at Gibraltar and Seville, impressions which were deepened by reading a Spanish tract—"Andrew Dunn"—which has played a singular part throughout this movement, winning many to the love of the truth. All who have drunk of the living water lead others to it, if only by the track they wear in their daily resort to the sacred stream: but some also take men by the hand and entreat them to drink, adding persuasion to example. MATAMOROS could not hold his peace. What he had found good for himself, he gave to others. The tract, "Andrew Dunn," the vessel from which he had tasted of the grace of GOD, he offered to the lips of a certain corporal in his company. The corporal, also desiring to share his happy fortune with others, sent the tract to his mother. Through her the priests had their suspicions aroused about MATAMOROS. He had to retire from the service, not without danger to his life, and went to his native place to manage "the seven pretty good farms" he had in its neighbourhood.

Here, at Malaga, having lost most of his property, he commenced his labours as an evangelist. A blessing was on him: many of the more respectable residents were drawn from their old life of self-indulgence and lazy superstitious acquiescence in the teaching of the priests, to the new life of a vital, fervent reception of the truth of CHRIST. They grew and multiplied exceedingly, so that in a brief period an extensive organisation was requisite in order to minister to the wants of the congregations, and to carry on the missionary work. From Malaga—(we can fix none of these dates, our authority being so heedless on that point)—MATAMOROS passed to Granada, where again he succeeded in gathering into the fold a numerous and influential body of believers. His success was not unobserved by the priests; and on the 9th of October, 1860 (at last we arrive at an exact note of time), about seven o'clock in the morning, he being then in Barcelona, was arrested and cast into prison in virtue of an order to that effect transmitted through the telegraph by the Governor of Granada. His person was rigorously searched. All his letters, books, &c., were taken from him. For eight days he was kept in what he may well call "a sad and terrible solitary confinement," only as an act of grace, to be removed to the society of the ruffians and criminals to whom a prison is a home—and a better one than they commonly get. Carried before rulers and governors, he kept the faith, refusing to betray either his Master or his brethren. Some account of his imprisonment at Barcelona reached the English newspapers—this being the first occasion on which the name of MATAMOROS was brought into the mouths of English-speaking men. Since that miserable scene at about seven o'clock in the morning on the 9th of October, 1860—from that moment till now that he lies under a sentence which is to him as the sentence of death—MATAMOROS has never been out of prison, except in his forced journeys from one dungeon to another. Think of it, reader. For nearly three years, this blooming, noble-looking young man of five-and-twenty—his age at the arrest—has been pining in one foul dungeon after another, under the manifold oppressions of suspense as to his ultimate fate, anxiety for the mother and brothers dependent on him, and the care of the congregations he has gathered together, simply because he loves the Book, which we hardly care to open, or read in a sufficiently perfunctory manner, and will not deny the Master whose service kindles no very fervent enthusiasm in us!

From Barcelona, priests and judges having failed to move him from his fidelity, he was summoned before the superior tribunal of Granada. But for the kindness of a friend,

MATAMOROS, whose health was already shaken, would have had to travel about 700 miles on foot, in the depth of winter, linked in a gang of criminals, and "confounded" (as he puts it) "in their disgrace in every town and village" through which they passed. By paying for his own passage and that of his two guards, he was allowed to go as far as Malaga by steamboat, and thence over the mountains by diligence to Granada, where he arrived January 1st, 1861. Happily Sir ROBERT PEEL was his fellow-passenger in the diligence; and learned, before the journey was out, to "admire his simple piety." This *rencontre* had results both remote and immediate. Hearing that MATAMOROS was ordered to solitary confinement, Sir ROBERT, by energetic remonstrance with the authorities, obtained some mitigation of his sentence. After two days he was transferred from the solitary cell, filthy, damp, dark, to a room where he could receive visits from Lady PEEL and Lady J. HAY, and enjoy the society of ALHAMA, his brother in tribulation. In after months Sir ROBERT, by his speeches in the House of Commons, did the prisoner even greater service.

Here in the prison of the *Audiencia*, Granada, MATAMOROS has remained ever since. What boots it to follow him step by step through all those dreary months? He has had much to endure,—the insolence of men dressed in a little brief authority, the wearing anxiety of examination after examination, trial upon trial, the seductions of liberty proffered on condition adverse to his faith. At times he has been roused at dead of night, by police-agents who with oaths and brutal rudeness have searched his person, bed, even the water-pitcher, for—one knows not what; his Bible has been taken from him; his letters intercepted. At other times he has been cajoled with flattering words and promises, backed by the Queen herself, if only he would cease his protest on behalf of truth. Most cruel of all, a persistent attempt was made to connect him with the political insurrection which broke out at Loja, in the summer of 1861. The authorities suborned false witnesses—set traps for unwary confidences; employed spies who swore that money given them to purchase necessaries of life was given as a bribe to buy off important witnesses against the prisoner; and actually broke a hole through the floor of his cell in order to prove that he was carrying on a correspondence with the inmate of the dungeon below. On such evidence as this, he who had already been imprisoned for a year, and impoverished by his imprisonment, was dragged before a military board, and accused of having planned and projected the insurrection, of having furnished the insurgents with large sums of money and intending to put himself at their head. Preposter-

ous as the charges were, they only broke down because one of the false witnesses repented at the last moment of his sin, and confessed the crimes of which his suborners had been guilty. MATAMOROS has been condemned simply for his religious opinions—because he holds the views held by most Englishmen. Sentenced by the inferior court to nine years at the galleys, and nine years of *surveillance*, he appealed against the sentence. Our Consul, and many of our leading men, made intercession for him. In the winter of 1861, the Superior Court, after considering his appeal, condemned him to seven years at the galleys,—*that* means, to herd with felons and murderers, to drag a chain, to be overtasked with labour and treated like a brute, to be denied letters or visits even from one's nearest kinsfolk,—to perpetual civil disability, and to pay the heavy costs of the trial. This to MATAMOROS is, as we said, equivalent to a sentence of death. He is described as in the early summer of manhood (*i. e., circâ* 28), slightly above the middle height, with jet black hair, and well cut features—a fine handsome young man, in short. But his strength has been undermined by three years of imprisonment. He is young, imaginative, ardent—a man of strong affections, whose love for his friends soon kindles into a white heat. In these words those describe him who have seen him and conversed with him. And it takes no prophet's eye to foresee that even seven years of "that hell upon earth"—the galleys—to a man of his tender, ardent, imaginative nature, his health already infirm, would be a slow, lingering agony ending in death. And these seven years are not, it seems to be, all. Dissatisfied with the more merciful later verdict, the queen of Spain has, by her agents, appealed against *the leniency* of the sentence, and has just succeeded in extorting from the judges a sentence of nine years in place of seven.

Now, be it remembered, that MATAMOROS by no means stands alone: that ALHAMA ranks with him, in gifts, in patience, in constancy, in suffering; that TRIGO follows close in their steps; that about the time of MATAMOROS' arrest, many persons were arrested for sharing his opinions in Granada, and Seville, and Malaga: that many more have fled to Gibraltar; that the congregations of Protestants number some hundreds and include men of high ability and position;—if these things be remembered, it will, among other things, be apparent that the Living Word has been working of late with remarkable vigour and success in a land from which it has been almost, if not quite, shut out for centuries: and that whether because we love the Word and would aid its progress, or because we feel for

those who are in bonds for the Word's sake as bound with them, we ought to do our utmost to further the endeavour now about to be made to deliver our Spanish brothers from their captivity, and restore them to their work. And there is surely one class of Englishmen, whose voices, not heard as yet, ought to be loudest in demanding toleration, if not equality, for Spanish Protestants. *The English Catholics*—where are *they?* Their disabilities, one after one, have been struck away, not because we love Catholicism, but because we recognise the right of every man to form his own conclusions in matters of religion. But just now they have demanded, and the demand has been conceded, that the rogues and vagrants who haunt our gaols, if of the Catholic profession, should have salaried Catholic priests to minister to them. In Protestant countries, no class is more zealous for religious toleration, religious equality, or more profoundly persuaded of the injustice of punishing or even disabling men because they happen to hold the faith of the minority. Here, in England, they tell us that the days of persecution are past, that a wiser, larger, more truly Catholic spirit animates the Church of this age. We are glad to hear it: but it certainly would augment the pleasure with which we join in their demand for religious liberty at home, were they to join in our demand for liberty abroad. If English Catholics were wise, if they would convince us of their sincerity, they would not let this opportunity slip. They can speak with more effect than we to the Catholic Court of Spain. Their voice would on such a theme be more gladly heard than ours in England. Why, then, do they not speak, and denounce as the shame and opprobrium of the age, the dark cruel bigotry, which, in Spain alone, still hunts men to an ignominious life or untimely death, simply because, acting out the Apostolic maxim, they dare to prove all things, and hold fast that which to them seems good?—*Freeman.*

V.—*The Case of* HEMA NATH BASU—*Retrograde Decision of the High Court regarding Converts under Age.*

"On Saturday, the 6th June, at about 11 o'clock in the morning, a smart and intelligent Hindu lad, of the name of Hem Nath Bose, called at the house of the Rev. Lal Behari De of the Free Church Mission, at Cornwallis Square, declared that he hath no faith in the religion of his ancestors, expressed his belief in the truth of Christianity, and begged to be received into the Christian Church by the rite of baptism. The youth was a student of the first class of the Senior Depart-

ment of the Calcutta Training Academy. As the Reverend gentleman knew that the Bible was not taught in the Training Academy, which was under the management of gentlemen professing the Hindu religion, he enquired of the lad how he had obtained his knowledge of Christianity. The reply was, that he had often conversed and discussed with a student of the General Assembly's Institution who lived in his neighbourhood, and had besides listened to sermons and lectures on the subject of Christianity. The Bengali clergyman then examined the youth as to his knowledge of Christianity, and as to the motives which influenced him in seeking admission into the Christian Church. The result of the examination was the conviction in the mind of the native clergyman that the lad was sincere, and that, though he had not a comprehensive view of the Christian faith, he had got hold of its fundamental doctrines. Still as the boy, by his own account, was between 15 and 16 years of age, as his knowledge of Christianity was not such as could be desired, and as he was a perfect stranger to the Reverend gentleman, he was presented with a copy of the New Testament, and was told to go home quietly, to pursue his enquiries into religion, to read the Testament as opportunity was afforded him, and to come now and then to the clergyman for advice and assistance. The boy answered that in his father's house it would be difficult, perhaps impossible, for him to read the Testament,—as his relatives had already perceived his predilections for Christianity and were watching his motions; and that, though his knowledge of Christianity was not considerable, yet he firmly believed in its divine origin. It was after more than an hour's persuasion that the lad could be prevailed upon to return home; and at last, when he went away, he went away reluctantly. On the following Monday, the 8th instant, the boy again made his appearance, with the Testament in his hand, avowing, as before, his conviction of the truth of the Christian religion, asserting that he found it impracticable to read much of the Testament at home, and begging to be received as a catechumen. Again did the Bengali Missionary think it proper to persuade the boy to return home, and there, as opportunity afforded, to endeavour to obtain more comprehensive views of Christianity. The boy looked sorrowful, and went away. After this a whole week nearly passed away, and there was no news of the boy. Mr. De thought that possibly the boy, if sincere, was disheartened; or, if actuated by worldly motives, had given up the pursuit as hopeless. On Tuesday, the 16th instant, however, at about three o'clock in the afternoon, Hem Nath again made his appearance, with the same Testament under his arm, stating that he had been put under re-

straint on suspicion of his desire to become a Christian, reiterating the convictions he had expressed formerly, begging with greater earnestness than ever to be received as a catechumen, appealing to the Missionary whether in the embracing of truth *delay was not dangerous,* and professing his readiness to forsake his dearest relatives and his earthly all for the sake of Christ. On seeing such earnestness and determination, Mr. De felt it his duty to entertain the lad as a catechumen; and we envy not the feelings of the Christian, whether a clergyman or a layman, who would send away such an earnest enquirer the third time to his idolatrous and heathen home. The boy was then warned of the trials which were awaiting him, and told to count the cost of the step he was about to take. He renewed his resolutions, and said he trusted in God to uphold and strengthen him. Mr. De then knelt down, and prayed on behalf of the boy, beseeching God to endue him with grace and knowledge, and to make him a genuine and sincere convert. The youth was afterwards taken to the converts' buildings, which stand on the same premises with Mr. De's house. In the same afternoon the Rev. Dr. Duff, the head of the Free Church Mission, was made acquainted with the particulars of the boy's case, and the fact of his being sheltered in the Mission house.

The next day, that is the 17th inst., the Mission house was crowded, from noon till late in the evening, with the friends and relatives of Hem Nath Bose. There were his father, his uncle, his other relatives; and there were in addition some of the teachers and a great many of the pupils of the Training Academy. Free access was allowed to Hem Nath. The gate of the Mission house was not closed against visitors and spectators—indeed it could not well be shut, as part of it had before been broken down by a storm. The father wished to be closeted with Hem Nath in a room. The father's wish was gratified. In the afternoon of the 17th instant, he was twice closeted with his son. All sorts of arguments and entreaties were made use of to persuade the boy to return home, but to no purpose. Hem Nath remained firm in his resolution. He told his father, his other relatives and friends, that he was convinced of the truth of the Christian religion, had made up his mind to embrace it, and had no wish to return to his father. Mr. De said to Hem Nath in the presence of his father—'If you like, you can go with your father; you came here of your own accord; and you are quite at liberty to return. Do you wish to go with your father?' The boy said distinctly—'No, I wish to become a Christian." Mr. De then turning to the father said, 'You see, Sir, your son is unwilling to go with you.

He wishes to become a Christian.' The father then said that he had no objection to his son becoming a Christian, only that his mother was in a peculiar state; if Hem Nath were to go once and comfort her, it would be all right. He might afterwards become a Christian. At that moment Dr. Duff came in, and asked the boy in the presence of his father whether he wished to go. The boy emphatically answered, 'No.' Again arguments and entreaties were employed, but in vain. The resolution of the boy was unshaken. He told his relatives that he would go home after being baptized. The father, seeing all his endeavours fruitless, was going away, when, seeing Dr. Duff at the gate, he said—'I am glad to get rid of my son—he is a very wicked boy.' To which Dr. Duff replied—'Ah, well! if he be wicked, we shall endeavour to make him good here, and then send him to you reformed. You should then send us a vote of thanks.' The next day, and for several days, the Mission house exhibited a similar scene. Hem Nath's friends and relatives came by scores. They were freely admitted, and allowed to converse with him. Arguments, entreaties, and threats were made use of to persuade him to return. But in vain. The youth remained nobly firm.

"The father perceiving that all his arts of persuasion were ineffectual in inducing his son to give up the idea of becoming a Christian and to return home with him, then had recourse to legal measures."—*Indian Reformer.*

The nature and result of these proceedings will be seen from the following extracts from the *Hurkaru's* report:

"*In the Matter of Himnauth Bose.*

"Mr. Bell appeared this morning to shew cause why the boy Himnauth Bose should not be delivered over into the custody of his father Callyprosono Bose. He said that the writ of *Habeas Corpus* had been issued upon the affidavit of Callyprosono Bose which was as follows. 'I Callyprosono Bose of Gurpar in the twenty-four Pergunnahs, assistant in the Public Works Department of the Government of India, make solemn affirmation and say—

1.—That the abovenamed Himnauth Bose is my son, an infant under the age of sixteen years, to wit 15 years and 2 months and 9 days.

2.—That until Tuesday, the 16th June, 1863, he resided with me under my guardianship as his father.

3.—That on Tuesday, the 16th day of June last, he left home for the purpose of attending school at the Calcutta Training Academy, and has not since returned.

4.—That I have ascertained that he has been since that day, and is now, in the custody of Lal Behary De and Dr. Alexander Duff, at the native Mission house, Cornwallis Square, and I have applied to the said Dr. Alexander Duff and Lal Behary De to return him to his home, but the said Dr. Duff and Lal Behary De refused to allow me to remove the said Himnauth Bose, and still detain him against my consent, I being his natural guardian.

5.—That I am informed, and verily believe, that the object of the said Dr. Duff and Lal Behary De, in detaining my son, is to induce him to abjure the Hindu religion, my said son being still a minor and incapable of forming a correct judgment on the step he is advised to take. I am desirous that the said Himnauth Bose should remain under my care and guardianship until he attains his majority.

(Sd.) CALLYPROSONNO BOSE.'

"Mr. Bell having read through the affidavit, observed that in consequence of the writ being made returnable at so early a date, his client had been unable to put in a written return."

After a lengthened preliminary discussion Mr. Bell—"asked permission to put in the written return which was now ready. His Lordship immediately granted the request, and the following document was put in:

"Mr. Alexander Duff and Lal Behary De in the within-named writ, do hereby certify that the said Himnauth Bose is not and never has been detained in our custody, but that he, being a young man of intelligence and able to form an opinion for himself, did voluntarily on the 16th day of this month of June come to the above Lal Behary De, the native clergyman in charge of the converts at the native Mission house in Cornwallis Square, and begged to be allowed to live there, and that he has ever since lived there of his own free will and at his own request, and without being detained in any way by us, and that his father and all other persons, who have expressed a wish so to do, have been allowed to see him alone, be being free from all control, and that his father has had full access to him, and that he has not been detained from him, and that the said Himnauth Bose was repeatedly asked by us in the father's presence to exercise his own free will and to depart from the Mission house, but that he refused to do so, and that the said Himnauth Bose by his own consent has agreed to attend this Court to-day.

"His Lordship having perused the document, proceeded in his judgment.

"His Lordship observed that the return which had been made was the return which he understood would have been made.

There was a passage in the affidavit which he considered of the greatest importance, and which remained unanswered. That passage was, "That the object of the detention of the child was with the view of inducing him to abjure Hinduism and to embrace Christianity." The question which he had to determine in this case was, whether the applicant was entitled to the custody of his child, and though it was said that the child remained with Dr. Duff by his own free will, he read this to mean that the child had influence used over him, well meant but indiscreetly, and in a way which the Law would not recognize. Now the boy in this case was 15 years of age, and if Dr. Duff had made an allegation to the effect that the father was an immoral man, he would at once have examined the child, whether the father were Christian, Hindu, or Muhammadan. In a case of that kind he would have examined the boy. That question, however, did not arise here. There was no allegation that the father had misconducted himself, or that he was a person unfitted to take charge of the boy. He was called upon to decide in a case exactly analogous to one decided by the late Chief Justice of Bombay. The case which had been referred to as having been decided in Calcutta by Sir Lawrence Peel, *Queen* vs. *Ogilvie*, was decided on very narrow grounds, and he would, if necessary, have no hesitation in overruling it in consequence of the decision in the case of *Queen* vs. *Clarke, in re Alicia Race*. This was an appeal to the discretionary power of the Court, and that discretionary power must be exercised according to the Law of the land. He regretted that the abovementioned allegation in the affidavit must go forth to the public. He would have been well contented had it gone forth, that there was no such object. It would indeed be a strange thing, were it allowed to go forth to the millions in this country, that a child might be taken away from its parents to induce it to abjure the Hindu religion. He thought it must be held that the rule established in England as to the discretion of infants does not hold at all in this case. He was of opinion that Mr. Newmarch had correctly stated the Hindu Law, and the Law of this Court, when he stated that in this country the parent was entitled to the custody of his child up to 16 years of age. There was a clear authority in the judgment of Mr. Justice Patterson, because, although that judgment was not delivered *ex cathedra*, it had since been adopted by, and so become the language of Lord Campbell. What is there then to prevent the father in this case from having the custody of his own child? It is said, and no doubt truly said, by Dr. Duff, that he does not wish to restrain the child by force; but even the influence used by Dr. Duff and the other gentlemen associated with him is in itself a

restraint. It is cultivating unnatural feelings in the bosom of the child and repressing the love of the parent, which ought not to be checked. No one knows more than Dr. Duff himself the strength of the paternal feeling, and surely he must see that there can be nothing Christian in keeping a child away from its parents. He would be sorry that any other idea should go forth to the world, and thought that the time had come when it should be decided whether any Christian minister had a right to keep a Hindu child from its parents. That being so, he would consider what had been the line pursued by the late Supreme Court in India. He had no hesitation in saying that the judgment of Sir Lawrence Peel was based upon the narrowest grounds, and that no Judge could uphold it after the decision in *Alicia Race*. Sir Lawrence Peel seemed to have thought, that the mere technical rules established in some of the cases at home were to bind him here, and that the child had a right to be asked and to decide whether he would go to his parents or not. The Bombay case was the true one. If Dr. Duff were to ask him here to deliver up a child of his own in the custody of the Brahmans, could any one suppose that he would hesitate for a moment to take that child from the Brahman and deliver it up to Dr. Duff? Has not the Hindu then the same right as the Christian to the custody of his child? He could not help thinking that every man of reflexion would be of opinion that the views which he was expressing were sound views. If it were not so, where was the line to be drawn? We should have a system of forcible conversions carried on in India, the consequences of which would be lamentable indeed. He was spared the pain of deciding by himself against the judgment of Sir Lawrence Peel by the case of the *Queen* vs. *Nesbitt*. In that case the Court ordered a child of 12 years of age to be delivered up on *Habeas Corpus* to his father. Quite apart from any other question, the Law was entirely on the side of the conclusion at which he had arrived. Sir Erskine Perry said, "That the Court was not at liberty to draw any distinction between religions, or to favour one religion more than another." It might be that under the present system, a Christian man might have to ask of a Hindu Judge, that which a Hindu man was now asking of a Christian Judge. Would any examination by the Christian Judge as to the religion of the Hindu boy give confidence to the Hindu population? or would any examination of the Christian boy by the Hindu Judge give confidence to the Christian population? He could not enter into anything of that kind. He must decide the case upon the principle laid down by Sir Erskine Perry and the learned Judges at home. It would be impossible

for him to enter into the question if he would, for every one knew that there were hundreds and hundreds in the country professing Christianity, who were Hindus in heart. The child kept away from his parent, simply because the Missionaries endeavoured to make him do so. The Missionaries were the best of men, but they would not like to have their children taken away. He would not examine the child in this case; the question was one affecting all fathers. Supposing a father sent his child home to a school and the school became a Mormonite establishment, and an application were made to the Queen's Bench for the delivery of the child, would any Judge refuse to deliver him up? The principle was the same here. The Court could not say in its judicial capacity that one religion was better than another. It must decide upon purely legal grounds. The decision in Bombay had been followed by the case of the *Queen* vs. *Lavinia Greenhill*, 4 *Ad. and El.* 621. In that case great misconduct was established against the father, but the Judges still held that the father was the proper guardian of the child. Lord Denman there said—"The Court, it is true, has intimated that the right of the father would not be acted upon where the enforcement of it would be attended with *danger* to the child, as where there was an apprehension of cruelty or of contamination by some exhibition of gross profligacy." These are the reasons which induce the Judges at home to deny to the father the custody of his children. The case of *in re Hakewith* 12 C. B. 223 is always considered a leading case on this subject. The return in that case was, "I am the father of these six children, and the Court has no jurisdiction to deprive me of the custody of them." Mr. Justice Jervis held that the return must be allowed, and Mr. Justice Cresswell, Mr. Justice Willians, and Mr. Justice Talfourd were of the same opinion. The party who claimed the children in that case was the mother, and a mother's claim is ten thousand times as great as the rights of Missionaries. The rights of Missionaries are insignificant as compared with a mother's rights, and a mother is ten thousand times more useful than all the Missionaries in influencing the religion of a child. To say otherwise were to speak in opposition to common sense. Mr. Justice Patterson says of the case *Queen* vs. *Nesbitt*, *Oriental cases*, p. 109 referred to by Sir E. Perry—"I cannot doubt that you were quite right in holding that the father was entitled to the custody of his child and enforcing it by writ of *Habeas Corpus*. The general Law is clearly so, *and even after the age of* 14." Now Mr. Justice Patterson was one of the ablest lawyers that England ever produced, and was also a man deeply imbued with the principles of religion. He was

therefore admirably fitted to give an opinion, and the above words shew how strong the learned Judge's opinion was as to the parent's right to educate the child in a religious point of view. The principle laid down by Mr. Justice Patterson and Lord Campbell ought to be clearly stated. He was not sorry that the task had devolved upon him. He thought that it was the duty of those gentlemen who had charge of the child to have delivered him up to his father in the first instance, and to have done that which he was now about to do.

"His Lordship then ordered the child to be given up to the father, which was done. The parties then left Court."

We subjoin the following admirable remarks of the *Friend of India* upon this extraordinary judgment.

"All that Dr. Duff did, as a Christian man and minister, was not to incur the odium and disgrace of ordering a youth of intelligence, with a considerable education, and capable of judging for himself, to leave the mission house. He would not practically compel one who was an intelligent inquirer after the true salvation, to go back to the bosom of a hideous idolatry. Moreover, in the presence of witnesses, the father declared that he himself thought little of Hinduism; that he was not much attached to it; and that, consequently, he was not sorry his son was to become a Christian; that, indeed, he would be glad to get rid of him—but the young man's mother wished him to return. However, on Monday afternoon last, (22nd) Sir M. Wells issued a writ of *Habeas Corpus* to produce the lad in court next morning. Practically Dr. Duff had no time to take proper steps in the matter, and in great haste Mr. Bell was engaged as his counsel. Such haste was unusual, and contrary to all precedent in similar cases. The occasion was a great one for Sir Mordaunt Wells, and he could not resist the temptation of a Judge Jeffreys-like display. We shall say nothing of the questions put to Mr. Bell or the *animus* displayed, but the judgment delivered exceeded, in wildness and extravagance, all the stump-oratory of the previous occasions on which we have had reason to complain. Of course the Judge ordered the youth to be compelled to return to his father.

"We shall, at present, say nothing of the law of the case, but suppose that it was correct. But what shall we say of the temper and manner of the Judge? Here was no attempt to kidnap. A lad of more than age in intelligence, though under age in days, who had never attended a missionary's teaching, is led to enquire into the truth of Christianity by his fellows. He voluntarily visits a native missionary who advises him not

to leave his father's house. Again and again he returns to the mission house, and so importunes his fellow-countryman to allow him to remain, that the latter consents. He refuses to return at his father's earnest entreaties, while that father expresses indifference to, and even pleasure at, the youth's desire, and ascribes his own vehemence to the combined superstition and affection of the mother. Add to all this the knowledge of the missionaries that, in 1846, Sir W. Burton of the Supreme Court, Madras, settled, in the case of a *minor* similarly circumstanced, that not age but *discretion* must determine his power of choice, and left it optional with him to elect his place of abode;—that, in 1847, Sir Edward Gambier, the Chief Justice, and Sir W. Burton, unitedly decreed in the case of a girl only 12 years of age in the same way, and after examination of her, allowed her to return to the mission house; and that in 1856 Sir Lawrence Peel decreed that a youth under 16 might, if he chose, return to the mission house. How would any Christian man, not to say minister, act in these circumstances? Would he take the youth by force and cast him into the street, or deliver him bound to his father, when in a few weeks or days the lad would have a legal right to obey the dictates of his enlightened conscience?

"We do not say that these considerations should have weighed with Sir Mordaunt Wells to administer equity instead of law. In that respect he is no free agent. But they should have influenced him—they would have induced the least Christian of Englishmen—to perform the duty of forcing a youth back into the horrors of Hinduism in a spirit of sadness, solemnity, or at least judicial calmness. But, true to his public character, Sir Mordaunt Wells preferred the momentary satisfaction of indulging in his loved stump-oratory, forgetting that that is writ in water, while the evil manners of men live in brass."

VI.—*The Jynteeah Hills.*

In looking at a map of Eastern Bengal, it will be observed that the course of the Brahmaputra is influenced by a range of hills situated on its southern side and shaped like a peninsula, which stretches a considerable distance from east to west, whilst its width from south to north is comparatively of little extent. The western extremity of these hills is occupied by a most savage tribe, called Garros; the section adjoining them to the east, is the home of the Cossyas (or Khásias,) whose

neighbours towards the east are the Jynteeahs or (Jaintiás.) The two last named tribes belong essentially to the same stock, and yet they differ somewhat in appearance and language, the Jaintiás being less unlike the inhabitants of the plains than their western neighbours are, and speaking a dialect not identical with theirs, though resembling it very closely, both being monosyllabic. It is possible, and even probable, that the two dialects have diverged mainly in consequence of the want of intercourse between the two tribes.

The station of Cherra (or Cherra Poonjee) which is situated in the Khásia hills, and not very far distant from Sylhet, but not easy of access, on account of the very steep ascent, has long been known as a sanatarium of an indifferent (though not contemptible) character, and as the centre of a district which supplies Bengal with potatoes and oranges. But very little was known of the Jaintiá hills, until within the last few years, when they became the scene of repeated outbreaks which had to be suppressed by military force, and which we trust were finally put a stop to in March last.

Through the courtesy of the Bengal Secretariat we have been favoured with a copy of a volume containing official "papers relating to the disturbances in the Cossyah and Jynteeah hills," the latest of those papers being dated 9th October, 1862, so that the volume supplies no information regarding the last six months of the disturbances.

It is probable that impatience of foreign rule—a feeling so universal among mountaineers—was the mainspring of the revolt. Discontent was further occasioned by the proceedings of the local police, especially after the management of it had been entrusted to a Khásia darogá. But the ostensible occasion of the outbreak was in the first instance the imposition of a house tax; and more recently the imposition of the income tax.

The documents contained in the volume under notice are not so well arranged as they easily might have been; and it is a wearisome task to look through them. Its value, however, is greatly enhanced by the map appended to it. Omitting all that refers to actual warfare, and premising that the population amounts to about (or nearly) 50,000 souls, we insert some passages of general interest.

SKETCH OF THE GENERAL CONDITION OF THE DISTRICT.*

To enable the Lieutenant-Governor the better to decide on the principles on which the administration should be conducted I will describe briefly the state of the country.

* Letter from Brigadier-General St. G. D. Showers, C. B. to the Secretary to the Government of Bengal. P. 161.

It is in the rudest state. It is only within the last thirty years that human sacrifices have been abolished in their ceremonies, and this was only effected by the influence that the British Government exercised in their intercourse with the people. They can neither read nor write; an alphabet is unknown to them. Their institutions, arts, and manufactures all shew that they are hardly in advance of a savage state.

Their institutions are limited to marriages and laws of inheritance. In the former, the wife takes precedence of the husband, who, on his marriage, removes to the wife's house. The marriage tie is often dissolved. It is seldom that husband and wife live together without a divorce.

The laws of inheritance are peculiar. Its origin betrays the licentiousness or indiscriminate intercourse between the sexes that must have prevailed at the time the law was framed. The husband could not be sure that the child his wife bare him was his own, and the laws, to secure the inheritance falling to the blood of the family, decreed the heir to be the eldest son of his eldest sister. The sons of the husband, on the other hand, inherit the right of their mother, if she be the eldest sister in the family.

There is besides a conventional practice relating to burials. It requires that the ashes of the man, though alienated when living from his village, shall be deposited after death in the burial place of his family.

Their religion consists in an undefined belief in a beneficent deity and a superstitious fear of malignant spirits. They offer no sacrifices to the former, but they endeavour to propitiate the latter by slaying a bullock, goat, fowl, or other animal at some sacred spot, the efficiency of the sacrifice depending on the value of the offering. They have further a superstitious dread of a spot where an accident to human life has taken place. It leads to the sacrifice of some animal on the locality, which thenceforward becomes sacred.

Exclusive of the sacrifices they offer to demons, they have but one religious ceremonial. This is the war-dance, which is celebrated at a certain time annually. They have no prejudices. Their faith is open to the reception of any opinions which approve themselves to their conviction, and there is this further liberality of feeling among them that a change of religious profession in any member does not alienate from him the rest of the family.

Their arts are of the poorest description: they are confined to the erection of a hut and to the simplest labours of a carpenter and blacksmith. Their huts are of a rude construction, formed of bamboo, planks of wood, and grass for thatch: there is not a nail or a piece of iron throughout the building: the planks form the walls, they are fastened to the upright posts in the interior with slips of bamboo, which they make into ligatures instead of rope: these slips are used throughout wherever fastenings are required. The houses have no windows, and the only openings are the entrance doors and doors of communication between the interior rooms. The passage for the smoke of the wood which they burn is effected by making a hole in the roof.

The skill of their carpenters and blacksmiths is confined to the construction of articles of domestic use, of the simplest household furniture, and of bows and arrows and shields: they use a sword, and the dhao, koodali, and adze; but the iron part of these instruments is not the production of the Singtengs themselves, they are purchased from Nonkrem and other Poonjees in the Cossyah hills where they are made.

The Singtengs have no manufactures: there is a coarse silk and cotton cloth used by them for clothing, but, like the implements of iron, it is imported from the Cossyah hills.

Rice is the principal production of the country and it is grown exclusively for home consumption. With the exception of murroon, an inferior kind of grain, it was the only grain *(sic)* cultivated in these hills until the introduc-

tion of the potato. But even the potato now is not cultivated in any Poonjee that has not come into communication with Europeans.

Cotton is cultivated to a great extent in Nongfloot and other districts in the banks of the river Kopili. The greater portion is carried to Assam by the cultivators themselves, and the remainder is purchased by the traders of Jowai and Amwai and exported to Jynteeahpur.

To conclude the account of this people as a community, it may be added that they live together in large villages, but this has not had the effect of introducing social intercourse among them, nor of extending their trade, nor improving their inventions in arts and manufactures.

The government of the country showed the same rude and ignorant state.

No tribute or tax was paid to the ruler. He received certain dues, and each village had in turn to cultivate the lands of the rajah and to supply attendants and servants: this formed his revenue from his hill territories.

He was the nominal chief of the state, but the real power was possessed by the Dolloyes. These officers were at the head of the civil, criminal, and police establishments of their districts. The village officers were under them, and with such powers they were generally the real heads of the government. Shackled by such a powerful and influential body of men, the rajah, "Indro Sing," threw up his government for the handsome pension that was granted to him.

It has been before stated that the Jynteeah tribe cultivate cotton in Nongfloot and on the banks of the Kopili river. These hills abound in lime-stone quarries, and coal mines, but they are worked by European speculators alone. The people themselves do not engage in the trade. Those in the vicinity work the quarries and mines as labourers, but they never enter into the speculation as principals.

The people are generally idle. It is only during the cultivating season for the rice crops and at the harvest that they have any occupation. From the manner they work at these there is evidently energy and application among them, and this might be brought into action if there was any other object or demand, which, by offering an immediate return, would rouse them to work.

A Sanatarium at some place in their vicinity would serve this purpose. If there were a regular demand, it might be expected they would supply potatos, firewood, rough planks, bamboos at once; and hereafter they would probably cultivate vegetables, wheat, and any other grain that might be required.

The following extracts from the same letter do not refer to the Jaintiá district, but will nevertheless be read with interest.

Before concluding the subject of the Cossyah hills, I beg to call the attention of Government to the valuable coal and iron mines and extensive lime quarries that are found in them, and to the advantage of working these valuable productions. The first step towards this would be the formation of cart roads in those parts of the district where these productions are found in the greatest abundance, care being taken that they should lead down to places from which there is water conveyance throughout the year. The expense incurred in constructing these roads would be repaid by the increased amount for which the mines and quarries would rent.

I beg particularly to call the attention of Government to the superior quality of coal in the mines of Cherra Poonji. The expenditure of this coal in the government steamers is in the proportion of nine to thirteen of the Burdwan coal.

A geological surveyor should be deputed to report on the extent of these mines, and what quantity of coal they might be expected to supply.

Further, a report should be called for from the district officer as to the amount it would cost at Dacca, Koolna, and at the intermediate coaling stations of the Government and other steamers between the latter place and Rajmehal. If a cart road were available for the transit of it from the mines at Cherra Poonji to Pundooah or Companygunge, there would be a great saving to Government in supplying their steam vessels with this coal. It is probable the coal might be landed at Dacca at three annas per maund. The inferior Burdwan coal costs more than three times that amount.

Before commencing upon the formation of a road, a new treaty should be formed with the Rajah of Cherra Poonji for the right of property in the coal mines: at present the Government pay one rupee per 100 maunds of coal.

I have alluded only to the transit of coal, iron, and lime-stone; but these hills are full of mineral productions and other resources, which would be worked, if a good road were formed to a sure means of water transit.

A report on the administration of the Cossyah and Jynteeah hills would not be complete without some reference to the Garrow hills and North Cachar. They form the eastern and western boundaries of this district, and, from contiguity and similarity of position, would appear properly to belong to it.

With respect to the Garrow hills nothing is known, either of the country or its inhabitants, by the Cossyahs. There is no intercourse of any kind between the two classes. At the present time the transfer of the Garrow hills to the political control of the superintendent of the Cossyah hills would be premature. The Garrow hill tribes are considered among the most intractable of the savages bordering on the banks of the Berhampooter. The only intercourse they have with the inhabitants of the British Provinces is at the markets held at the foot of the hills under the authority of the local officer at Gowalparah; communication with the tribe should, therefore, continue under his direction.

It would be desirable if the superintendent of the Cossyah and Jynteeah hills could establish markets on his frontier for the purpose of encouraging traffic with the tribe.

There is the same absence of intercourse between the inhabitants of the Cossyah and Jynteeah hills and North Cachar.

Nothing is known of North Cachar on this side of the Kopili. I marched twice towards the banks of that river with the intention of entering into communication with the civil officer at Assaloo, but no one could inform me of the route to that place, at what point I should cross the Kopili, and what distance it was from that river. All they could tell me was that the route lay through a dense jungle of a malarious character.

It is most accessible from the direction of Cachar. This seems to be the only and certainly the best approach to it, and Assaloo, the principal station, which is situated on the border of Toolaram's country, is only five common, or three forced marches from the Sudder station.

The greater portion of the tribes that inhabit the district, the Hurae and Parbuttia Cacharees and Kookies, are more nearly allied by race to those of Cachar Proper. The tract of land formerly known as Toolaram's country, one of the Pergunnahs of North Cachar, on the other hand, is contiguous to Nowgong. North Cachar, therefore, is, at the present time, more nearly connected with one of these two districts, and it is better it should continue subordinate to one of them than be transferred to the Cossyah and Jynteeah hills. I would suggest that it should be divided, and Toolaram's country placed under Nowgong, and the remaining portion of the district under Cachar.

Origin of the Outbreak.

Our impression that the impatience of foreign rule was at the

bottom of the dissatisfaction is confirmed, indirectly, but very clearly, by the following passage of a letter from Major Hopkinson, Agent, Governor General, N. E. Frontier, from which we shall presently make a longer quotation.

There are scarcely any of the people in the hills really with us; even those who have not actually taken up arms have been restrained by fear only from doing so, and so far as they dare shew everywhere a disposition, according to Major Rowlatt's accounts, to aid the insurgents. We may do what we will, offer what terms we like, we have a foe to deal with, who is evidently determined to examine no concession, but to protract the contest as long as possible, and to surrender only at discretion.

Regarding the special causes that led to the last insurrection, we subjoin the opinions severally expressed by three able officers.

From Major HOPKINSON, *dated 28th Feb.* 1862.

If the outbreak had any real specific cause, I hope it will not be long before I shall be in a position to communicate it to the Government. Meanwhile it may be well to keep the following facts in mind.

That the Jynteeah people have ever been a rebellious and stiff-necked generation.

In the earliest notice I have seen of the Jynteeah Cossyahs their Rajah is spoken of as, to a considerable degree, under the control of the chief people in the interior, who were "of a very independent and rather turbulent character."

The offering up of human sacrifices is commonly a characteristic of the most unreclaimable savages, of those who are seldom brought within the pale of civilization except by the strong hand: it was the barbarous immolation of three of our subjects at the shrine of Kali by Chutter Sing, the Rajah of Goba, by order of the present Ex-Rajah of Jynteeah, that led to the seizure of the country, and I believe that, at the time of the disturbances at Phoolgoori last October, a dâk runner was sacrificed in the same way by the same people.

For years after the British Government had thus come into possession of Jynteeah, we left the people to govern themselves through their Doloyes after their own fashion, and the struggle for power among these Doloyes kept the country in a constant turmoil, and produced ill blood among all classes.

The Government at the same time negatived every suggestion for the imposition of any tax of any kind upon them.

This state of affairs continued up to the period of Mr. Allen's visit in 1858. He proposed that the Jynteeah mountaineers should be required to contribute something in acknowledgment of the supremacy of Government, and recommended a house tax, but at the same time he was careful to make it part of his scheme that a European officer should be stationed at Jowai.

The Government agreed to the imposition of the house tax, but negatived the appointment of the European officer.

The result of the house tax was the Jynteeah rebellion of 1860; fortunately troops were at hand; four detachments aggregating 500 men immediately took the field, tranquillity was restored, and the tax came into full operation.

Although the Jynteeah people had thus shewn that they would submit to even nominal taxation only at the point of the bayonet, the income tax was introduced among them in 1861, and the troops which had so recently been

employed in coercing them were at the same time reduced, and numbers of disbanded soldiers wandering through the country suggested to the disaffected that, though we might raise our demands, we had no longer the same power to enforce them.*

Later in the year accounts reached the hills of the duty to be imposed on "arts, trades, and dealings," and towards its close the Jynteeah people heard how their brethren in the plains of Roha had resisted an attempt to tax their pân and tobacco.

A people who have been neither left to their own guidance, nor yet fairly brought under ours; upon whom our yoke has pressed with just sufficient force to gall, but not to break into order; who have been denied the boon of having our rule represented among them by an English officer, and who of all our institutions have known only our system of police as illustrated by a police thannah on the Bengal model, and our latest experiments in the difficult art of taxation; who, just after they have been taught the lesson that they could only be compelled to pay an obnoxious tax by the application of military force, are straightway further taxed, the means of compulsion being at the same time withdrawn: when such a people rise in rebellion, I would venture to suggest that it may not be very difficult to explain its origin and object without searching after recondite causes.†

From Brigadier-General SHOWERS, *dated 15th April*, 1862.

The Government of the Jynteeah territory was transferred to the British in the year 1835 by the Rajah, who in return received a stated allowance of 500 rupees monthly. His authority over the people was merely nominal; he received from them no revenue, and only certain dues which were of little value. The Dolloyes exercised their power over their own and subordinate villages independently of the Rajah; they have never been reconciled to the transfer of their territory to the British Government; and they object to being placed under the jurisdiction of a foreign power without their own consent and without being consulted.

So long as their old customs and administration were maintained they submitted; but even then only because they were prevented from forming an organised resistance by the activity of Colonel Lister, the political agent in these hills.

When, therefore, direct taxation was enforced in the district, the relative rights of the Government and the people were brought into direct contact, the independent spirit of the Sintengs led them to resist the authority assumed by the British.

It was done in 1860 when the house tax was introduced; but at that time there was a large force available to move against them, and the rising was at once subdued.

On the present occasion, the imposition of the income tax, the insurrection gained head from want of a sufficient force to coerce them. Colonel Richardson, commanding the 44th Native Infantry, an active and energetic officer, moved out with the force at his command at the moment, but he could collect barely 100 rank and file; and though he was successful in his attack on the stockades at Jalong and Munsow, yet the remainder of the district could not at once be visited, and the villagers in these portions of the district were enabled to complete their hostile plans without interruption.

Taxation is in effect the cause of the insurrection; but occurrences have taken place which have aggravated the feelings of the people and roused them to more determined resistance.

* In place of 500 men, as on the first occasion, Colonel Richardson, at the ontset of the present disturbance, could only bring some forty-seven bayonets into the field.

† P. 91—93.

The first was the removal of the shields from the people. In a rude state of society there is a chivalry of feeling among the people which leads them to attach importance to their arms and implements of war. Among them shields and swords would be considered of special value. The Sintengs were offended at having them taken away; and this act was rendered more offensive from the shields having been burned before their eyes.

The second act occurred only a few days before the present outbreak, and has by many been supposed to be the cause of it. At a certain season a festival is held in which a war dance is celebrated. In this dance the use of swords and shields is a part of the ceremony. At Jalong, while it was in the act of performance, the daroga of Jowai went to ascertain, according to his own statement, what was going on; whether he interfered with the ceremony is not clear, but whatever he did was considered an interruption to the festival. The report is he was beaten by them; this has not been as yet proved; but after the occurrence the darogah proceeded on leave to Cherra, and within a fortnight after the first act of the insurrection commenced.

I heard of this from different parties, and on my arrival at Jowai I had intended, if I found the reports confirmed, to direct the immediate removal of the darogah; but he is represented as having done good service against the rebels in the Jynteeah district since the outbreak. I propose, therefore, for the present, to let him remain in office, but at a distance from his former station.*

From Captain MORTON, *dated 9th July,* 1862.

The district known as the Jynteeah hills, which lies to the east of the Cossyah hills (Proper), was ceded by the late Rajah of Jynteeahpore to the British Government in the year 1835. The Rajah had previously but little communication with his hill subjects. He annually received, as a token of supremacy, a he-goat from each village and the services of a few men for the cultivation of his Rajlands. The hill villages, thus left to themselves, were independent in all but name, and the result was that the democratic spirit, characteristic in a measure of the Khassia race in general, was rendered still more prevalent amongst the inhabitants of the Jynteeah range.

On these hills first becoming British territory, the only alteration made in the position of the inhabitants appears to have been the relinquishment of the cultivation of the Rajlands, which were accordingly taken possession of by the Dolloyes, or chiefs of villages (vide Allen's Report, paragraph 271).

This circumstance, of course, tendered to foster the independent spirit to which I have already referred, as the services of a certain number of hill men were no longer insisted on as heretofore. In the year 1850 a slight alteration was made in the appointment of Dolloyes. Still elected by their people, these chiefs were appointed for three years instead of one.

From the year 1841 to the close of the rebellion of 1860, the Dolloyes had the power of deciding civil suits to the value of Rs. 50, and petty criminal suits in which their relatives, dependents, and other chiefs were not concerned. After the suppression of the rebellion of 1860, these Dolloyes were, I believe, invested with higher powers. I am unable to furnish details of the powers at present held by them.

Of the character of these chiefs and the chance which the Jynteeah ryots had of obtaining justice at their hands, the following terse observations by Mr. Allen are admirably illustrative:—

Allen's report, paragraph 246.—With reference to the triennial election:—"No doubt this was an improvement on the former practice. The Dolloyes are bad enough now, but they were decidedly worse under the former

* P. 117, 118.

regime." Paragraphs 253 and 255.—In speaking of the administration of justice.—"The first step towards a reform in the administration of public affairs in the fifteen Dolloyeships ought, I think, to be to abolish at once the office of Pathor, and to strictly prohibit any interference on the part of the Langdeos in judicial matters; there should be no vicarious agency. All the duties of each Dolloyeship should be discharged by the Dolloye in person. The great curse of the present system is, that there are so many expensive, corrupt, fruitless, and unnecessary investigations and decisions even in the smallest matters. In the Mofussil, in each Illaqua,* there ought to be only one authority and one decision; what is done there should be done by one Dolloye and one Durbar; then, at all events, whatever may be the result, whether the aggrieved finds justice or meets with additional wrong, there will be only one Dolloye to propitiate and one Durbar to bribe; there will be no waste of time, no mockery of justice before a greedy deputy and a grasping village priest."

Of the Dolloyes themselves, whom, in mitigation of existing evils, he would still retain, Mr. Allen writes:—"It is to me quite a mystery how some of the Dolloyes and sirdars who visited me are able to transact the commonest village duties at all."

Since the deputation of Mr. Mills in 1853, Government had seriously entertained the proposal to lay a moderate tax upon their Jynteeah subjects. This proposal was supported by Mr. Allen, who recommended the imposition of a house tax.

A house tax was, in the year 1860, accordingly imposed. Within a few months a rebellion broke out in the hills. The regiment, under the command of Colonel Richardson, at that time was fortunately 1,200 strong. The rebellion was ostensibly crushed in the course of a couple of months and the rebel leaders seized. Unfortunately these men were, for the most part, fined in small sums instead of being hung.

Subsequent events have abundantly shewn that the rebel chiefs (influential men so constituted, in many instance, after the breaking out of the rebellion) foiled in 1860, only bided their time. They had not to wait long. The income tax was imposed in the early part of 1861, and taking advantage of it, and the many rumours which were rife in Assam and the hills themselves regarding the license tax, and those on tobacco, fruit trees, &c., &c., these chiefs had little difficulty in persuading their too credulous followers, that the Government was bent on oppressing them. The rapid concentration of troops in 1860 and the consequent discomfiture of the rebels were events of too recent date, however, to admit of an immediate rising. In the course of 1861 Colonel Richardson's regiment was reduced from 1,200 to 600 strong, and the Jynteeah chiefs, wisely reckoning that the time for action had come, at once rose in rebellion.

Their preparations, however, had been made beforehand; stores of grain and food had evidently been cautiously laid in, and it had been agreed that certain of the villages, to be used as harbours of refuge in the event of discomfiture, were to remain ostensibly friendly to Government. The part these friendly villages have played in the rebellion I have already brought (directly) to the notice of Government.

The little band under the gallant guidance of Colonel Richardson at once took the field, and, in a remarkably short space of time, stormed nearly every stockade the rebels had run up. But their numbers were too small to admit of their improving their victory; and before reinforcements could be sent up the rebels had taken to the "Koorungs" or deep jungly dells where, as General Showers, C. B., himself found, it was impossible for regular troops to come up with them.

* Jurisdiction.

The chiefs, well knowing that the mistakes of 1860 would not be repeated, and that the break-up of the rebellion must seal their own doom, wisely did their best to compromise their misguided followers. In more than one instance the most cold-blooded murders have marked the course of the present rebellion. I am credibly informed that the mass of rebels are now fully impressed with the belief, sedulously instilled into their minds by their chiefs, that should they give in, the males will be doomed to perpetual slavery, and the women consigned to the tender mercies of the native soldiery.

CAUSES WHICH DELAYED THE RESTORATION OF PEACE.*

There are two leading causes which prevent a rapid progress. The first is a doubt in the minds of the people of the manner they will be received and treated. Wild reports have been circulated of the barbarous intentions of the Government towards them; and as they have no written language, it is only by means of verbal communications that they can be approached. This is difficult to be done, as the majority of them are concealed in their glens and forests, and are beyond the reach of communication by Government servants, through whom alone truthful statements can be conveyed.

The second is the threats that are held out by the rebels of plundering and destroying the villages and property of those who give in their submission. Many, therefore, who are really loyally inclined, still continue in the jungles to avoid being attacked by them. The arrangements that I have made for the defence of Shillang Muntang will inspire confidence when they are known; but then, on the other hand, the difficulty arises as to the means of making these generally known.

To be concluded next month.

Religious Intelligence.

THE EUROPEAN DEPUTATION TO SPAIN.

A deputation has started for Spain, to solicit the Queen's mercy for the Spanish prisoners. It consists of the Earl of Aberdeen, John Finch, Esq., Samuel Gurney, Esq., M. P., Rev. Messrs. Dr. Steane, Dr. Blackwood, and Hermann Schmettau, and it will be joined by a deputation from the Society of Friends. Simultaneously influential deputations start from France, Holland, Switzerland, Denmark, Belgium, Prussia, Bavaria, Austria, Italy, and other countries. The committee of the Evangelical Alliance to whom the subject is entrusted, desire, while this step is being taken abroad, that Christians throughout the United Kingdom should be invited to join in prayer for the Divine blessing to rest on this important mission. With that view, they suggest that meetings for united prayer be held in the course of the present week, and that supplication be specially made. 1. For Divine wisdom and guidance to be given to the Christian friends composing the various deputations. 2. For the Queen of Spain, and all in authority, that their hearts may be inclined to mercy and righteousness on behalf of the Spanish prisoners. 3. For our beloved brethren under their cruel and final sentence, that they may be strengthened in their faith and allegiance to the Lord Jesus Christ, and be solaced and sustained by the abiding presence of the Holy Spirit. 4. For the overruling providence of Almighty God, that His word may speedily have free entrance and unrestricted use among the Spanish nation. We are sure that a large number of our churches will cordially and thankfully comply with this request.

* Letter from Brigadier General Showers. P. 130.

THE

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I.—*Extracts from the Indian Report of the Orissa Baptist Mission for* 1862-63.

A few months only have elapsed since a pretty comprehensive survey of the operations of this mission appeared in the pages of this magazine: it will therefore suffice, if on the present occasion we content ourselves with selecting some passages from the Report. It will be remembered that Cuttack, the capital of the province, is also the most prominent station belonging to the mission. The other stations are Berhampore (west of the Chilka lake), with a sub-station called Padre Pella; Pipli and Puri; and Russellcondah, the place selected for the newly established mission to the Khonds. The Orissa Missionaries have long adopted the plan of exchanging stations with one another from time to time; the same station being occupied by the same Missionaries say for three years, after the lapse of which period it is occupied by others. This plan has both its advantages and its disadvantages: one of the advantages is this that each Missionary becomes acquainted with the peculiarities of each station, and familiar with the whole field of labour occupied by the mission.

FROM THE REPORT OF BERHAMPORE.

For some time past we have been very anxious that more attention should be paid to Ganjam; and at our last annual conference, the Missionaries at Berhampore were recommended to do all they could either for its temporary or permanent occupation as a sub-station.

Though Ganjam has been subjected to many reverses, it is still a populous town, and is a most inviting sphere for missionary effort. During our sojourn there, we had very large, and not unfrequently attentive congregations. We had several interesting discussions with the brahmans of the town, who pride themselves on being the true descendants of the ancient and renowned

brahminical tribes of Orissa. Notwithstanding their boasted descent, we found them wofully ignorant of their own system. We did not fail to expose the absurdity and gross injustice of the caste system, as we consider that caste is a greater barrier now to the spread of Christianity than even idolatry. We reminded our hearers that the commission of crimes of the deepest dye, and even the wearing of the felon's chain, would not preclude them from enjoying all the privileges in Hindu society; whereas if they ate but two grains of rice cooked by a Christian, they would instantly be denounced as the vilest wretches, and be outlawed for ever. Frank confessions were made by not a few as to the utter worthlessness of Hinduism, and many were glad to hear of the more excellent way as recorded in the Gospel of Christ.

We met with two rather hopeful inquirers, and one of them referred to the visits of Mrs. Wilkinson twenty years ago, and said that her disinterested conduct produced a very favourable impression upon his mind towards Christianity.

We visited the zemindars of Umar and Colley Kota. The former is reduced to poverty; but the latter is one of the most important native princes for many miles. On our arrival at the fort of Colley Kota, the intelligence was quickly conveyed to the raja, and a messenger was despatched to invite us to come without delay to the palace. Our interviews with these rajas often prove most unsatisfactory, as beyond a few trivial questions they will rarely converse directly with us, as the brahmans are considered the only fit persons to enter into discussion, or to converse upon spiritual subjects: a prince, the people think, ought to have neither mental nor physical anxiety, but remain in perfect quietude, and be utterly indifferent to all that is transpiring in the outer world. There was an entire absence of all dreamy indifference in the rajah of Colley Kota: he spoke like a man in earnest, and seemed anxious to obtain information on every subject. The raja and his brother were both well read in the Hindu shastras, and were quite disposed also to defend the Hindu system. We remained with the raja not less than two hours, and had one of the very best opportunities to make known the Gospel of the living God. Should the raja, as he promised, read the books we left with him, we have great hopes that good will be the result. Many of Orissa's sons and daughters have forsaken their all for Christ. Oh that her kings and princes may be brought into subjection to His will.

We have met during the year with a few instances of our books being read and appreciated by the people, and these we think should not be passed over in silence. A few months ago a young man from Gumsur that we had previously met with, came to see us at Berhampore. We had several conversations with him, and were rejoiced to find that his knowledge of divine truth had considerably increased. He referred to the Nazarites, and thought they must be a singular race of people, and he wished for some explanation to be given of their manner of life. He had been perplexed with Peter's denial of Christ—"How could Peter say he knew not Christ, when he had been so long and intimately associated with him?" He had evidently been comparing the narrative of Christ's suffering and death as described by the evangelists, for he said that the exclamation of Christ on the cross, *Eli, Eli, lama sabachthani!* was not recorded by them all. He told us that he spent his Sabbaths in retirement, and he said, "I have much pleasure when alone in studying the Word of God." There was such an evident sincerity about him that we were constrained to hope that the Spirit of God had commenced a good work in his heart.

There is an elderly man at Rumagarda that has given us much encouragement and hope. One day, pointing to his snow-white hair, he said to us, "You see I am grown old; my days cannot be many upon earth: what I do, I must do quickly. *Tell, O tell me,* what I must do to be saved." He is

conversant with nearly all our tracts and the Gospels; in fact, his knowledge of divine truth very much surprises us. He spends a portion of each day in religious exercises, and we were very much struck with the simplicity and propriety of the prayer he used. Truly, we may say with the Psalmist, as we contemplate the case of this old man, "The entrance of thy word giveth light." May He "who commanded the light to shine out of darkness," shine upon every anxious inquirer in this district, so that they may see "the glory of God in the face of Jesus Christ."

In the month of August last it was our privilege to receive into the Church of Christ Ram Chundra, a weaver of Pileparda. He was brought to a saving knowledge of the truth mainly by the perusal of our poetical tracts. He was baptized in his native town, and in a tank that had been dug (as an act of religious merit) by himself and brothers about twenty years ago. Nearly the whole of the inhabitants came to witness the administration of the ordinance, and they listened with the most devout attention during the whole of the service. Before the baptism the people were publicly asked whether they knew anything against Ram Chundra's moral character, and were told that if they could establish any charge against him we could not recognize him as a disciple of Christ; and the testimony that they bore to his manner of life was most satisfactory. As this was the first baptism (of a native) that had taken place in Gumsur, much curiosity was excited, for the most strange rumours had gained currency as to the way in which this initiatory rite into the Christian Church would be performed. And when the service was over, we were not a little pleased and surprised to hear one and another express their entire satisfaction with all that had taken place. For some time Ram Chundra's wife gave him much annoyance and trouble: she would sometimes sit in the corner of the house in sullen silence for two or three days together, and would refuse to cook or eat. In the month of February last, after considerable effort, we induced her to lay aside her caste prejudices, and to live peacefully with her husband. Ram Chundra, by his good conversation, had so far won his heathen neighbours, that the whole of them united with us in seeking this desired consummation: a better proof of our brother's godly sincerity we could not have had. The husband and wife are now living happily together, and the evident interest the latter takes in spiritual things leads us to hope that she too may be soon found in the path of life.

FROM THE REPORT OF CUTTACK.

At the close of the year we had the pleasure of welcoming back our beloved brethren, the Rev. I. Stubbins and Mr. Brooks, who for many years have been connected with the Mission, and who had been absent on furlough in England, the former for four years and the latter for three. We had at the same time the pleasure of welcoming Mrs. Stubbins and Mrs. Brooks, with other members of their families. It is our sincere prayer that many more years of holy and useful labour may be allotted to our friends.

The autumn of last year was a time of special religious interest amongst us. The gracious visitation from on high in which we then rejoiced was more general than we have previously known, and much precious fruit has already been gathered. This season of "refreshing from the presence of the Lord" was intimately connected with the restoration of a better state of feeling among our native Christians, especially at Christianpore, and with the conducting of a religious service on Saturday evenings entirely by themselves, when the Word of God was read and prayer offered. We cannot but believe, too, that the Lord has heard the prayers of others on our behalf. It was our happiness to hear at this time of general awakening that a few disciples of Christ, whose faces we had not seen in the flesh, were holding a prayer meeting for the Mission in Orissa; and we were impressively reminded of the

gracious words of holy writ, "It shall come to pass, that while they are yet speaking, I will hear."

We have long felt the desirableness of having a new and larger chapel; but the pecuniary responsibilities involved in this undertaking have till now deterred us. We are glad to state that our native Christians are zealous in it, and most of them have promised to give a month's income to it. Our prayer in reference to this important undertaking is, "Establish thou the work of our hands upon us: yea the work of our hands, establish thou it." Subscriptions for this object will be thankfully received by any of the Missionaries.

Reference may with propriety be made to an interesting addition to our nominal Christian community. *Baense Behara* renounced idolatry towards the close of July last. He has not yet been baptized; but it is satisfactory to state that, after encountering difficulties of no ordinary kind, we have succeeded in obtaining his wife and five children. The legal proceedings in this case are of great interest and importance; and the decision pronounced by Octavius Toogood, Esq., by which the convert obtained his wife and family, will, we have no doubt, exert a very salutary influence. The time when they joined the husband was one of unusual excitement both among the heathen and the Christians; and we all felt that the deliverance of six souls from the chains which caste rivets round its votaries, and their being placed where holy light will shine upon them, and holy instruction be communicated to them, was an event of no trivial or transitory interest. They are now living at Chaga, and are, we are glad to say, contented and happy.

Itinerating.—Mr. Miller's first tour was to Puri, where, with the native preachers, he stayed twelve days, preaching daily to large congregations. They also attended a bathing festival on the sea shore, and preached and circulated books among thousands of persons that were assembled. They also met with the brahman inquirers of Chundanpore, twice at Puri and once at their own village. It was found that they continue to read daily the Scriptures and Christian books with as much interest and pleasure as ever, and manifest the same zeal in teaching their neighbours. The regularity and publicity which characterize the teaching of the leader of the party have obtained for him the designation of *the padri.*

An important tour was taken by three of the native preachers—Ghanu Shyam, Pursua, and Paul—as far as Sumbulpore, which occupied six weeks, and on which the Gospel was preached in scores of villages in the jungle, and tracts and gospels left to witness for Christ when their voices could no longer be heard. At some of the markets visited on this journey, they met with Khonds as well as Uriyas, and Paul was able to explain to them, though imperfectly, the gospel message; and Ghanu Shyam, in his report of the tour, says, that as he saw them, the gracious words of Christ occurred to his mind —words, we may add, which in the all-comprehensive mind of the Redeemer embraced these rude barbarians as well as all the other idolatrous tribes from which His flock will be gathered—"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Our native brother adds, Oh! when shall this promise be fulfilled, and our blessed Saviour's name be praised by every mouth!

At Burmul they were much encouraged by a conversation they had with an old man, and could not but hope that he was one of Christ's disciples. At another place, at some distance from Ungul, they were encouraged by the fixed attention with which their message was heard, and the astonishment expressed by the people. At length an old man said, "This is all true —the age of truth has come; this religion must spread." When preaching at one village, they heard a report that the Dhenkanal raja had renounced

idolatry; and their native informant added, that if the raja became a Christian they should all imitate his example. The native preacher wisely said, Do not wait for others; but whatever others do, seek first the kingdom of God for yourself. We have heard in other ways this report about the raja, but doubt its accuracy.

Ordination of a native evangelist. Thoma having satisfactorily passed a probation of seven years as a native preacher, was publicly and solemnly designated in the Mission Chapel, Cuttack, on New Year's Day, to this important work.

It may interest the pious reader to know a few particulars of the history and Christian experience of our young brother. His parents, who resided in Athgur, renounced idolatry and joined the Mission here in 1839, at which time he was four years old. He was soon after placed in the Mission school, then under the care of the late Dr. Sutton. At a comparatively early period he became the subject of religious impressions; and when he was about fifteen, a sermon preached by the late Mr. Lacey from "Remember now thy Creator in the days of thy youth" deeply impressed his mind. The impressions he then felt of the infinite importance of religion some time after partially declined; but a sermon by one of the native ministers from "To-day, if ye will hear his voice, harden not your hearts," was much blessed in renewing his convictions and leading him to decision. In listening to the narrative of his conversion, it was particularly interesting to observe that he had learnt important truth in the school as well as from the pulpit, from the native preacher as well as from the Missionary, and from some who are living as well as from others who sleep in Jesus. As soon as he had found Christ he began to speak of Him to coolies, durzis, bearers, and all who came in his way. Often when school broke up, at 5 P. M., he would sit outside the compound and speak of Jesus to passers-by that were willing to hear. Once, when he had been sent to the bazar, he entered into conversation with a Hindu about Hinduism and Christianity. Others gathered round to hear the debate: his mouth was opened: his heart was enlarged, and at the close he was surprised to think that he had been preaching. He was afterwards placed in the Mission academy, and for three years successfully pursued his studies.

The manly and decided manner in which he expressed, on his ordination day, his determination to adhere to the doctrine of "Christ crucified" was deeply interesting. The following were some of his remarks, though we fear we have not done full justice to the oriental imagery in which they were expressed:—

"I am a sinner. I would preach of my Redeemer. I would preach of Him who in the estimation of ancient saints was most precious; who is fairer than the children of men, and incomparably more precious than gold or gems or pearls; who is lovelier than the loveliest flowers, and infinitely more to be desired than jewels of gold; who is more honorable and mighty than the angels of light, and who is the dearly-beloved Son of the Father, in whom He is well pleased. It is of Him, especially of His death on the cross, that I would constantly preach. Angels regarded the news of Christ's birth as "good tidings of great joy:" I regard the tidings of the atonement made by his death and resurrection as even more joyous.

"I learn from the Holy Scriptures that it was Christ whom holy Abraham in olden time saw afar off and embraced, rejoicing with exceeding great joy. He was the 'salvation of God' for whom Jacob 'waited.' For His sake Moses renounced the honors, and pleasures, and enviable position that he might have enjoyed in Egypt; and Job, in the depth of his affliction, had a view of Christ, and experienced transporting joy. In wishing to be a preacher, it is that I may preach of this precious Saviour."

Khunditlur.—The flood in August last occasioned much inconvenience and

suffering to our native christians at Khundittur, [a sub-station of Cuttack]. It was a calamity the like of which has never been known in this region in the memory of any of its inhabitants. The chapel was destroyed, and most of the christian houses were either destroyed or greatly damaged; but the lives of our people were mercifully preserved. They found a shelter at this time of terrible anxiety and alarm in the Mission bungalow, which being on higher ground was not reached by the flood, and here they remained for three days. We are happy to state that the liberality of friends at Cuttack has enabled us to repair the damage done to the christian houses, and it will, we trust, be sufficient for the completion of the new chapel.

Mission Academy. Samuel, from Berhampore, commenced his studies in April last, and has been the only student recognized by the Conference and supported by the funds; but three other young persons, members of the Mission Church, Cuttack, have, with the approval of the Missionaries, studied with him, and continue to do so to the present time.

The routine of study need not be described. The literary department is under the superintendence of Jagu, while the theological instruction is communicated by Mr. Buckley. Lectures have been given twice a week on Divinity, and on the testimony of the Old Testament to the person and work of Christ. Biblical Exposition has received daily attention; Sermons and Essays have been read and criticised; and no pains have been spared that the students may "know the certainty of those things wherein they are instructed."

Mission Press. To increase the efficiency and usefulness of the Mission Press, a valuable addition has been made during the year to its working materials, in the shape of a new press, cutting machine, new English type, &c., &c. Arrangements have also been made with a type-cutter in England for a new and reduced sized Uriya type, from which we hope to be able to print the Old Testament in one volume, instead of three as at present. This has long been wished for; but want of funds has hitherto prevented its realization. These funds have now principally been realized by a special subscription in England; and it is hoped that the type will soon be received.

The revised edition of the New Testament has been completed, and several hundred copies have been bound up and forwarded to the various stations; thus supplying a want which has been seriously felt for several years past.

Female Asylum. Fourteen years ago a man and his wife from the north-west provinces were on their way to the car festival at Puri, with their little daughter eighteen months old. At Balianta, between Cuttack and Pipli, the wife fell sick of cholera, and the unfeeling husband, leaving his wife and child to perish, hastened to the shrine. The woman somewhat rallied, and by a great effort walked from Balianta to Pipli, when, overcome by fatigue and disease, she laid herself down in the middle of the road never to rise again. When found soon after, the infant was attempting to suck its dead mother's breasts. The child was taken to the thannah, and from the thannah to a house of ill-fame; but the Pipli Christians heard the story, and two of them who had no child of their own took her and watched over her with much affectionate solicitude. When old enough, she was placed in the school. Mr. Miller, in writing to the Society at the time she was obtained, observed, "The object of the Lord in thus preserving the child, and committing her to the care of his people, cannot be mistaken;" and added his "earnest prayer that she might live to know, love, and serve Christ." This prayer has, we believe, been answered, as the little child thus deprived of both her parents, and rescued by christian benevolence from a life of infamy, is one of those who have been received to communion during the year.

It is pleasing to state, that others who have been recently baptized received instruction in the school in former years; and though at that time the

seed of the Word appeared to fall on unfruitful ground, the fruit is seen, according to the promise of God, "after many days." We may specially refer to one who was among the earliest rescued Meriahs from Gumsur, and who twenty years ago was in the school at Berhampore, and was instructed first by Mrs. Stubbins and afterwards by Mrs. Buckley. No religious concern has been manifested during these years up to a recent period, though she has always remained among our christians; but the indications of a gracious change recently witnessed have been very cheering, and she has been admitted by baptism to the fellowship of the Church. Such cases strengthen our conviction that

"Though seed lie buried long in dust
It sha'nt deceive our hope;
The precious grain shall ne'er be lost,
For grace insures the crop."

FROM THE REPORT OF PIPLI AND PURI.

We are happy to say that we have had some important additions to our nominal Christian community: in the one case of a mother and her son and daughter (the daughter, a girl of some seven years old, has unhappily been since drowned in a tank while bathing); and in the other, of a man and his wife and child. The woman in the first case is the mother of a young man who renounced idolatry some six years ago, and towards whom the poor woman has ever manifested strong affection. This affection was, I am happy to say, as strongly reciprocated by the son, and no doubt had its influence in leading the mother to take this important step. He frequently wrote to her when from Pipli, urging her in the most affecting language to forsake idolatry and become a Christian; and these letters, I cannot but think, had an important influence on the mother for good. Occasionally, too, would he bring little presents for his mother and brothers and sisters; and once we remember he brought new garments, very costly. But alas! that curse of the land, *caste*, prevented the poor mother's accepting this token of her son's affection, and the garments had to be given to strangers. Poor fellow, he could not help weeping as he related the circumstance. *Now*, however, his weeping is turned into joy. The father and another son, we are sorry to say, are still in heathenism; but we have reason to hope that they are on the very eve of embracing Christianity. They have expressed their intention of coming to join us, and we hope and pray they may have grace to adhere to this resolution.

In connexion with our labours at Puri last year, too, I rejoice to say that a man—Sebu Sahu, a dealer in oil, and a native of Puri—renounced idolatry and joined our nominal Christian community. The man visited us several times shortly after we had begun our hot season labours at that place; and soon manifested a desire, and finally a determination, to cast in his lot with the Christians. He stayed with us to the end of the season, and then went to Cuttack in search of employment. The fact that he is the *first* native of Puri that has taken such a step, invests his case with peculiar interest.

On several occasions we have been much encouraged by unmistakeable evidence that the Word of God is being read by the people, and is exerting an important, though not immediately saving influence upon their minds; and we cannot but think that a time is not far distant when, in this idolatrous land, there will be a *general turning* to the Lord. Amen: even so; come, Lord Jesus!

At Puri too, where as usual we spent about two months in the hot season, preaching to the deluded multitudes that flock to the shrine of Jagannath, we met with similar evidence. There we one evening met with a man

from Kanas, who exhibited large acquaintance with the Scriptures, and gave us lengthy quotations from some of our religious tracts.

At another time we had the gratification of hearing a lad of some fourteen years of age singing with all his might portions of one of our poetical tracts, instead of the filthy songs of Krishna, in the large road of Puri.

We were informed too that a number of youths, pupils in the Government English school, are in the habit of meeting in some private apartment for the purpose of singing hymns, reading the Scriptures, and talking about Jesus Christ.

FROM THE REPORT OF RUSSELLCONDAH.

A few days ago we visited a large market at Bellamuta, about ten miles away. Having arrived at the place before it was time for the market to commence, we sat down in the shade of a mangoe grove close by. This was a signal for a number of people to cluster round us; but most of them, after a few words of conversation, and having apparently satisfied their curiosity, walked away. One, however, a youth of thoughtful and intelligent countenance, continued to linger, and by his attitude evidently invited further conversation. We were not slow to avail ourselves of the opportunity, and soon became deeply interested in what he said. He stated that he was of the mahanti, (or writer) caste,—that he had read several Christian tracts and part of the Gospels—that he had ceased to worship idols, and was anxious to become a Christian. I pointed to the *mala* or necklace he wore as a mark of idolatry, and asked whether he was prepared to take it off. He replied with much simplicity and evident sincerity, "Very good, it will do for my little brother to wear," and immediately took it off. He also stated in the course of conversation that his father lived some distance away, but had a house in the village close by (from which we infer that he is in respectable worldly circumstances)—that he reads the Scriptures daily, and regularly worships the Lord Jesus Christ. He also described the way in which his father worshipped, kneeling in his house, and with his hands joined he prostrates his body on the ground from time to time, repeating as he does so the name of the Saviour, "O Lord Jesus Christ, O Lord Jesus Christ." These are instances we cannot record without feelings of deepest emotion and gratitude. Here is a man far away from Christian teachers, perhaps shrinking from publicity, or afraid of persecution, but whose eyes have been opened to the folly and sin of idolatry, and whose heart we believe has been graciously influenced by the Holy Spirit, and who daily worships in his own simple way at the feet of our blessed Redeemer. The services of such may indeed be mingled with much imperfection; but who shall deny their acceptance with God? And may it not reasonably be hoped that in the great day of judgment we shall be permitted to greet many such of the sons and daughters of Orissa as fellow-heirs to eternal life?

The Khond Mission. The path that lies before us has never been trodden by a Missionary. But a few short years ago the country itself was little known. Their Meria sacrifice, a national institution with a barbarous ceremonial, had been offered to their dreaded goddess year by year, and yet the world outside, and a Christian Government but a few miles distant, were ignorant of the existence of the custom. The discovery was made in 1836. The Madras Government, when acquainted with the barbarous rite, determined to forbid it, and sought by various means to make its prohibition felt. No expense was spared, no labour grudged, in endeavouring to suppress the rite; and, by the blessing of Almighty God, those efforts have been signally triumphant. To-day that human sacrifice is dying out, except among the records of the past; and the Khond has found that the earth will yield her increase without his accustomed gifts of quivering flesh. During the past twenty-six

years the Orissa Missionaries have not been indifferent or unaffected spectators of these humane measures. Many a rescued Meria has been sheltered by them, and instructed in their schools. While labouring in the province of Orissa, often have they gazed upon the blue mountain range that skirts its western boundary, and sighed to see the day when Khondistan should be united to their mission field, and its savage tribes be taught the truths of Jesus. They laboured, prayed, and waited, and not in vain; but serious obstacles prevented active measures being taken. The gospel day for those wild tribes is now, we trust, dawning—a day, we fondly hope, that will be signalized by the rapid spread of Christian light and knowledge, and by the conversion of many to Christ. We would "expect great things from God, and attempt great things for Him." But perhaps success will not be rapid: Christian patience may be sorely tried from year to year, the gospel triumphs few, and blessings on their way from heaven appear to linger. If so, we would be hopeful. The heart that beats within a Khond is dark and ignorant, a very wilderness, like the trackless waste in which he hunts his game. In the latter the rankest vegetation grows up unobstructed; so in the former the lowest passions, with no purer thoughts to check them, are free from all restraint. This dense moral jungle has to be levelled, its soil prepared to receive the seed, and the early and latter rains must fall. But these antecedent labours are not done alone—we work together with our God. The preparations of the heart in man are from the Lord: we can sow and water, but He alone can give the increase. The Khonds are not so anxious to receive instruction as were the Red Karens in Burmah, though in many traits of character there is a resemblance.

The Khond mythology is more circumscribed and rude than the host of contradictions written in the Hindu shastras; but it is not the less tenable on that account. He has religious legends, which have become fainter and fainter by transmission through successive ages, but they are not utterly devoid of truth. Ideas of God as the Supreme, and man's relation to Him as taught by inspiration, which are not included in the narrow circle of his hopes and fears, cast their broad shadows on them. The Meria rite, though nothing less than murder, embodies his mysterious faith in the virtue of the most precious of oblations—human blood. With a "living sacrifice," "bought with a price," "without spot or blemish," he is quite familiar. To these essential truths great prominence is given in his sanguinary ritual. A diseased or maimed Meria, or one in any way unclean, would be abhorrent to his deity, and hence his strenuous efforts to preserve its sanctity.

In the Khond villages near Russellcondah, and below the ghauts, there are several Merias who were once in our school at Berhampore or Cuttack. We hope to visit these villages frequently, when unable to go above the ghauts in the hot and rainy seasons. These Merias still retain considerable knowledge of the Scriptures, to which we can appeal: long has the seed lain buried in their hearts, but the reviving influence of the Holy Spirit will, we trust, render it effectual, and by a rich and unexpected harvest cheer us in our work.

The rescued Merias in our schools and churches take a lively interest in the Mission. Some among them still love their native wilds; and though we fear they have not, as a class, the talents requisite for native preachers, we hope to find some among them who will be useful in the work. We have their prayers and sympathy, and this hopeful feature must not be overlooked.

A native Christian with his wife, both rescued Merias from our new location, Berhampore, came to see us yesterday. They were returning from a visit to the latter's sister, a wild Khond living in a village near the ghauts, in the midst of an almost trackless jungle. The night before they left their friends and relatives, they sat up until very late talking in their own mother-

tongue of Jesus and his great salvation to them and the villagers who came to see them. "All listened," they remarked, "asked hosts of questions, and wished us to sit and talk all night." When leaving, that Khond Christian sister said to me, "Papa, you must not think that preaching to them once or twice or thrice will be sufficient, and if they will not try to understand, nor even listen, become disheartened. No: you must preach and pray, preach and pray, and God will give His blessing; and we can hope to meet our relatives in heaven." This is striking counsel! Words like these, from such a source, might worthily become the motto of this Mission. "Preach and pray, and God will give his blessing." No Christian Mission upon earth can prosper, however ample its funds, without incessant labour, earnest prayer, and the blessing of God.

In conclusion we subjoin the numbers respectively of the total Christian community, the communicants, and the children instructed at each station.

	Nominal Christians.	*Communicants.*	*Boys instructed.*	*Girls instructed.*
Berhampore, ...	241	69	46	22
Cuttack, ...	460	197	104	72
———, Chaga, ...	270	75	17	24
———, Khundittur,	31	13	?	2
Pipli,.....	65	30	35	0

II.—*The* Dacca News *on Sir* Mordaunt Wells's *judgment.*

The following remarks upon Sir M. Wells's recent decision are so good that we cannot refrain from reproducing them in our pages. We are not yet prepared, however, to admit that the view which the judge took of the law, is necessarily the right one.—Eds. *C. C. O.*

Let it be understood at the outset that we do not take objection against Sir Mordaunt's decision. We sympathize with him in all that he says respecting the hardship that it is to a father or a mother to be deprived of the presence and society of a son in whom perhaps all the parental hopes are centred, and estranged from whom life would be objectless and insufferbly dreary. The time must of course come, when having attained his majority, and being obliged to begin the battle of life for himself, he will of his own accord release himself from many of the lesser associations of home, and learn to act on his own independent judgment. But no parent wishes to be parted from his child before that time, much less to be severed from him by a sudden and cruel wrench, at a period when that child has acquired none of the maturity of judgment that might stand as an excuse for forsaking the old roof tree. In the case of Hemnath Bose, Sir Mordaunt, acting according to his own sense of equity, required the lad to return to his father's house, the

father being still his legal guardian ; and Sir Mordaunt in our opinion did right. But he might have done all that he did, without saying all that he said. Both Dr. Duff and Mr. Lal Behari De denied that there had been any detention,—*the* charge urged against them in the father's affidavit. And the fact of detention was not proved. On what ground then was Sir Mordaunt's decision based? On the assertion that the boy had been detained, and that with a view to 'induce him to abjure the Hindu religion.' That is to say, the father's statement was regarded as being of more weight than that of Dr. Duff; or rather, where Dr. Duff's declaration and that of an unknown Babu Cally Prosonno Bose were pitted one against the other, it was assumed as a matter of course, that Dr Duff was not speaking the truth. There is a passage in Sir Mordaunt's speech which must be noticed. He says ; 'There was a passage in the affidavit which he considered of the greatest importance, and which remained unanswered. That passage was, "That the object of the detention of the child was with the view of inducing him to abjure Hinduism and to embrace Christianity." Oh, Sir Mordaunt! and do you call this an unprejudiced judgment! In the first place, was it even proved that the lad had been detained in the custody of the Missionaries? In the second place, if it is true that he came of his own accord to them, urging as a reason why he should be received that he, to use his own words, 'wished to be a Christian,' did it not strike you that he must have already abjured the Hindu religion? He could not have been a Hindu and a Christian at the same time. If he left the paternal roof and forsook father and mother for the sake of the Gospel, and *then* came to the Missionaries, is it not clear that his seeking refuge with them was the result of a previous renunciation in his own mind of the Christian religion? Hemnath Bose evidently *had* abjured the Hindu religion, and *had* embraced Christianity, when he went to the Rev. Lal Behari De.

Further on, Sir Mordaunt is reported to have said: 'Every one knew that there were hundreds and hundreds in the country professing Christianity, who were Hindus in heart. The child kept away from his parent simply because the Missionaries endeavoured to make him do so.' Oh! we have all heard about sensation novels, and sensation newspaper articles, as being a distinctive feature of the literature of the day; but it seems we must add to this category sensation speeches from sensation judges. Now that Sir Mordaunt has been courageous enough to hazard the assertion, will he be so good as to descend from the heights of judicial fancy to the level ground of judicial fact, and *prove* to us and to the world, that there are

hundreds and hundreds of natives professing Christianity who are Hindus at heart,—prove, too, the insinuation for the sake of which the assertion was evidently hazarded, that these professing Christians *are kept so against their will ?* Sir Mordaunt has made a daring statement. We want to know the grounds on which he thinks himself justified in making it. If he cannot give us facts, he must retract his words. *We* say that his words embody but a baseless slander. Of course the assertion reflects not the slightest discredit on the moral character of men like Dr. Duff! 'The Missionaries are the best of men,' only they are kidnappers; they are 'the best of men,' only they crush, with malice prepense, the most sacred instincts of human nature, and force men by illegal restraints and imprisonments to profess allegiance to a creed against which their hearts revolt!

We have space for only one more passage from Sir Mordaunt's speech. 'A mother is ten thousand times more useful than all the Missionaries in influencing the religion of a child.' Had Sir Mordaunt said, *more influential,* he would have been nearer the truth. But influences may be bad as well as good; their *usefulness* will depend altogether on the character of the religion in which the child is indoctrinated. Does Sir Mordaunt mean to say that a Hindu mother teaching her child to reverence the idols and superstitions which even the enlightened section of the Hindu community of Calcutta have renounced, is doing a more *useful* thing than the Missionaries who would instruct that child in Christian truth? Are we to understand that this is the opinion of a 'Christian Judge?'

So far as Sir Mordaunt Wells acted according to the discretionary power vested in him and ordered Hemnath Bose to return to his father, we have no fault to find with him. Precedents may be quoted against him. But precedents in such a case have not the force of law, and he was justified in using his own judgment. But why the sensation speech? Why the insult offered to Dr. Duff, a man whose name will be remembered in India a thousand years after that of Sir Mordaunt Wells has perished? Why this slander hurled against the Missionary body?

III.—*The London May Meetings.*

We take from the able periodical, "The Christian Work throughout the World," the following paragraphs relative to the May meetings of the present year, supplementing them by extracts from the "Evangelical Christendom." We take this opportunity of earnestly recommending both these magazines to our readers. The "Christian Work" is the most recent designation of what used to bear the title "News of the Churches." It contains a number of original and very able communications (essays or reports) on Christian work in various parts of the world, supplying the most recent and most trustworthy intelligence concerning it. The publication is admirable in all respects, with the sole exception (in the June number) of numerous typographical errors which disfigure foreign names. —Eds. *C. C. O.*

The usual anniversaries have been held in May. The reports generally show a decrease of revenue, to be accounted for by the Lancashire distress. Home work has occupied more attention than usual. There appears especially to be a determination on all sides to supply more efficiently the wants of the large cities. There was no special feature in the foreign mission reports of the year, except the position of Madagascar.

The British and Foreign Bible Society held its anniversary on May 6th, the President, Lord Shaftesbury, in the chair. The report announced a diminished income. The receipts of the year applicable to the general purposes of the society had been 84,263*l.*, and the amount received for Bibles and Testaments 73,727*l.* 4*s.*, making a total of 157,990*l.* 4*s.*, being 9693*l.* 17*s.* 4*d.* less than in the preceding year. The issues of the society for the year had been 2,133,860 copies. The first speaker was the Archbishop of York, whose speech was listened to with much interest, in its allusions especially to recent assaults on Scripture; followed by the Earl of Harrowby; the Rev. Dr. Tidman, Secretary of the London Missionary Society; the Bishop of Carlisle, the Bishop of Mauritius, the Rev. Emilius Bayley, the Rev. Charles Vince, the Rev. Luke Wiseman, and the Bishop of Melbourne.

From the speech of the Archbishop of York.

"To my mind the greatest miracles in the Bible are, first, the person of our Lord himself; secondly, the doctrines which our Lord has taught to man; and, thirdly, the spread of Christianity in the world under circumstances so adverse. I would say to any man who doubts, Here you have before you the history of Christ, told with a distinctness, with a minuteness, such as I do not think any other history ever has equalled. There is not one of us who cannot say, that he seems almost to see the very face of Christ, and to hear the very sound of His words, as he reads upon the page of Scripture what is there

written. I would say to the man who doubts, Whence does all this come? Who invented it? Will you tell me, if it is not a revelation from God, whose revelation it is? Was it reserved to the very worst and last dregs of Judaism, when Judaism was at its very lowest, to be the soil out of which the fairest flower that ever humanity has produced was to blossom and to grow? I say the thing is impossible. For eighteen centuries people have been writing works of fiction and history, and the human mind has been stimulated by every ambition and hope of gain to invent and describe beautiful characters, but I defy any one to quote any single fiction which has at all approached the facts of the history which we have in the Gospel. Here is a man devoid of a great many of these very weaknesses, which in some respects constitute our interest in human heroes—for I leave it to you to say whether the attempt to describe a man as perfectly good does not end in making him somewhat insipid. (Hear, hear.) But no one over said that of what is written in the Gospels. Again, this is true as to the second miracle I referred to—the doctrines of our Lord. No one who has read on the subject can doubt that these did not spring out of those things which were current in Judea at the time. They could not have been invented at that time without the author of them being made known and manifest. I would try any religious book by this standard—how near does it come towards bringing me down on my knees before God under a profound sense of sin? Now, was that the tone of feeling in Judea at that time? Do you think that the Pharisees preached that first and foremost? I take it that no man learned humility and a sense of his own sinfulness from the standard books of that day. Once more, with regard to the third miracle—the spread of the Gospel itself. There are many among you, I have no doubt, who are able to say: 'Notwithstanding all the objections against the Bible, which are plausible and well put, it is idle to tell me not to believe in my Lord, when I know Him; it is idle to tell me that there is nothing in that power which has actually changed my heart, and changed my life, and made me love the things I did not love, and hate the things which once I loved.' (Cheers.) That mode of argument is perfectly fair. Now follow it out in the page of Scripture, what do you find there? You find a parcel of cowardly men, who fled from our Lord's side, suddenly turned into bold, open, faithful preachers of the Gospel of Christ. Either we must believe that that was so, as it is told us there, or we must disbelieve it. If we disbelieve it, whence came the Christianity that exists at the present day? If we believe it, whence came the power that these men suddenly

acquired? (Cheers.) One way or another we have you. It must either be that the Spirit of God gave these men a power and an influence which they had not before—and that is the written account as we have it—or else we have before us the Christian Church at this day, with its missions, with its Bible Societies, with its millions of devoted men and women seeking only other people's good, and all this golden chain rests upon—nothing." (Loud applause.)

At the Church Missionary Meeting, on May 6th, the principal speakers were the Bishop of Sydney; Colonel Rowlandson; the Rev. W. A. Russell, from China; the Rev. J. Gritton, from Tinnevelly, and the Rev. Dr. Murphy, Chaplain at Madras. The annual sermon was preached by the Archbishop of Canterbury, who selected for his text Rom. i. 16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." The income was £131,218-3-5. The following is a *vidimus* of the statistics of the year:—

STATISTICS OF THE MISSIONS.

	1860.	1861.	1862.	1863.
Stations,	142	148	147	140*
Clergymen: English,	134	150	154	159
Foreigners,	45	42	41	41
Natives and East Indians,	59	66	71	66*
Total number of clergymen,	238	258	266	266
European laymen: schoolmasters, lay agents, printers, &c.,				22
European female teachers (exclusive of missionaries' wives,)				9
Native and country-born catechists, and teachers of all classes not sent from home,				1,083*

Number of communicants (1862) 19,828, (1861) 21,064, (1862) 21,261 (1863) 18,004.*

From the speech of the Rev. J. Gritton.

"Two thousand every year for five years past have been won from heathenism in Tinnevelly, and been gathered within the fold of Christ's Church. But I would not count much upon nominal adherents. Among the 35,000 adherents, however,

* The Society has withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the Native Church in Sierra Leone, containing nine Native clergy, 4,356 communicants, and 12,866 scholars. The disturbed state of New Zealand has precluded complete returns from that Mission; and the latest numbers are not yet received from India.

there are 21,800 persons who have not only come over from heathenism, but been baptized into the Church of Christ. We do not baptize people in Tinnevelly till we know a great deal about their Christianity; we do not baptize them till we feel certain that they know what responsibilities they are taking on themselves, and what are the consequences of the act in which they take part. There are now year by year more than 600 persons baptized in that province. The work goes on continuously, and the proportion of those who are baptized to the whole number under instruction increases from year to year. Then we have in that province, under the care of this society, 5,000 communicants, and these we may indeed rejoice in. We do not admit the people to the Lord's Supper, until they know a great deal about Christianity. We try to discover whether they feel in their hearts that which they profess with their lips. It is only after years of training and of watching that people are admitted to that holy ordinance; and it is a marvellous triumph of Divine grace that there have been gathered out from among the lowest caste of the Hindus in that province, along with a sprinkling of persons belonging to the higher class, and some devil-worshippers, 5,000 native Christians, who assemble regularly before the Communion-table, and appear to have given themselves unreservedly to the Lord."

Mr. Gritton deems the existing agency inadequate. The society is represented in the province by about twelve Europeans. But what could twelve Europeans do among 38,000 people, scattered over 600 villages? They would be powerless, were it not for hundreds of native agents. In referring to the native clergy of Tinnevelly, he said, Some of them are, perhaps, very ordinary men; but there are others who are fitted to occupy leading posts in the Church of God, and he believed that, from some of those now living, there would be selected, ere many years are past, the first native bishop:—

"The men to whom I now allude are thoroughly educated. I remember hearing a missionary say, 'At nothing do I tremble more than when month by month I meet my native clergy to read with them Butler's Sermons on Human Nature.' There are men among those of whom he was speaking who could stand side by side and shoulder to shoulder with him, and who were capable of understanding those most difficult sermons. In addition to these native clergy, we have a large number of unordained agents, many of whom are really very nobleminded men."

At the Propagation of the Gospel Society's meeting, which took place on April 30th, the Archbishop of Canterbury in the

chair, speeches were delivered by the Bishops of Sydney, Montreal, and Melbourne, and by Mr. Whiteside, M.P., and Sir William Burton. The Home voluntary income of the year was stated in the report to be 93,326*l.* In the Colonial division of the society's work, great liberality had been shown. The total number of missionaries connected with the Society was 488, being an increase of thirty-six in the last six months.

The annual meeting of the Wesleyan Missionary Society was held on Monday, May 4th. The report stated that the income of the society for the year amounted to 141,638*l.*, being more than the receipts of any former year, and exceeding those of 1861 by the sum of 4357*l.* Of this sum 105,213*l.* had been received from the Home districts, and 36,425*l.* from Foreign districts. The expenditure during the year, including a grant of 1000*l.* towards the erection of a chapel in Paris, amounted to 146,537*l.* Twenty-nine missionaries had been sent out since the last anniversary. Ten missionaries have been removed by death. The number of stations or circuits now occupied by the society is 605, and the number of chapels and preaching places 4618. There are 889 missionaries and assistant missionaries, and 17,000 other agents of the society, such as catechists and Sabbath school teachers. The number of members is 142,789, and of scholars in the mission schools 146,457. The speakers were, Sir Andrew Agnew, M. P.; the Rev. Charles Prest, President of Conference; the Revs. P. M'Owan, R. Roberts, J. W. M'Kay, J. Houghton, Dr. Hannah, S. R. Hall, W. M. Punshon, W. Wilson, John Scott, and others. On Saturday, May 2nd, the usual breakfast meeting in connection with the mission to China was held.

The London Missionary Society held its meeting on the 14th of May. It was stated, that while the Home funds had diminished, those from the stations had increased. The total income was 81,924*l.* The ordinary receipts of the society, exclusive of legacies, had fallen short of those of the previous year by 5000*l.* The number of missionaries is now 170,—28 in Polynesia; 21 in the West Indies; 38 in South Africa; 60 in India; and 6 in Madagascar. Amongst the speakers were the Rev. G. Smith, the Rev. John Thornton, the Rev. Dr. Vaughan (the Bishop of Mauritius), and Edward Baines, Esq., M.P. The state and prospects of the Madagascar mission, which the Bishop of Mauritius arrived opportunely to describe, were the chief themes of interest at the meeting.

The Baptist Missionary Society met on the 30th of April. The chairman was Joseph Tritton, Esq. Sir S. M. Peto read an abstract of the accounts. The speakers were the Rev. John Sale of Calcutta, the Rev. R. W. Dale of Birmingham, and the

Revs. J. H. Millard and J. Makepeace. The total income of the year had been 27,189*l.* 3*s.*, and the expenditure 32,073*l.* The excess of expenditure was partly defrayed from a balance on hand of the previous year. Details were given of the missions in Calcutta, Serampore, North India, Ceylon, China, Jamaica and other West India islands, on the Continent, and on the West Coast of Africa, at the Cameroons.

The United Methodist Free Churches held their annual meeting for Home and Foreign Missions on April 27th. There were 211 itinerant and 2871 local preachers; above 60,000 church members, an increase in the year of 4437. The contributions to the mission funds had increased some hundreds, and amounted to 7377*l.*

The Primitive Methodists' Missionary Society had its meeting on May 12th. The total missionary income was reported at 11,891*l.*, of which about half had been expended on Home and half on Foreign missions.

The Religious Tract Society met on May 8th. The report stated that the income from receipts had been 84,272*l.* 12*s.* 6*d.*, and from benevolent sources 11,029*l.* 10*s.* 6*d.*, making a total of 95,302*l.* 3*s.* It was stated that many tracts had last year been sent to the Confederate States in response to an appeal. Much had been done for different Continental countries. The Rev. E. Garbett, the Rev. Newman Hall, the Rev. Mr. Richardson, and the Rev. C. H. Spurgeon, were the speakers.

From the speech of the Rev. Mr. Richardson:—

"In a southern county, the daughter of a minister of the Gospel, who was accustomed to give away Testaments and tracts, was a little while ago walking in a quiet, shady lane, with no other companion than a little terrier, when she met two tall, powerful gipsy men, with great dogs at their heels. She was terribly afraid, but walked boldly up to the men, and said to one of them, 'Don't be afraid; my little dog won't bite you.' He looked unutterable things at her and her dog, and, as though they saw through the whole subject, one of them replied to her, 'If thy dog won't bite me, my dog sha'n't bite you.' That led to a little further conversation, and the young lady gave him a Testament, and went on her way. The next morning the servant went into the drawing-room, and said that a gipsy woman was at the door, and wanted to see her, and refused to go away until she had had a talk with her. The young lady went out and spoke to her, when the woman said, 'You gave a book to my brother-in-law yesterday, and my husband has been fit to fight with him ever since, and he says if it costs five shillings, he must have one too.' The lady gave

her a Testament and some tracts. Soon after that occurrence she went into the next market-town, and as she was walking through one of the streets, to her great surprise, a tall gipsy man went up to her, and pointed her out to a lot of gipsy women who had gone into the town to sell their wares, as the young lady who had given the books, so interested had those rough men and women become in the Word of God which had been placed within their reach. The lady found other opportunities of instructing and helping them, and until very lately continued to labour in the field so strangely opened to her."

The London Jews' Society met on May 8th. Lord Shaftesbury occupied the chair. The Rev. C. J. Goodhart read the report, which stated that the income had been somewhat diminished, but not so much as might have been expected from the Lancashire distress. It had been 32,534*l.* 3*s.* 11*d.* About 116 adult baptisms for the year were recorded. The importance of the study of prophecy was increasingly felt, and was leading to extended interest in the Jews. The Bishop of Melbourne, the Rev. Roland Couzens, the Bishop of Cashel, Dr. Menzer, the Rev. David Stewart, and the Rev. W. Fremantle, took part in the proceedings.

A public meeting was held on April 29th, on behalf of the Hawaiian Church Mission.* The Archbishop of Canterbury occupied the chair. The report stated the various steps in the success of the mission, the baptism of the Queen, the confirmation of the King and Queen, &c. 1000*l.* had been collected in the island preparatory to the arrival of the bishop, and a permanent fund of 3000*l.* had already been raised and invested. The speakers were: the Bishop of Oxford, &c.

The Church Pastoral Aid Society held its anniversary on May 7th. There had been a diminution in the receipts of the year of above 4000*l.* The total income was stated at 41,692*l.* 6*s.* 9*d.* The grants of this society are made to poorer districts where Church extension is needed. 402 clergymen, and 154 lay agents, are assisted out of its funds. Lord Shaftesbury occupied the chair; and the speakers were: the Bishop of Goulburn, the Rev. Talbot Greaves, and the Rev. Berkeley Addison.

The London City Mission held its meeting on May 7th. There was reported a decrease in the receipts of about 400*l.*, the total income having been 36,761*l.* 16*s.* 9*d.*, exclusive of the Disabled Missionaries' Fund. The expenditure had exceeded the income by 1700*l.* The increase of supernumeraries during the last three years had been only five, instead of forty-five, the number requisite to keep up with the growth of the population, and

* What need was there to establish this mission!—Eds. *C. C. O.*

the progress of the society was not now nearly so rapd as at an earlier period. The Earl of Shaftesbury, the Rev. Emilius Bayley, the Rev. Henry Allon, and others, addressed the meeting.

The Ragged School Union met on May 11th, the Earl of Shaftesbury in the chair. The Report stated the number of evening schools at 180, with scholars in attendance averaging 23,360; the number of Sunday schools at 199, and scholars 17,970; the number of week-day schools at 205, and scholars 8320. The penny banks and clothing clubs had increased. The income had decreased, and was about 4700*l.*

The Irish Church Missionary Society met on May 12th, J. C. Colquhoun, Esq., in the chair. The ordinary income of 1862 was 22,724*l.*, while that of 1861 was 29,264*l.*, showing a decrease of 6540*l.* An amount raised for a special object reduced this decrease to 2540*l.* There were at present 460 agents of all kinds, and the work was proceeding in West Ireland with much success. The Rev. J. C. Ryle, the Bishop of Ripon, and the Bishop of Rochester were the principal speakers.

From the Chairman's speech.

"I shall make statesmen tremble when I say that without conversion there can be no civilisation in the masses of Ireland; and with conversion comes considerable excitement and disturbance. But then I read in the highest of all records, that when the Apostles went forth to the east, wherever they went they went as disturbers of the peace. The craftsmen did not like their craft to be interfered with, and the craftsmen of Ephesus raised a mob. Can you expect that these higher and more clever craftsmen, skilled in all the craft of an ancient hierarchy, knowing that to that hierarchy inquiry is fatal, and that discussion is death—can you imagine that these craftsmen will look unmoved upon the missionaries of this society going forth into the wild and savage districts of Ireland to preach the Gospel, which is destruction to Rome? Let me tell our statesmen, that wherever we have gone, there have been mobs and disturbances. We went to Dublin, and so offensive were our placards, that they were pulled down. Appealing to the Irish Government, who were frightened out of their seven senses, if they had any, we went to a man who knows what true liberty is—Lord Palmerston—and we obtained the redress of that monstrous abuse, and our placards are now allowed to remain. We went to the worst districts in Dublin—to the Liberties and to the Coombe—and there was such a disturbance, that Mr. Spurgeon in one of his sermons proclaimed it as a progress

towards martyrdom; but Lord Carlisle, who was a hearer, gave us redress, and ordered the police to do their duty, and the disorder then ceased. We went to Kilkenny, where the disorder was tremendous. I don't know what the authorities in Dublin did. They appealed to some one. The prelate did his duty as a Christian prelate, and our agents were permitted to remain. In Galway, Tuam, and Clifden, every step of our agents may be traced by the disorder which they created. Mr. Cardwell, the other day, talked of our disturbances with considerable alarm; and Mr. Dallas wrote him a letter, but no comfort was to be found. But I will ask our statesmen to tell me where there is any disorder now. If they will go to the Coombe, they will find that district, worse than St. Giles's, reclaimed; they will find people with their faces washed who never washed them before; and they will see children at school who had never been at school before. In Galway you may walk quietly. In Tuam, the clergyman who goes out and denounces Rome passes unharmed. In Clifden, Dr. M'Hale has to sneak in at one corner and out at the other, whilst our clergyman is surrounded and blessed by the affections of a kindly people."

The Colonial and Continental Church Society met on May 6th. The income (home and colonial) had been 29,771*l.* 19*s.* 10*d.* The Society was extending its labours, and doing much good on the Continent. The Bishop of Melbourne, P. F. O'Malley, Esq., Q.C., the Bishop of Goulburn, the former Secretary, the Rev. Dr. Murphy, of Madras, and the Rev. W. H. Pownall, of Shanghai, were the speakers.

From the Bishop of Goulburn's speech.

"I know that prayer is effectual. It is not once only, but many times, that in the office of the Colonial and Continental Church Society we who were the officials have had direct answers to prayer in former years. I shall never forget one occasion of this kind. We had been praying fervently that God would raise the society out of a pecuniary difficulty which was then pressing upon it. Within a short time after a friend entered my room and inquired, 'Is the society going on satisfactorily?' I replied, 'Extremely.' 'Then,' said he, 'it does not need any assistance.' I rejoined, 'It never needed assistance so much; the demands made upon it from the colonies, and from all parts of the world, are such as to render assistance most necessary.' He then put on the table a piece of paper, which, when opened, presented to my astonished eyes a Bank of England note for 1,000*l.*! I endeavoured to thank our most generous benefactor, but he did not desire to be thanked, and

left the room, merely wishing that it should be entered as 'First Fruits.' We, however, met in prayer, and offered our thanksgiving to God, who had thus disposed the heart of His servant to favour us."

The Foreign Aid Society, which raises grants among churchmen for the help of foreign churches in their missionary enterprises, met on May 13th. The Report embraced a general view of the work accomplished by the various continental countries aided. The speakers were, the Hon. Secretary, Prebendary Burgess; the Rev. E. Forbes, of Paris; M. Lombard, of Geneva; M. Professor St.-Hilaire, &c.

The Evangelical Continental Society (Congregational) met on May 14th. This society is auxiliary to Continental societies, and the report went over the operations of several of them. The Rev. R. W. Dale, Professor Rosseaw St.-Hilaire, and others took part in the proceedings.

The British and Foreign School Society, which met, as usual, under the presidency of Earl Russell, held its meeting on May 11th. The most interesting part of the proceedings was the speech of the noble earl, in which he dwelt upon the advantages of adopting a Scriptural, in opposition to a merely secular, education, and showed from the spirit of the Lancashire operatives, as contrasted with that of former years of distress, the great advantage of the spread of Christian instruction.

The Sunday School Union, which met on May 7th, reported the amount obtained from subscribers at 17064*l.* 3*s.* 3*d.*, and by benevolence, 2011*l.* 18*s.* 8*d.* An appeal to Sunday Schools for Lancashire Relief had been responded to by contributions to the amount of 3419*l.*

The Christian Vernacular Education Society for India, which met on May 1st, reported steady progress, both at home and in India. The income was 4308*l.*, including 1761*l.* derived from sales in India. A. Kinnaird, Esq., M.P., Colonel Rowlandson, the Rev. J. Long, Calcutta, and the Rev. J. Hay, Madras, were the speakers.

The Evangelical Alliance had its May meeting *soirée* on May 7th. Much of the time was spent in social intercourse, and afterwards several short addresses were delivered; one by a city missionary to public-houses, who stated that in the year he had been able to speak to 23,000 persons in these houses.

IV.—*The Jynteeah Hills.*

Concluded from page 340.

Remedial Measures suggested.

By Major Hopkinson.

We must have roads; we can do nothing; we can set nothing properly going without them; we cannot have proper supervision; we cannot introduce police; we cannot efficiently administer justice even without roads. All military and political administrations urge the construction of roads upon us. We shall never have real possession of the country until we have roads. In the absence of roads the strength of a barbarian enemy is increased tenfold, and commerce, the great civilizer, cannot find him out. Education, I mean education of the schools, book learning, is almost thrown away where intercourse cannot take place. Of late years the public press has been eloquent on the theme of roads for India; the Government of Bengal have been unceasing in their efforts to improve communications throughout the presidency; the Supreme Government have everywhere given all the encouragement and support within their power to such undertakings. Her Majesty's Government notice every project for a road to express their interest in it, and their desire that it should be carried out. But roads in India, in the canal covered country of Bengal, or across the broad plains of the upper provinces, are, as compared with roads in the interior of Assam, what clothing at Calcutta is to clothing in Edinburgh. Notwithstanding all that has been said against the very objectionable system of *impressing coolies,* we have no choice, in the absence of roads, but to resort to it, as we are now doing in the operations going on in Jynteeah. I do not hesitate to say that it is the worst feature in the campaign that we must oppress our friends to vex our enemies. It is enough to turn true men into rebels. When a wavering village has to choose between standing fast and having its men seized and converted into beasts of burden, or running away into the jungle, can we wonder if the latter course is preferred?*

By Brigadier-General Showers.

The native element for the government I would maintain, with but slight changes, as heretofore.

The Dolloyes are the head of this native element. This office should continue to be held for three years, according to the rules now in force, but the appointment, instead of being vacated at the end of that time, should only be re-considered, as recommended by the late Lieutenant-Governor, except in the event of either the superintendent in charge of the district or the village community being dissatisfied, when a new election should be ordered.

The jurisdiction of the Dolloye to remain as at present, to try all cases within a certain amount, and to levy fines as has heretofore been done. No appeals to be allowed from his decision. If malversation should be proved against him, he should be summarily dismissed.

At present the Dolloyes, as regards letters, are as ignorant as the rest of the villagers. Arrangements should be introduced to encourage them to learn to read and write. For this purpose it might be ruled that, when a Dolloye can record his own decisions, he should have higher powers conferred on him. These might be further extended from time to time, till he is vested with the jurisdiction of a Moonsiff or Sudder Ameen.

* The italics are ours.—Eds. *C. C. O.*

The last subject connected with the Jynteeah Hills which it remains for me to notice is the establishment of Schools among the Singtengs. They have no prejudice against receiving from European Teachers either secular or religious instruction. Their feelings are free and open, and they are prepared to learn either through the medium of the Bengalee or the Roman character.

A Welsh Presbyterian Mission has been established [at Cherra] for some years, and the present Minister in charge of the Mission has gained completely the confidence of all the villagers. He goes freely among them, and is received everywhere with kindness and good-will. He understands their character and the extent of instruction that should be given them. There are few men who, at the present time, are better adapted to be entrusted with the grant-in-aid that Government may be induced to give for educational objects.

I beg to annex a list of Poonjees in which Schools could be established, and the cost of each, which has been furnished me by Mr. Jones. The whole amount asked for might be sanctioned. Mr. Jones' exertions would, I am confident, effect a great improvement in the character and intelligence of the inhabitants.

A contingent allowance should be sanctioned, on application, for the purchase of implements for industrial pursuits, such as would be useful in domestic life, and which labourers would be willing to work with. From the want of implements great labour is required to cut the roughest planks. Only two planks are obtained from the finest oak. A pit saw is an implement which they would at once feel the advantage of and which they would gladly use.

The Schools established by Mr. Jones teach the pupils but the first rudiments of learning—reading, writing, and arithmetic. It is taught in their own language in the Roman character, and will serve for those only who have no dealings or intercourse out of their own village or illaqua. As a medium of general instruction there are many objections against it, but for the Singtengs it will be of use, as they who attend Mr. Jones' school would probably attend no other.

For those who have transactions in other districts, Bengalee schools will be required, and I would recommend the Superintendent should be called on to submit a statement of the number of schools that might be established with the probability of their being attended. With this should be forwarded the names of the villages in which the schools should be formed, with the establishment for each and cost of building school-rooms and supplying books, &c., and the implements required for instruction in industrial pursuits.

The Lieutenant-Governor's decision regarding schools and roads.*

There are two subjects connected with the Cossyah and Jynteeah hills in which immediate action is called for. These are schools and roads.

The Lieutenant-Governor entertains little doubt that, if the inhabitants of the Jynteeah hills had been somewhat less ignorant than they are, they would not, either in 1860 or on the late occasion, have thrown off their allegiance to the Government, or sought redress of their wrongs in rebellion. If they had possessed a written language which the chief men among them

* Letter from J. D. Gordon, Esq., Officiating Junior Secretaay to the Government of Bengal, to Major J. C. Haughton, Commissioner of Assam, dated 8th Sept., 1862.

could write and read, and which was known to the district officer, or if they had been able to communicate with him directly, either in English or Bengali, instead of being obliged to approach him through an interpreter, he would not have been kept in ignorance either of their feelings or of their designs. If they had possessed even the elementary knowledge taught in the vernacular schools of Bengal, they would have known the hopelessness of armed opposition to the Government. To educate the Cossyahs, therefore, is a duty the discharge of which is forced upon the Government as a means no less of governing these hills than of improving the condition of the people.

General Showers, in his report on the administration of the Jynteeah hills, dated the 9th June last, and in his subsequent report of the 4th August, recommends an extension of the present system by increasing the grant made to the Welsh Presbyterian Mission, from Rs. 150 to Rs. 250 a month, for the support of more Cossyah schools, as soon as the district is settled and the school houses are built. In this commendation the Lieutenant-Governor entirely concurs, and instructions will be sent to the Director of Public Instruction authorising this increase, as Mr. Jones, the missionary, reports that the additional school houses are built, and the people ready to receive their teachers. The money will be forthcoming from the amount provided in the budget for grants-in-aid.

I am further directed to request that you will desire the Deputy Commissioner, in consultation with Mr. Jones, to draw up a scheme for the further extension of education in the Khassiah and Jynteeah hills and the plan upon which it is to be pursued. The scheme should include a settlement of the questions whether only Khassiah should be taught in the village schools, or whether it should be combined with Bengali; and whether Khassiah should be taught in the Bengali or the Roman character; in the different dialects of each part of the hills, or in one common dialect for the whole. It should also provide for the establishment of an English or Anglo-Vernacular school at the sudder station, and a Normal class for the education of teachers for the village schools. The Lieutenant-Governor would be inclined to leave the whole management of all the schools in the district, from the highest to the lowest, in the hands of the Welsh Mission, subject only to the inspection of an officer appointed, under the authority of the Inspector of the North-East Circle, for this special purpose; but on this point His Honor awaits your opinion before coming to a decision. You will submit a report on the subject, at your earliest convenience, to the Director of Public Instruction.

The next subject is that of roads. It is much to be feared that the destruction of the grain stored in the Jynteeah villages and the suspension of agricultural operations throughout the greater part of the disturbed country has already produced great distress, and that the scarcity now existing is likely to be much more severely felt before the next harvest. The people, it is believed, have neither food nor the means of buying it. It is therefore obviously desirable to take advantage of the demand for employment which is likely immediately to follow the pacification of the disturbed country, by expending a moderate sum of money on the roads most urgently needed, and thus at once to provide the means of feeding a starving population and of opening up the communications necessary both for traffic and for administrative purposes. The Lieutenant-Governor has received from Captain Morton a rough memorandum of the roads chiefly required. Of these he is prepared to undertake the construction, and the Lieutenant-Governor will apply to the Government of India for a special grant of 12,000 Rs. to be expended this season.

V.—*Brâhmist Prayers.*

We have failed to obtain the "Refutation of Objections to Prayer," by Thákur Dás Sen, a leading Brâhmist of Calcutta, to which we alluded a few months since; but having received from a friend a copy of the "Brâhmist hymnbook," and also one of a "Collection of Prayers," for Brâhmists, we proceed to translate some portions of them. Both these publications are 16mo. tracts. The hymnbook contains 80 pages, the collection of prayers 31. The latter is sold for one anna: the price of the hymnbook is not stated on the cover.

It is obvious that prayers usually exhibit the best side of a religious system, and this remark is fully applicable to the present case. There is a growing party among Brâhmists who regard prayer simply as an absurdity. Of the following prayers, the last, though in prose, is found in the hymnbook; the others are all from the smaller collection. Although the absence of any allusion to a Mediator and any reference to an atonement (except in one unsatisfactory passage) will be painfully felt by every believer in Christ, yet we apprehend that these prayers, composed by heathen authors for the use of heathen worshippers, are not inferior to some that were produced half a century ago, under the chilling shade of rationalism, in certain Protestant countries, for the use of professing Christian worshippers. And whilst their essential defects are lamentable, and the guilt of many Brâhmists in ignoring and rejecting the gospel is most appalling, yet may it not be hoped that others, especially in remote country places, whose ignorance of the gospel of Christ is not wilful, may by the sincere use of prayers like these obtain blessings far superior to those which they are conscious of seeking?—EDS. *C. C. O.*

1. MORNING PRAYER.

Merciful God; by thy boundless loving kindness I have been kept in safety through the night during my sleep; now with renewed strength and vigour I give thanks unto thee from my heart; accept my love and gratitude. Now all things proclaim thy infinite majesty and thy boundless mercy. Before engaging in my day's work, I entrust all my concerns to thee; into thy hands I commit all my powers of body and mind. Grant me such strength that I may get beyond the reach of all the attractions of this world. Let thy teaching uphold my soul; let thy love keep my heart burning; let thy life-giving * rays shine before me like the rays of the sun. Be thou resplendent within me, and remove all my impure desires, subdue every crooked disposition, and direct my every hope, my every disposition towards thyself. Let me never be implicated in any work, never give place in my mind to any thought, whereby I may be debarred from beholding the light of thy countenance. Let me not fall away from thee through any beguilement of the world. Let my heart not tend towards any other object besides thee. O thou life of life, purify my polluted muddy heart by thy life-giving* disposition. Fix the aim of

* The original is *amrita*, usually understood to mean something like ambrosia, or an elixir of life, imparting immortality. Originally it is an adjective, mean-

my whole life upon thyself. O my friend, daily let my heart abide near thee. *Om*, the one object without a second.*

2. Evening Prayer.

O thou Supreme Spirit; for the unceasing mercy which thou hast showered down upon me this day, I gratefully adore thee. It is not in my power to thank thee: every instant, every breath is full of thy mercy and thy beneficent disposition. Dwelling under the shadow of thy love, I have preserved body and soul; before thine eyes I have upheld life. For the measure in which I have this day been able to keep thy benevolent law, for the measure in which I have accomplished thy benevolent work, and gained truth, love, and self-approbation, I again and again bow to thee with my heart.

O thou, the innermost of my inner part: thou art acquainted with every disposition of my soul; thou seest all my sins, my impurities, my infirmities. With penitent heart I now ask for forgiveness. If I have committed guilt against thee, inflict upon me a thousand chastisements,† but forgive my guilt; never keep the light of thy countenance hid (from me). With our feeble strength we can do nothing; grant us thy unfailing help, that we may not be beguiled by the glow of sin. O thou Lord of the heart, fill my spirit with strength, fortitude and faith, and deliver me from every impure and crooked disposition.

O thou Supreme Spirit, now, relying solely on thee, I lay me down on my bed of rest. If I arise from this sleep, let me afresh devote body and soul to thy service. If this be my last night in this world, let me go to and awake in that holy world where thy love and joy are poured forth unceasingly. *Om* etc.

3. A Prayer in Prosperity.

O thou giver of all good: through thy infinite mercy thou sendest me unceasing happiness and prosperity; let me not be beguiled by it; let not worldly prosperity fill my soul with conceit‡ and empty pride, but let (the flame of) my gratitude ever burn brightly. Let me ever bear in mind that it is not thy design that, like worldly men, I should become immersed in the mean disposition of the world: but the object of all my

ing "not dead," *i. e.* undying. It is a favourite term with Brâhmists, in the sense of *life-giving*, or (as we should say) *heavenly*.

* This is a devotional formula, probably intended to occupy the place of the Christian *Amen*.

† This is the unsatisfactory passage alluded to, in which there occurs something like the idea of atonement.

‡ *Ahankâr*, the disposition to look upon self as distinct from God and important. In common parlance the term is used for *pride*.

happiness and all my prosperity is that I may with all diligence perform thy work. Let me then in happiness and prosperity be unswervingly attached to thee. Now I am in prosperity; if the next moment all passes away, if disease and poverty befall me, let me not be led astray thereby. In whatever place or condition I may be, let unshaken faith in thee ever remain awake. Let the conviction that the world is a vain thing ever remain awake in my mind. In every condition help me to bear in mind that earthly wealth, honour and happiness are nothing. Let me acquire that wealth, let me gain that prosperity, which shall never perish. A pure heart is the best wealth, thy favour the best prosperity for me. O Lord, abide with me, and deliver me from every difficulty and every adversity. *Om* etc.

4. A Prayer in Adversity.

O Lord, thou art at all times with us, both in prosperity and in adversity, in happiness and in trouble. Thou art the best wealth of the rich and honourable, as well as of the poor and desolate. Teach me equanimity and contentment, that I may not despond under trouble and poverty. In this adversity let me learn thy benevolent design. Let me never forget that thy look of benevolence ever rests upon me. When there is no one left in the world to befriend me, then I see thy arm stretched forth on my behalf. O thou friend of the friendless, grant me such stedfastness that I may bear all the sufferings of this worldly state with an unperturbed heart. Whatever my condition may be, let me ever keep hold of thee in my heart. Thou art the best wealth of the destitute. Oh Lord of the heart, deliver me from intolerable sorrow, misapprehension, and heaviness of heart. Send forth thy life-giving (*amṛita*) light, that it may reduce to ashes my despondency. By thy love uphold my heart and soul. O Lord, thou art all to me; with an unswerving and faithful heart I commit my whole life to thee; grant me a refuge with thee. *Om* etc.

5. A Prayer for Patience and Stedfastness.

O thou Supreme Spirit, strengthen my spirit with thy imperishable strength. Teach me, in entire reliance on thee, to remain unshaken amidst all the difficulties and adversities of this world. Keep me from the fear of man and from dependence upon the world. Grant unto me the inclination to devote my whole life to thy service. Let me place thy religion in my heart; let me hold fast the truth with an unwavering mind; let thy favour be my all. Let my confidence in thee

and my love to thee be such that I may be able for thee joyfully to forsake all I have; for thou art dearer than life to us. Let me not fall away from thee, though old age and death should befall me, and all men should rise up against me. Let me fight for the truth even at the risk of life. If I should have to surrender life for performing thy benevolent work, let me give that also to thee with an unblanching countenance. O Lord, do thou keep me; thou art my strength, thou art my life. *Om* etc.

6. A Prayer for Deliverance from Sin.

O thou Supreme Spirit! Amidst the manifold allurements of this world, thou art my only place of refuge. All my hope is in thee. Glowing with the glow of sin, where else can I go, to cool down my heated soul? I am thine, O Lord, I am thine for ever. Before thee I weep. Forsake me not, because thou seest that I am guilty. What can I say of my numerous transgressions against thee? Though I am thy son, thy servant subject to thy command, yet I have disregarded that command. Though constantly nurtured by thy love, I have forgotten thee. Thou hast constantly instructed me to forsake the way of sin, and called me to thy benevolent way, and I have heard thy voice, but not obeyed it. Thy love to me is boundless, but I love thee not; all my affection attaches to the world. There is no limit to my guilt: I am straitened in approaching thy glorious (or bright) presence. Oh thou beneficent, delivering God, deliver me; with a penitent heart and a troubled mind I ask for forgiveness; reduce to ashes all my sins. Let not mean thoughts and impure desires lodge in my soul. Draw away my heart from the dark world, and direct it towards thyself. Whatever purpose or desire separates me from thee, root it out from my heart. In all my religious efforts let me with unswerving disposition look to thee. Thou art my all, my treasure. *Om* etc.

7. A Prayer at the time of Death.

O thou Supreme Spirit, I am now about to leave the world; all my happiness and prosperity now forsakes me; of all my friends none accompanies me; as I came alone, so alone I depart. Severed from all the things of this world, I now turn towards thy abode. O my father, my supporter, and my friend, I shall never forget how many mercies thou hast showered down upon me. O thou purifier of the fallen, thou knowest all the crooked sins which I have committed. Send forth thy life-giving *(amṛita)* disposition and cleanse my impure soul. Make me and take me as thy companion. In this my friendless,

helpless state let thy love uphold me. All the vigour of my body is exhausted; nothing earthly can give me any further comfort; everything here is become dark to me; thy smiling countenance alone is now the light of my eyes. With my whole spirit I worship thee. In this time of trouble thou hast not forsaken me; when no one else is left to me, thy hand is laid upon my head. Thou givest me hope that thou wilt never forsake me, but keep me throughout eternity in thy cooling refuge. Thou art my everlasting treasure, my everlasting companion, my everlasting father and friend. My wife and children and all my family I now commit into thy hands; do thou keep them all. The world now becomes dark to me; let me go to thy life-giving *(amṛita)* abode and awake there, and there let me continually walk in thy love and joy. *Om* etc.

8. Self-dedication.

O thou God of love, employ my whole life in thy service. Keep me for ever bound by thy love. Make me wholly subject to thyself. In prosperity and in adversity, in health and in sickness, in life and in death, always let me abide near thee. In whatever place or condition I may be, let me walk with thee, walk after thee. Whatever binds my heart to the world, release me from it. Let this truth shine (unclouded) in my soul, that the chief object of our life is to gain thee, that our (great) work is to magnify thy majesty. Let thy love be the luminous centre of all my actions. If there is anything in the hidden recesses of our hearts which we are unwilling to give up for thee, do thou remove it. Withdraw all our affections from the world and fix them upon thyself. O thou Supreme Spirit, make us wholly subject to thyself. Let me spend my life in subjection to thee, and commit this life into thy hands. *Om* etc.

The above eight prayers, with an appendix of fifteen short hymns, constitute the contents of the "collection of prayers." The following piece, which is characterized by genuine Brâhmist sentiments, is taken from the "Hymnbook," a production of an earlier date, and intended for congregational rather than private use. In reading this prayer, some reminiscences of Scripture passages seem to meet the ear. Was it composed in the days of Rámmohan Ráy and W. Adam?

Prayer.

O Lord of the universe! Although the majority of mankind fails to apprehend thee from this beautiful visible world which thou hast extended all around us, it is not because thou art far from any one of us. Thou shinest more brightly than any object we can touch with our hands; but our senses, intent upon

external things, have beguiled us into a great delusion and turned us away from thee. Thy light shines in the darkness, but the darkness knows thee not. "He is in the darkness, but differs from the darkness; the darkness knows not him whose body that darkness is."* As thou art in the darkness, so thou art in the brightness also: Thou art in the wind, in the atmosphere, in the cloud, in the rain, in the flower, in the scent. Oh Lord of the universe, thou manifestest thyself plainly everywhere; thou shinest forth in all thy works; but besotted and thoughtless man never once remembers thee. All creation declares thee, and resounds with thy holy name; but our nature is so senseless that we are deaf to this loud proclamation made by the universe. Thou art around, as thou art within us, but we wander far away from our own inmost part; we cannot see our own spirit, and do not apprehend thy indwelling in it. O thou Supreme Spirit! thou infinite source of light and beauty! O thou ancient One, without beginning, without end, the life of all life! If any seek thee within themselves, their efforts to behold thee are never in vain. But, alas! how few seek thee! The things which thou hast given us, so attract our minds that we fail to remember the hand of the giver. The mind does not find leisure for a little while to leave the enjoyment of material things and to remember thee. Keeping hold of thee, we live; and yet we spend our lives in forgetfulness of thee.

O Lord of the universe, what is life without the knowledge of thee! What is this universe! The vain things of this world, fading flowers, vanishing streams, brittle palaces, perishable pictures, heaps of shining metal, these impose upon our minds, attract our hearts, so that we look upon them as means of happiness; but we consider not that the happiness which they yield, is given to us by thee through them. That beauty which thou hast poured forth upon thy creation, like a veil hides thee from our view. Thou art too pure and too great to be apprehended by the senses; thou art "the truth, wisdom, the infinite, Brahma." Thou art "without voice or touch or shape or diminution, without taste, eternal, without smell." Therefore those who, leading an animal life, have degraded their nature, cannot see thee. Alas for us; the truth we take for the shadow, and the shadow for the truth. What is worthless is our all; and that which should be our all, we count as nothing. These vain and empty things are from below, becoming our debased minds. O thou Supreme Spirit, what do I see? I see thee manifested in every thing. He who

* तमसि तिष्ठन् तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं ।

does not see thee, sees nothing; he who does not taste thee, is destitute of taste: his life is a dream, his existence vain. Alas! how wretched is that spirit, which from ignorance of thee, has no friend, no hope, no resting-place! How happy is that spirit which seeks thee and is anxious to find thee! But he is truly happy, to whom thou hast fully revealed the light of thy countenance, whose tears are all wiped away by thy hand. Having through thy perfectly loving compassion found thee, he has attained his desires. Ah, how long, how much longer must I wait for that day, when I shall stand before thee perfectly joyful, and in thy company enjoy the fulfilment of all my pure desires! Through this hope my soul, plunged in the stream of joy, exclaims, O Lord of the universe, who is like unto thee? Now my flesh faileth and the world vanisheth, whilst I behold thee, who art the God of my life, and my portion for ever. *Om* etc.

VI.—*Madagascar.*

Sad tidings have come from the land of martyrs. The young king has been put to death by the Hovas, confessedly on account of the favour he has shewn to foreigners. We still cling to the hope that the conspiracy originated in political motives, particularly in jealousy of the French as represented by a Mr. Lambert. It appears that no foreigners had been killed up to the date of the latest advices. Still we confess to serious apprehensions concerning the treatment which the indigenous Christians will receive at the hands of the party now in power, as well as the policy that may be adopted towards European missionaries.

Mauritius Commercial Gazette, on the subject of the reactionary movement in Madagascar:

"There is a powerful aristocracy at the capital, who are intelligent, and not unacquainted with what is passing in the rest of the world. Many of them speak and write the English and French languages, and correspond with people beyond Madagascar. For some time past they have watched with a jealous eye the freedom allowed to the Europeans, the abolition of customs duties, the privileges accorded to Missionaries, and finally and principally, the vast concessions of land made to Mr. Lambert in direct opposition to the custom of the country. They saw this latter act sanctioned and encouraged by the French Government, and they were afraid that when possession of the territory conceded was once secured, the independence of Madagascar would be at an end. There were examples of other

countries to confirm their suspicions, and they resolved to make a desperate struggle for what they considered the independence of their country. It would appear, as well as we can judge from the imperfect information which has yet reached us, that an imprudent act of the King tended to hasten the terrible dénouement. Mr. Ellis, the head of the London Mission, is said to have sent persons to preach at a village in which are deposited the remains of the late Queen. This was considered by the present Queen as an insult and a desecration. The preachers were not admitted, and returned; Mr. Ellis made a complaint to the King, who disgraced the principal men of the village and procured the preachers an entrance. This irritated and mortified the Queen, and caused much dissatisfaction among the leading Hovas. Shortly afterwards a large meeting was held, with the minister of the late Queen at its head, and a new constitution which had been prepared was submitted and favourably received by the Hovas generally. It is said that not meeting with any resistance, the conspirators then seized the Ministers, 27 in number, and hung the whole of them. They immediately went to the King, and insisted on his consent to the prepared constitution, and threatened him with death in case of refusal. He refused, preferring to die rather than retract his formally written promise, and notwithstanding the entreaties of the Queen, they strangled him in an apartment of the house he then occupied, called the stone house. The Queen was then proclaimed and the constitution accepted. The concessions to Mr. Lambert are to be annulled. Missionaries are to be punished with death, if they take part in any political movement against the Government. Europeans are not to be molested. The French and English Consuls had left the capital. In this state of things it is difficult to say what the French and English Governments will decide on. The French expedition to accompany Mr. Lambert has, in all probability, left France, and as the French Government has given the projected company its sanction and protection, it remains to be seen whether it will enforce the concessions granted by the late King. With regard to the treaty now regularly ratified by the French Emperor, we are led to believe that it will not be respected. In one of the clauses the late King renounced the right of imposing any import and export duties, and this has been a cause of dissatisfaction.

To comprehend more clearly the religious politics of Madagascar, it may be useful to bear in mind the facts mentioned in the following communication sent by a French correspondent to the *New York Observer*.

PROTESTANTISM AND ROMANISM IN MADAGASCAR.

N—N—, (FRANCE,) 12th March, 1863.

Among the religious events which deserve our attention, none is perhaps more interesting than the contest of the Papal Church against the missionaries and pastors of Protestant communions in the

island of Madagascar. We have mentioned this subject before in our correspondence; but new facts have occurred which throw light on the position of affairs. In order to understand perfectly what is passing, I ought to say that politics are closely allied with these religious rivalries. The island of Madagascar, situated in the Indian Ocean, possesses great social and commercial importance. It contains four million inhabitants, warlike, intelligent, active men, some of whom have partially adopted the customs and habits of modern civilization. That European power which gained the preponderance in this country, would derive great advantages, both in its commerce, and also in the influence which it would gain over the whole of Africa.

Now France and England are both represented in Madagascar. France appeals to the old treaties, which seem to secure to her a sort of sovereignty over this island. England on her side, has rendered distinguished services to Radama II., the present king of the country, and is not at all disposed to yield her rights to the French government. She esteems it very important that she should exercise an ascendancy in Madagascar, which will protect her colonial possessions in the East of Africa, and even those in the East Indies.

The two cabinets of Paris and London have sent their agents to Radama II., to try and gain the confidence of the King. The conflict is the more earnest, since this prince has openly professed Christianity. Under the bloody tyranny of the former queen of the island, there was nothing to do or to hope for. Now this vast territory and great people offer to Europeans a magnificent prospect of trade.

These things well understood, it is easy to explain the mutual jealousy between Protestantism and Romanism in Madagascar. Scarcely had Radama II., succeeded his mother, than bands of Jesuits, priests, Sisters of Mercy, came to the island, and even presumed to dictate. The Ultramontanes requested that their missionaries, both men and women, should be accompanied by regiments of soldiers, who should force the inhabitants to be converted at the point of the bayonet: Rome always likes dragoons and military proceedings. But Napoleon III. was prudent enough not to yield to this dangerous advice. He was content, at least for the time, in spite of his favour towards the Jesuits, to further the projects of the priests by means of diplomacy.

It is needless to say that the English did not remain passive while this was going on. The Missionary Society of London has sent, since 1818, missionaries to this island, and many of the natives have been converted to the knowledge of the gospel. Some of these new converts have astonished and rejoiced Christians by their heroic courage. Condemned to suffer horrible tortures and an atrocious death, they have followed in the footsteps of the ancient martyrs.

Among those sent by the London Missionary Society, the most noted is the Rev. Mr. Ellis. He has had long private interviews with Radama II.; he has often read the Bible with him, and this king calls him friend. Indeed Mr. Ellis is the greatest support of Protestantism and the English influence in Madagascar.

One of the first acts of both governments was to conclude treaties of alliance with Radama II. The following is an article of the treaty signed between the plenipotentiary of Napoleon III. and the King of Madagascar. "The French subjects will enjoy the privilege of celebrating openly their religion. Missionaries may freely preach, teach, build churches, seminaries, hospitals and other religious edifices, as long as they conform to the laws of the country. They will enjoy all the privileges and favours granted to missionaries of other nations and of different communions. No Madagascan can be prosecuted on account of his religion, providing he conforms to the laws of the country."

These stipulations are just and wise; but the priests and Jesuits deeply regret that they were signed. They would have wished very different arrangements. Full liberty and perfect equality of all Christian communions is odious to them. Still they had to agree to these two points: for what could they do? Radama II. and Mr. Ellis would never have granted to popery rights superior to those of Protestantism.

The Coronation ceremony showed very plainly the rivalry of the two religions and the two European governments. Major-General Johnstone, commander of the British forces on the island of Mauritius, represented Queen Victoria, and M. Lambert was the representative of Napoleon III.

Radama II. wore on this occasion a complete uniform of Field marshal—a present from the Queen of England: and the King's wife was arrayed in a splendid satin rope, richly embroidered in gold, which she received from the Empress of France. You see that each government contributed to the toilette of the royal pair. I will add that the Queen of Radama II., who is older than her husband, strongly inclines to popery. Some journals even say that she has taken away the heir presumptive to the crown from Mr. Ellis's charge, and sent him to the Jesuit college. Thus, the rivalry between Romanism and Protestantism exists even in the royal family!

To return to the Coronation festivities. On one side of the throne stood General Johnstone, with the Protestant missionaries, the native pastors, and Christians of the same communion. On the other side were five or six Romish priests, Sisters of Charity, and about forty little boys and girls from their school. Strange sight! The worshippers of idols had their place also in the train, and brought the hideous symbols of their worship. Thus, Paganism, Popery and Protestantism, all possessed equal honours at this public festival.

The French announced that they would place the crown upon the head of the King, and the English immediately claimed the same right.

What ought I to do? for I have not two heads to crown," said Radama II. to Mr. Ellis. The latter advised him to crown himself, and so the King did, placing the crown upon his own head; and then fastening the diadem upon the forehead of his wife. He then delivered an address to the people.

The reports as to the religious state of the people are very diverse. If we believe the testimony of the priests, popery would seem to have the greatest chance of success. They give the most pompous descriptions of their meetings. The mass, according to their correspondence, interests deeply and edifies the natives! Intense enthusiasm attends the Sisters of Charity wherever they go! Soon the whole island will belong to the Church of Rome!

The Protestant missionaries tell a very different story. Mr. Ellis states that at Amboribe he attended the celebration of the Lord's Supper. "There were more than 800 persons present," says he. "Their calm, serious, happy faces were very touching. More than once I was almost overcome by my feelings, especially when I thought that, at this same place, thirty years ago, there was not a single servant of Christ. The missionaries said that they had never seen so many communicants together, even in England.

The Bishop of Mauritius, confirms the above. He was struck with the character and effects of Christian instruction in Madagascar. "I have presided at religious meetings in the capital of the island," says the bishop, "and I have nowhere met with such fervour. The number of proselytes present was about 1,500. I next spoke upon the public place to the people; an immense crowd pressed me on all sides; I believe that 10 to 14,000 persons listened to me. It is my firm impression that the Roman Catholic religion will not take deep root in Madagascar."

Such is the information which comes from two opposite sources: the Papists utter cries of victory already, and the Protestants in their turn are persuaded that the great majority of the people will be converted to their faith. Events will decide.

VII.—*Statement concerning Sir* M. Wells's *judgment in the case of* Hema Nath Bose, *by the* Calcutta Missionary Conference.

The recent decision of the Calcutta High Court in the case of Hema Nath Bose, viewed in connection with the tone and nature of the remarks that were made from the Bench, is of so peculiar and important a character, that the Calcutta Missionary Conference regards it a duty not only to place on record its deliberate opinion on the subject, but also to give expression to it in a public statement.

Hema Nath Bose is a Hindu youth who, according to the father's affidavit, entered upon his sixteenth year about the commencement of April last, and was a pupil of the Calcutta Training Academy, an educational establishment conducted by Hindu managers, from which Christianity is carefully excluded. His intelligence and proficiency in his studies were such as to

secure for him a place in the highest class of the senior department of that Institution. The prevailing impression, therefore that he was a mere child, and a pupil of the Free Church or some other Christian Institution, is altogether unfounded, and probably owes its origin to the general tenor of Sir Mordaunt Wells's address. Hema Nath's first ideas and impressions of Christianity were derived principally from conversations with a youthful friend of his who attended the General Assembly's Institution; but they were so vivid that early in June he resolved to become a Christian, and with that object in view visited the Rev. Lal Behari Dey, the native missionary connected with the Free Church Mission in this city. That respected minister conversed with him, found him to possess considerable intelligence, and encouraged him to persevere in seeking to become fully acquainted with the gospel; but nevertheless advised him to return to his father rather than commit himself at once, and perhaps prematurely, by remaining at the Mission house. Accordingly the youth returned home, contrary to the intention with which he had sought an interview with Mr. Dey. Two days later he visited Mr. Dey again, but was a second time persuaded by him to return home. After a week's interval he came a third time, stated that he found it next to impossible to read the word of God at home, that his relatives, suspecting him of a leaning towards Christianity, had actually kept him under restraint; and declared that he was ready to forsake all for Christ, fearing, "lest delay in embracing the truth should prove dangerous." On this third visit, Mr. Dey, convinced that he was thoroughly in earnest, felt it to be his duty not again to send him back to his heathen home, but to comply with his urgent request by receiving him as a catechumen and allowing him to remain at the Mission house. The Rev. Dr. Duff was immediately informed of what had occurred, and cordially approved of the course which Mr. Dey had adopted. Is there any faithful minister of the gospel who can disapprove of it?

Hema Nath took up his abode at the Mission house in the afternoon of Tuesday, June 16th; during the remainder of the week his relatives and friends came daily in large numbers to visit him, and none were debarred from seeing him. His father in particular was on two several occasions allowed to converse with him quite alone. It is needless to mention that his friends endeavoured, by persuasion of every kind, to induce him to desist from his purpose of becoming a Christian, and to return home. Mr. Dey did not compel, nor even order, him to leave; but he repeatedly told him, with the sanction, and on one occasion at least in the presence and at

the special request of, Dr. Duff, that he was at full liberty to go back with his father, if he liked; and again and again asked him, whether he wished to leave? The youth steadfastly declined accompanying his father, and persevered in his declaration that he wished to be a Christian. At length the father appeared to acquiesce in the decision repeatedly expressed by the son in his presence; and on leaving the premises, he said to Dr. Duff in the presence of witnesses, that he himself had no objection to his son's becoming a Christian—that he had come there to dissuade him, solely because of the urgent importunity of his mother—adding, "I am glad to get rid of my son: he is a very wicked boy." After this, it would not have been surprising, if he had abstained from all further opposition.

What has now been related, constitutes the sole basis of the legal proceedings to which the father resorted without delay. On Monday, June 22nd, he applied for a writ of Habeas Corpus, making the following affidavit:—

"I Callyprosono Bose of Gurpar in the twenty-four Pergunnahs, assistant in the Public Works Department of the Government of India, make solemn affirmation and say—

1. That the abovenamed Himnauth is my son, an infant under the age of sixteen, to wit 15 years and 2 months and 9 days.

2. That until Tuesday, the 16th June, 1863, he resided with me under my guardianship as his father.

3. That on Tuesday, the 16th of June last, he left home for the purpose of attending school at the Calcutta Training Academy, and has not since returned.

4. That I have ascertained that he has been since that day, and is now, in the custody of Lal Behary Dey and Dr. Alexander Duff at the native Mission house, Cornwallis Square, and I have applied to the said Dr. Alexander Duff, and Lal Behary Dey to return him to his home, but the said Dr. Duff and Lal Behary Dey refused to allow me to remove the said Himnauth Bose, and still detain him against my consent, I being his natural guardian.

5. That I am informed and verily believe, that the object of the said Dr. Duff and Lal Behary Dey, in detaining my son, is to induce him to abjure the Hindu religion, my said son being still a minor and incapable of forming a correct judgment on the step he is advised to take. I am desirous that the said Himnauth Bose should remain under my care and guardianship, until he attains his majority.

(Signed) CALLYPROSONO BOSE."

Sir Mordaunt Wells, the presiding judge, granted Baboo Callyprosonno Bose's request. A writ was issued and, with

singular haste, made returnable on the following day! Dr. Duff and Mr. Lal Behari Dey accordingly proceeded to the Court house on the morning of Tuesday, June 23rd, accompanied by Hema Nath, who willingly agreed to go with them.

The time allowed in the writ was so short that Dr. Duff's solicitors, far from finding the requisite leisure for providing for a regular defence, were barely able to secure the needful legal assistance. Mr. Bell, the learned counsel, whose services they engaged almost at a moment's warning, obviously laboured under the great disadvantage of having to take up the case without an adequate amount of preparation. In the first instance his object was, by producing the youth, and enabling the judge to ascertain his intelligence by personal interrogation, to stay further proceedings against his clients; but he was overruled by the judge, who absolutely declined interrogating Hema Nath; and consequently a return in due form had to be prepared. It appears that the proceedings were not stayed whilst this was being done. Mr. Bell, on behalf of his clients, and Mr. Newmarch, on behalf of Hema Nath's father, argued the case, whilst Sir Mordaunt Wells frequently put in remarks of his own. At length, just after the judge had commenced the speech in which he intended to set forth the reasons for his judgment, the return was brought in, and read in court. From the precipitate manner in which the whole matter was gone about, the return was extremely brief and very imperfect—many explanatory circumstances having been necessarily omitted, which, if adduced, would have given an entirely new complexion to the case. It was on this account that Mr. Bell told the judge that Dr. Duff himself was there, ready to be examined. But this the judge very summarily declined to do. The return made, was to the following effect:

"Dr. Alexander Duff and Lal Behary Dey in the within-named writ, do hereby certify that the said Himnauth Bose is not and never has been detained in our custody, but that he, being a young man of intelligence and able to form an opinion for himself, did voluntarily, on the 16th day of this month of June, come to the above Lal Behary Dey, the native clergyman in charge of the converts at the native mission house in Cornwallis Square, and begged to be allowed to live there; and that he has ever since lived there of his own free will and at his own request, and without being detained in any way by us; and that his father and all other persons, who have expressed a wish so to do, have been allowed to see him alone, he being free from all control; and that his father has had full access to him, and that he has not been detained from him; and that the said Himnauth Bose was repeatedly asked

by us in the father's presence to exercise his own free will and to depart from the mission house, but that he refused to do so; and that the said Himnauth Bose by his own consent has agreed to attend this Court to-day."

When this return had been read, Sir M. Wells resumed his speech, and concluded it by ordering that the youth (or the "child," as the reporters, in servile imitation of the judge, style him) be given up to the father, which was accordingly done.

The proceedings of the morning were reported in two of the daily papers, not however by shorthand writers, as would have been the case in England, but only by such reporters as Calcutta is able to furnish. The two reports possess different merits; but according to the testimony of persons who were present, they are both "milk and water affairs," the language of the judge being very materially softened down, so as to approximate to what probably even the reporters instinctively considered the minimum standard of proper judicial dignity and calmness; while, according to the testimony of ear-witnesses, some of the more declamatory *ad captandum* passages have been omitted altogether. Imperfect, however, as these reports are, they constitute the only available basis on which to ground any comments upon the judgment.

(1) It is very important to bear in mind that the interpretation of the law, so unfavourable to missionary work, which has now been adopted by Sir Mordaunt Wells, is directly at variance with the last preceding judgment delivered at Calcutta upon a similar case, as well as with the judgments given at Madras and Bombay on several occasions of the same description. The Calcutta judgment here referred to is that delivered by Sir Lawrence Peel in the case of *Regina* vs. *Ogilvie*, when it was ruled by him, that "when an infant supposed to be improperly in custody is brought upon Habeas Corpus, the Court will (if the infant appear to be capable of exercising a sound judgment and discretion) allow him to depart wherever he lists: minority simply will not entitle a father to the custody of his child." It is not necessary now to specify the similar decisions of the Courts at Madras and Bombay which have been alluded to.* It is readily acknowledged that in a few other cases a different conclusion was arrived at; once (many years ago) at Calcutta, and again subsequently at Bombay: this proves nothing more than that the law was somewhat uncertain. But undoubtedly the prevalent impression was, that here at Calcutta Sir Lawrence Peel's decision might safely be considered the most correct as well as the most

* These decisions will be laid before the public ere long, in an appendix.

recent exposition of the law. Even now, it may be questioned whether it is absolutely certain that it was erroneous, or whether it was not the true one, after all. It certainly appears to be worthy of more respect and deference than on this occasion was shown towards it. At all events it must be acknowledged by every candid mind, that Dr. Duff and Mr. Lal Behari De had sufficient reasons for believing that they were acting not only in accordance with their duty as Christian ministers, but also in accordance with the law of the land. And it is further evident from the very nature of the proceedings, that it was impossible for Sir Mordaunt Wells not to know that such a conclusion (erroneous as he might deem it) was the only legitimate inference that could be drawn from Sir Lawrence Peel's judgment.

(2) When this is borne in mind, it will be easy to estimate at its true value the pious horror to which the judge gave expression at the outset of his speech, when he said, "he regretted extremely to see a gentleman of such extreme philanthropy and kindness placed as Dr. Duff was to-day!"

The animus of the judge further appears from his estimate of the veracity of Dr. Duff, even when making a statement upon oath. Lest any injustice should be done to Sir Mordaunt Wells, we shall simply transcribe his reported words:—

"Though it was said that the child remained with Dr. Duff by its own free will, he read this to mean that the child had influence used over him, well meant, but indiscreetly, and in a way which the law would not recognize."

"The child kept away from his parent, simply because the Missionaries endeavoured to make him do so."

Again, the following sentences clearly show that the judge charged Dr. Duff with "taking away" the youth, and "keeping him away from his parents."

"It would indeed be a strange thing, were it to go forth to the millions in this country that a child might be taken away from its parents to induce it to abjure the Hindu religion."

"No one knows more than Dr. Duff himself the strength of the paternal feeling, and surely he must see that there can be nothing Christian in keeping a child away from its parents. He"—the judge—"would be sorry that any other idea should go forth to the world."

The following illustration contains an insinuation against Dr. Duff's uprightness which is as insulting as it is gratuitous:—

"Supposing a father sent his child home"—to England—"to a school, and the school became a Mormonite establishment,

and an application were made to the Queen's Bench for the delivery of the child, would any judge refuse to deliver him up?"

If this illustration has any meaning, it implies that Dr. Duff had been entrusted with Hema Nath's education by his father, on a tacit understanding that the youth's religion was not to be interfered with, but that he had violated this engagement,—a supposition which is altogether groundless.

In another passage, Sir Mordaunt Wells charges Dr. Duff with the crime of "cultivating unnatural feelings in the bosom of the child, and, repressing the love of the parent, which ought not to be checked."

The Calcutta Missionary Conference has read with mingled grief and indignation these insinuations against Dr. Duff and Mr. Lal Behari Dey. Happily it would be a work of supererogation to attempt to prove that they are altogether unfounded: but they deem it a duty and a privilege to give expression to the sympathy which they feel with their brethren who have been so grossly and so gratuitously insulted in open court from the Bench.

(3) It is, however, not of Dr. Duff and Mr. Lal Behari Dey alone, but of Missionaries generally, that Sir M. Wells has a very unfavourable opinion: for he says,—

"The Missionaries are the best of men, but they would not like to have their children taken away,"—evidently intimating that they are kidnappers of children.

And he himself acknowledges that this unfavourable opinion of Missionaries as kidnappers contributed much to stimulate his zeal and arouse him to energy; for—

"He thought that the time had come when it should be decided, whether any Christian minister had a right to keep a Hindu child from its parents." Otherwise, "we should have a system of forcible conversions carried on in India, the consequences of which would be lamentable indeed."

And, forgetting that Dr. Duff and Mr. Lal Behari Dey had not sought to establish any right of their own, but simply to watch over the right of a youth in his sixteenth year to seek the salvation of his own immortal soul, and still labouring under the influence of the fixed idea, that Missionaries are kidnappers, he exclaims:—

"A mother's claim is ten thousand times as great as the rights of Missionaries: the rights of Missionaries are insignificant as compared with a mother's rights."

The estimate which he has formed of the usefulness of Missionaries may be gathered from the following sentence:—

"A mother"—he evidently means a Bengali mother—"is

ten thousand times more *useful* than all the Missionaries in influencing the religion of a child."

And to show how little Missionaries have hitherto accomplished in India, he ventures upon the assertion that—

"Every one knew that there were hundreds and hundreds in the country professing Christianity who were Hindus in heart."

From the connection in which this sentence stands, one receives the impression that it describes the character of Native Christians, and is intended to insinuate that they would gladly return to Hinduism, if the Missionaries would only let them.

If this really be the meaning of Sir Mordaunt's words, then, as Protestant Missionaries, we deny the truth of his assertion, and challenge him to prove it.

(4) Notwithstanding the strong bias against Missionaries betrayed by Sir Mordaunt Wells on that memorable morning, it cannot be denied that, after all, his interpretation of the law may be correct, or at least that he may have adopted it in perfect good faith. For he stands not alone in maintaining that "a father is entitled to the custody of his child," and possesses the right of "enforcing it by writ of habeas corpus," and "that the general law is clearly so, and even after the age of fourteen." If it be so, or if Sir Mordaunt Wells honestly thought so—of which there is no adequate reason to doubt—it was unquestionably his duty to deliver up Hema Nath to the custody of his father. But this ought to have been done, and might easily have been done, with that dignity and calmness which become Her Majesty's judges, and with that solemnity which, in the performance of so sad a duty, would have graced the brow of a Christian judge. One of the most painful features of the whole transaction was the apparent pleasure with which Sir Mordaunt availed himself of the opportunity presented to him, to show his dislike, of, and his contempt for, Christian missionaries and native converts.

(5) It would be a sad thing for India, if Sir Mordaunt Wells's interpretation of the law should ultimately prove to be the right one. It would then be absolutely illegal for Missionaries to receive or baptize any youthful converts under the age of sixteen. For the system of Hinduism and the tyranny of caste are such, that a convert (to use the words of Mr. Newmarch, the counsel retained by Hema Nath's father) must "isolate himself from kith and kin, and cast off at once and for ever all family ties. When a Hindu child takes up the Christian religion, it takes up this penalty with it, and becomes

an outcast, so far at least as its own people, its own country, its own family, are concerned."

It may perhaps be said that it would be no great hardship for Missionaries to be prevented by law from receiving and baptizing converts under sixteen. But this matter has another aspect. It should be regarded from the youthful convert's point of view. If there is any truth of Christianity that can be established more clearly than another by experience, it is this, that the youthful heart is preeminently capable of appreciating both the love of Christ in giving His life as a propitiation for our sins, and the consequent claims of Christ upon our confidence, our gratitude, our obedience, and our public profession of His name. In youth the conscience is more open to conviction of sin that at a more advanced period of life. It is assuredly not a rare event for a young person to feel that it is his most pressing duty to repent of sin and believe in Christ, and his highest privilege to love, serve and confess Him, and to join His people. All Missionaries know that the Gospel and the grace of God can produce this effect upon Hindu youths as well as upon European youths. Now, when a Hindu youth is convinced of his duty to renounce idolatry and every other sin, and to become a disciple of Christ, what mortal man has the right to absolve him from the performance of that duty? Is he not bound, like the apostles of old, "to obey God rather than man?" And if it is his duty to become a disciple of Christ, can it be right for a minister of the Gospel, to tell him that he must abstain from doing what God commands, because man forbids it?

(6) The question arises here, at what age a Hindu youth, convinced of his duty to become a Christian, may be supposed to become responsible for acting, or for neglecting to act, in accordance with such a conviction? Among Hindus a custom prevails of permitting young people at the age of fourteen, and even earlier, on the performance of a ceremony called *diksha mantra*, to select their own tutelary deity, and their choice sometimes falls upon a deity different from that to which their parents give the preference. Among Protestant Christians—speaking of the great majority—it is generally allowed that the fifteenth year is not too early an age for the admission of young persons to the Lord's Supper. But it is perhaps safer to consult another waymark, by asking generally, at what age a youth may become legally responsible for his own actions? This obviously is the age at which the criminal law holds young offenders responsible for violating the law. In England the responsibility is fully established after the age of fourteen; in India where, owing to the climate and other

causes, there prevails a greater precocity in the development of individual character, the Penal Code* fixes upon the close of the twelfth year. The same age would be a suitable term to fix upon for the purpose now under consideration. This is the legitimate inference that should be drawn from the premises so clearly laid down by Mr. Newmarch in the following words: "The simple enquiry ought to be, as to whether the child had or had not arrived at years of discretion? The English age of discretion was twenty-one; but this was so late that the Court had thought fit to admit that the infant† was capable of some discretion at an earlier age, and this age was fixed at fourteen."

In the case of Hema Nath Bose, great injustice was done to him by the judge's declining to interrogate him so as to ascertain his general intelligence, and by taking it for granted that, because he had not concluded his sixteenth year, he had not reached the age of discretion which corresponds with the age of fourteen in England.

We appeal to the Christian public of Great Britain to consider attentively and to agitate perseveringly the question, whether a law (supposing it to be a law) which practically prevents Hindu youths under sixteen from becoming disciples of Christ, is not utterly at variance with the principles of religious liberty?

WM. SAMPSON,
Chairman.

Calcutta, August 4th, 1863.

* Section 83.

† It is not Hema Nath that is spoken of, but any infant in England.

Religious Intelligence.

1.—The Rev. Dr. Duff.

We deeply regret to have to record that in consequence (partly, at least) of the excitement connected with the case of Hemanath Bose, Dr. Duff has had such a serious attack of illness as to compel him to resort to a change of air and scene. For the present he proceeds to Singapore, from which place he may go on to Java. This trip will involve an absence of two or three months. But we understand that he contemplates accepting the call from the Free Church in Scotland to become the successor of the late Dr. Tweedie as Convener of the Foreign Mission Committee and virtual Director of the Missions. No one can blame the veteran Missionary, if, after thirty years' service, he retires from the field of battle to the head-quarters of the army; but that will be a mournful day for India, for Bengal, for Calcutta, which shall witness the departure from our midst of such a man as Dr. Duff, whose equal the present generation of Missionaries in this part of the field is not likely ever to behold.

2.—Spain.

The inhuman sentence which condemned Matamoros and his companions to the galleys has been commuted into a sentence of exile of equal duration; as will be seen from the following extracts of letters.

From a Member of the English Deputation.

Madrid, May 21, 1863.

You are aware that sentence on the Malaga prisoners as well as on Matamoros and the other prisoners in Granada, was pronounced late in last month, and that deputations had proceeded from England, as well from the Society of Friends and the Evangelical Alliance, as private parties on their own account, friends of religious liberty. Also from many other countries deputations have arrived or are on their way. We have been here now for more than a week past, and interviews have been had with the Ministers of various nations. The result of all these is that, aware of the moral pressure in preparation, the authorities here were desirous not to be urged prematurely in any overt way, as they were resolved to commute the sentences into banishment. And this morning we find an announcement in the newspapers that the Queen has been moved to do so, and that not only has she so "consulted the dictates of her own kind heart, but those of the Catholic religion also, in putting out of the way of propagating their errors in Spain these peccant individuals," &c., &c. There can be no doubt but that even this partial change of the sentence on Matamoros and his fellowlabourers is really owing to the European stir made on their behalf. And the Minister who received, as private individuals, some of the deputies strongly insisted that a deputation on any point touching religion could not be received either by him or by the Queen; therefore, as a deputation, "*it existed not* either for him nor for her Majesty." However, I have reason to believe that, besides several personal letters and messages from various courts which will reach the Queen of Spain, the various petitions entrusted to the members of the deputation will be left with the Spanish Court, and some ulterior steps taken to advance the principles of religious liberty. It is also well known that there is a party of liberal Roman Catholics here who feel outraged at the atrocity of the former sentence,

and who will not be satisfied even with its present modification. They consider it a disgrace to Spain and to the Catholic religion to have such exclusive intolerance.

From the Rev. H. Schmettau, Foreign Secretary of the Evangelical Alliance.

Madrid, May 22, 1863.

I am glad to be able to inform you that the sentences of both the Granada and Malaga prisoners have been commuted from penal servitude at the galleys into the same number of years' banishment. In the case of the Granada prisoners, therefore, Matamoros is banished for nine years, Alhama for seven and Trigo also for seven years. The three Malaga prisoners—Carrasco, Marin, and Gonzales—are each banished for nine years. The addresses will be presented to the Queen with a letter signed by the whole of the deputations.

The prisoners will be set at liberty to-morrow. It is thought best that they should not proceed to England, as the attentions to which they would there be exposed, however well meant, might not tend to promote their spiritual welfare individually, and would be almost certain to operate to the prejudice of the good cause in Spain. They will therefore go at once to Gibraltar; and thither also ought the children of some of them, now in England, to proceed, to rejoin their parents.

3.—Recent Deaths.

Though long after date, we cannot forbear from alluding to the death of some distinguished men, long known to the Christian Church, such as Dr. Ed. Robinson, of New York, the biblical lexicographer, and the foremost modern explorer of the Holy Land,—Dr. Stier, the most profound expositor of the discourses of our Lord and His apostles, and the most successful emendator of Luther's German Bible,—Dr. Barth, the children's friend, the regular correspondent of scores of Missionaries in all parts of the world, the able author of a long series of School-Books, as well as of an excellent Annotated Bible in German;—and Dr. Baird, the American pioneer of the Evangelical Alliance.

Intelligence has just been received of the death of Sir Culling E. Eardley, the originator and president of the Evangelical Alliance, who expired on the 21st May, in his 58th year. No man probably laboured more assiduously and more successfully than he, to carry out the Saviour's desire that all his people might be one.

Still more recent information announces the death of the Rev. Dr. Gaussen, of Geneva, best known to English readers by his works in defence of the plenary inspiration of the Bible.

In singular contrast with these men of peace, stands General Jackson, (*Stonewall* Jackson) the confederate General, whose piety is acknowledged, by all parties, to have been as distinguished as his military genius. Was he, were those mentioned before him, taken away from the evil to come?

A very different character was Dost Mahommed, the Ameer of Cabul, whom after a singularly chequered career, death overtook near Herat on the 29th May, or the 9th June—one date being probably expressed in the old style still used by Eastern Christians, and the other in the new. Notwithstanding all that must be acknowledged regarding the injustice done to him by the British Indian government, it should not be forgotten that his restoration to liberty was a noble act, which scarcely any other European government would have been capable of.

4.—Earthquakes, Wars, and Rumours of War.

The fearful earthquake at Rhodes towards the end of April, the more awful one at Manilla early in June, the bloody conflict in America, the capture of Puebla by the French, the Polish insurrection which may any day lead to a European war, the troubles in New Zealand, the devastation of parts of India by locusts—are these signs of the times?

On the other hand the discovery of the sources of the Nile by Captains Speke and Grant also constitutes a sign of the times.

5.—New English Translation of the Psalms.

The Bishop of Calcutta having sanctioned the preparation of a new Bengali version of the Psalms, to be incorporated with the Prayer Book, the Rev. Dr. Kay was led, some years ago, to prepare an English version which might serve as a guide to the Bengali translator. That English version, which was never published but only printed for private circulation, forms the groundwork of a more elaborate translation of which the title is given below.*

We have not seen, and we do not believe there exists, either in English or German or French, a translation of the Psalms which surpasses or even equals, in accuracy, this able production of Dr. Kay's pen. We sincerely hope it may obtain in England that acknowledgement which it so fully deserves, but to which its publication at Calcutta is likely to prove a serious impediment.

6.—Native Petition against Polygamy.

A petition has been presented to Government by a number of Natives, praying that polygamy may be prohibited by law. We suppose the petitioners only mean Kulin polygamy: for it would be contrary to the spirit of Hinduism to forbid polygamy in cases where the first wife bears no son. And we suppose they do not intend to touch polygamy among Muhammadans. Kulin polygamy might easily be abolished, but we doubt whether polygamy in general could be prohibited without essentially interfering with the religion of the Natives.

7.—Nana Saheb.

At Ajmere a man has been apprehended who is regarded as the veritable Nana Saheb by those who ought to know best. It is not our province to offer any further remarks upon this subject.

* *The Psalms, translated from the Hebrew, with notes chiefly critical and exegetical;* by W. Kay, D. D.—Calcutta: R. C. Lepage & Co.

THE

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SEPTEMBER, 1863.

I.—*Extracts from the Report of the Sixth Annual Meeting of the* STRANGERS' HOME FOR ASIATICS, &c.

We have been favoured with the following brief letter from the Secretary of the above excellent Institution :—

STRANGERS' HOME FOR ASIATICS, &c.
Limehouse, London, E.

Trusting you approve of all that has been done for the Oriental and Polynesian strangers who have visited England during the last six years, the Directors of the Strangers' Home earnestly request you to *read the accompanying report*, and solicit your co-operation and that of your friends in obtaining funds to enable them to carry on a work acknowledged by all acquainted with it as most needful, useful and advantageous in all its objects, which not only redounds to the honor of Christian England, but brings glory to God.

R. M. HUGHES, LT.-COL.
Hony. Secretary.

In endeavouring to comply with the request thus addressed to us, we cannot do better than insert some extracts from the report.

The sixth Annual Meeting of the Strangers' Home for Asiatics, Africans, and South Sea Islanders was held on Monday, the 1st of June, 1863, at Willis's Rooms, King Street, St. James's; Sir T. Fowell Buxton, Bart, Vice-President of the Institution, in the chair, succeeded by the Right Hon. Sir John M. Lawrence, Bart., G. C. B., K. S. I.

The Rev. Wm. Jay having opened the proceedings with prayer—

The Chairman expressed his deep interest in the objects of the Institution, and his earnest desire that it should be more generally supported. He believed that it had already effected great good, and that it would effect still more good if it was liberally patronised; that he was quite sure it had only to be known to be appreciated; that as he saw around him many distinguished men who had served in India,

and who were well acquainted with the habits, customs, and feelings, of the natives of India, and could speak from personal knowledge on this point, and also from a greater practical acquaintance than he possessed with the working of the Strangers' Home, he would not detain the meeting, but call on the Secretary to read the Report.

Lieut.-Colonel Hughes read the following Report:—

Six years have now elapsed since the doors of the Strangers' Home were thrown open to the Asiatic, the African, and South Sea Islander; and in looking back at the difficulties overcome, and at the result of the efforts for the temporal and spiritual welfare of those for whom the Institution was established, the Directors and its friends have abundant reason to render to our gracious God a continued strain of praise and thanksgiving for the many tokens of His favour and blessing.

As each succeeding year closes, the need and importance of such an Institution become more and more apparent, especially when it is borne in mind that during the last six years upwards of 2000 Asiatic, African and Polynesian strangers have resided in the Home for periods from one week to three months. 1357 beds have been provided and paid for by casual nightly lodgers, besides numerous cases of destitution gratuitously lodged and fed for a day or two; 372 destitute Asiatic and African mendicants have been taken off the streets of the metropolis, together with 190 others sent or taken from workhouses or prisons, and provided with employment or a passage to their native country; cash also and property to the value of upwards of £6000 taken care of and returned to its owners on leaving England; and, above all, the Word of God set before hundreds of strangers in their own tongue. It is painful to contemplate the fate of many of these foreigners, and what would have been their report of Christian England on return to their native country, had there not been a Home to receive and shelter them, and Christian friends to afford the aid they needed.

During the past year there was a considerable increase in the number of registered inmates in the Home, 208 having been admitted in 1861, and 367 in 1862; of these 311 were brought to the United Kingdom in British ships, 33 in American, 15 in Spanish, 4 in Portuguese, 1 in French, 1 in Dutch, 1 in Russian and 1 in Norwegian ships:—219 were sent to the Home and their maintenance paid for by their employers, 32 under instruction from the Honorable the Council for India, and 116 came to the Home of their own accord, and paid for their board and lodging.

Having stated the manner in which these strangers were brought to the United Kingdom, and how they were maintained during their residence at the "*Home*," it may be interesting to know their avocations, and the countries from whence they came.—290 were lascars, 43 were stewards, cooks, and servants, 11 were ayahs, 16 were Indian and Chinese interpreters and apothecaries, 2 a returned coolie and his wife, 3 were Nestorians, and one an escaped slave from America:—95 were natives of Bengal, 23 came from the Madras, and 33 from the Bombay presidencies, 6 from the

Punjaub, and 7 from Goa, 3 were natives of Siam, 4 of Ceylon, 20 were Chinese, 80 came from the Malay continent and islands, 42 from Manilla, 12 from Arabia, 20 from the eastern coast of Africa, 27 from West Africa, 3 from the South Pacific, 2 from the Mauritius, 4 from Syria, 3 from Ooroomiah in Persia, and one from Texas in America—a goodly band of strangers from various countries, speaking various languages and dialects, of various faiths—the Hindu, the Muhammadan, the Buddhist, the Sikh, and others, besides the Christian convert from heathenism—all have lived harmoniously together, sitting at the same tables, partaking of the same food, happy and contented, and without exception, on leaving the Home, expressing their thankfulness for all that had been done for them; and besides the 367 registered inmates who remained from upwards of one week to two months in the Home, several destitute cases, principally Africans, were taken in, lodged and boarded *gratuitously* for a few days.

From the unceasing efforts which have been made to obviate and put down Asiatic mendicancy, it has been considered by many that the Home is simply a Refuge for *the destitute;* but though the Directors have been enabled to relieve the streets of the metropolis of so many destitute cases when opportunities occurred, yet it *never* was, nor is it their intention that the "*Home*" should be considered a Refuge for *the destitute*, or, as many suppose, for lascars *alone*, but a self-supporting Institution, where all classes of Asiatics and Polynesians can, on payment, find a respectable lodging, with every needful comfort, whilst resident in the United Kingdom.

The average number of inmates daily throughout 1862 was 31, the smallest number at one period 5, and the largest 85—at the beginning of the present year there were 130 inmates for three weeks in the Home, and 177 have been admitted during the last five months.

The Superintendent of the Home reports that the general conduct of the inmates during the last year has been most satisfactory, and all have evinced gratitude for the aid and kindness shown them.

One of the advantages of the Institution may be gleaned from the fact that—

				£	*s.*	*d.*
In 1857, 28 individuals deposited in the Superintendent's Office				346	6	6
1858, 31	do.	do.	do.	570	4	7
1859, 46	do.	do.	do.	554	13	10
1860, 37	do.	do.	do.	351	7	7
1861, 64	do.	do.	do.	1,097	8	0
1862, 94	do.	do.	do.	869	5	3
1863, 18	do.	do.	do.	132	7	0

Making a total in six years of £3,921 12*s.* 9*d.* deposited by individuals in cash, besides a great number of gold and silver watches, and trinkets to a large value, which were taken care of and returned to the owners on leaving England, and received with evident gratitude for the care taken of their property—a convincing proof of the estimation

in which the efforts for their temporal welfare are held and appreciated.

One case, out of several, may be mentioned. A respectable native of Calcutta, an apothecary, soon after his arrival at Liverpool from the West Indies, having spent nearly all his ready money, endeavoured to obtain cash for a bill of exchange for £30, which had been given him for arrears of salary and his passage to Calcutta. No one at Liverpool would give him more than £12 for it, when, hearing of the Strangers' Home, he came up to London, expending almost his last shilling in doing so; and on the morning after reaching the Home, he presented the bill of exchange to the Secretary, who was enabled through our Bankers to get it discounted, and the full amount, less a few shillings, was handed over to him the next day; and, within a fortnight, a passage being found for him on very favourable terms, he was on board a ship sailing down the Channel on his way to Calcutta, and shortly after arriving at his destination he wrote the following letter to the Superintendent of the Home:—

"*Calcutta, Sept. 6th*, 1862.

"DEAR SIR,—Without meeting any danger, I safely arrived here on the 19th August last, and I am well here. Your kindness and generous treatment towards a stranger must be remembered as long as my life remain. I expect that I may very soon visit you again, and hope to have the same very kind treatment from you; but at present do not forget your stranger friend. Kindly give my best compliments to your Secretary, Col. Hughes. I am very much obliged by him—he is a great friend to the Bengali. Hoping you are all enjoying good health. The letter which came for me after I left your office, I got it through your kindness. Please kindly remember my address. "I am, Sir, yours sincerely,

"L. D.

"To Mr. John Freeman, Superintendent, Asiatic Home, Limehouse."

In 1862, independent of those who returned to their native land in the same ships in which they came to England, the Lascar shipping agent, who holds a license from the Board of Trade, obtained employment and shipped 239 Lascars—cooks and cuddy servants, at good wages. One crew of eighty men being taken by him to Glasgow, and another of eighteen to Sunderland, twenty-nine passages were provided for eleven ayahs, sixteen Indian and Chinese Interpreters and apothecaries, and two returned coolies; the passage money being paid in some instances by the individuals, and the rest by their employers.

So far the Directors submit to their friends and supporters a brief and condensed Report of the efforts made for the comfort and temporal welfare of the strangers who visited our shores in 1862, and would now refer to what has been done for their spiritual welfare. During the last year the Scripture Reader met with great encouragement, and a large blessing has evidently been granted to his labours. He paid 3110 visits to Asiatics and other foreigners on board ship and on shore; visiting, speaking, and, on 767 occasions, reading a

portion of Scripture to the Asiatics found on board ship, in Hospital, Jail, Workhouse, the Home, or elsewhere. He has inquired into all cases of destitution met with in the streets of the metropolis, and afforded aid and advice to all who have unfortunately been brought before the courts of justice. He gave away to those who could read 59 portions of Scripture, and 4980 tracts in various languages; and has invariably been gladly received and listened to by all whom he has visited, and numbers have called at his residence, asking for advice and instruction, which, as far as he had it in his power, was afforded to all.

The following extracts from his Report are not only interesting, but will illustrate a portion of the work carried on at the Home.

"It is refreshing to call to remembrance those who have come to the Home, in the name of Christ, from China, Syria, Persia, Africa, the South Seas, Mauritius, Madagascar, and India; and I am delighted to say that this year they have been more numerous than any year I have been at my work. This has given me no small encouragement. They have also done much to assist me in my work, and have themselves highly appreciated my endeavours. I cannot forbear to imagine how different their report of our land will be than it would have been had there been no Missionary to the Asiatics to welcome them in their Master's name, and no Strangers' Home to receive them."

"'The Spirit of the Times,'" an English ship, from New York to London, with a crew of seven Asiatics, having received a month's advance in New York, which was spent in clothing, were brought and landed at Liverpool on the 28th of last November, and having no money to take, sold their clothes in Liverpool, for present necessities. About the same time, the 'Leona,' an American vessel, from the same place, put eighteen men on shore at Liverpool. Here were twenty-five men 200 miles from London in a destitute state. Among these crews were some men who had passed through the Home; one especially, who had experienced much kindness—Bápul Nutoo, one of a shipwrecked crew I brought from Liverpool on the 13th of September, 1860. Bápul Nutoo, after living some time at the Home, left of his own accord. I lost sight of him till the 30th of the following May, when visiting a well-known house in Manchester, the first person I saw was my old friend Bápul Nutoo. I gave him a letter to assure him he would be again admitted to the Home, but as he had walked away from it, I told him he must walk back again. He found his way to the Home again in the beginning of July, and was duly shipped off, at good wages, on a voyage to China; from China he got to New York, and here he formed part of the crew of the 'Leona,' the crew of which arrived in Liverpool as above stated, with Bápul Nutoo in their midst. The merits of the Strangers' Home in London were soon known, and a determination formed to reach it. Those who had clothes to dispose of soon sold them and came, some portion of the journey by rail, and walked the rest; but the greater portion of these men set off on foot, begging their way, and arrived at the Home in twos and threes, tak-

ing from eight to fourteen days to complete their journey of 200 miles, and for no other object than to reach the Home. Through the kindness of the Council for India these men were maintained at the Home for a short period, till they were shipped to their native country. The account that these men will give of the Home can be best imagined; but this is only one of many similar occurrences.

"One interesting feature, during the past year, is the number of Indian and Chinese apothecaries and interpreters who have resided in the Home, and having attended Coolie emigrants to the West Indies, and fulfilled their engagements, arrive in London on their way home. These men have all received a fair education, either in Government or Missionary schools, but among them I never yet met with one who thought that the long-established religion of his country was worth a struggle to save. Some of them are God-fearing men and devout Christians; but I have never yet been gladdened by the visit of a Christian educated in a Government school; without exception, they have every one been Infidels, and their minds have corresponded with their spiritual ignorance.

"L——— D———, a young man of about twenty years of age, an apothecary, educated in a Government School, having stayed a short time at Liverpool, came to London, and resided a short time in the Home. He was exceedingly frivolous, merry, and careless. When I first spoke to him in his native tongue, he inquired who and what I was. I told him I was a doctor of extensive practice, and should be happy to prescribe for him; but he said, he was never better in his life; and he, being a doctor, could prescribe for himself if he were ill. I assured him he did not understand his case, and I proceeded to point out to him the leprosy that had polluted his soul, and the symptoms of spiritual and eternal death that I discovered in all his thoughts and desires. My remarks were unwelcome, but received in that merry, indifferent spirit that seemed to say that words are only idle wind. A few days afterwards, one Sabbath afternoon, I invited him into my house, ostensibly to show him the likenesses of many Oriental friends who had preceded him, but really to have some quiet talk with him on spiritual things. He finally found himself by the table, listening to the parable of the Prodigal Son in Urdu. He was first struck with my acquaintance with the language, he was next taken with the narrative, and, finally, he was carried away from the narrative to the singular misconduct of his own life, so faithfully portrayed in the Prodigal Son. I was about to continue my explanation when I found that L——— D——— had covered his face with his hands, and was the subject of deep emotion. It was some time before I could get an answer to my inquiry as to the cause of his grief, and with half-stifled accents he told me that the man who wrote that book knew him, for he had carefully written his history. He had run away from a kind and affectionate father's house, his father not knowing where he was gone. He reached Delhi, when his money being exhausted he became a beggar, when a friend he met wrote to his father,

who sent him money, and, though longing to see him, hoped he would not return till he could appreciate his home, promising to supply him with more money when he required it. He visited Benares, Cawnpore, and even the Punjaub, before he returned home, and when his father saw him he was a long way off, and ran, and fell on his neck, and kissed him. His father, shortly after sending him to the medical college, died. L——— D——— felt sure that the person who had written the account I read knew him. I assured him he was right; the Author of that narrative was God, who intended it to be true in a double sense; and I then made my spiritual application. He finally wished to have the book to read the account himself which was gladly given to him. This was the last interview we had, for his stay was but short at the Home. Probably I shall never know if he gained any spiritual good by his visit to London.

"We have had several men who were educated in Missionary schools, and I have every reason to believe that all of them were converted men. It will answer my present purpose to speak only of David Greesh Chunder Dut, an apothecary, of about twenty-three years of age, sent with coolies from Calcutta to the West Indies, and came to London on his way home. His agreement being somewhat faulty, caused him to remain some time at the Home. But his stay was a decided advantage to me, and I trust a blessing to others. He came in his Master's spirit, and at a time when a few special cases almost engrossed my time. I was indeed indebted to him for bringing the case of Rámá under my notice. Rámá was seeking truth; David read with him, instructed him, and brought him to me. I also found David most useful to me in my explanation of the Word of God, and in discussion; indeed I often preferred leaving him to settle a discussion I had commenced, and I derived both pleasure and profit in witnessing his zeal and fatih. Such a man is a bright light in a gloomy sky. He formed one of a group still vividly present to my mind—a group worthy of the highest admiration of the friends of evangelical alliance. 'See how these Christians love each other.' A little company of different nationalities and languages, unable to speak to each other, but being redeemed with the same blood, animated with the same hope and the same love, loving the same Word, the same Saviour, and each other. Here they are in a small upper chamber at the Strangers' Home—the company consists of four, David Greesh Chunder Dut, who read and spoke in English and Bengali, and a member of the Church of England; the next is Joseph, a member of a Baptist church at Malabar, and could only read the Telugoo, and talk indifferent English; the other two, the presbyter Yohanan, and his attendant Joseph, members of the venerable Chaldean church, better known as Nestorians—Yohanan speaking the ancient and modern Syriac, also the Osmanlee, or the corrupt Turkish of Kurdistan; and Joseph speaking the same, excepting the ancient Syriac. These men are assembled for prayer. They have arranged their own service, and it is a happy hour to spend with them. The portion

of Scripture to be read is determined upon, which is read either in Telugoo, Bengali, Syriac, or English, according to the person whose turn it is to read, while the others follow, the passage being read in their respective books, which lie open before them. And now they join in prayer. My heart was moved as I listened to the presbyter's prayer, uttered with all the fervour and emotion of living faith, in the rich guttural accent of the Syriac tongue. The prayer would be offered up either in Syriac, Telugoo, or Bengali. When the aged presbyter was about to leave, Joseph of Malabar made me acquainted with his grief. "*I shall now have no one to speak to.*" It is evident that Christian men have a more powerful means of communication than that supplied by the tongue, for in that sense they could not speak to each other. The meeting of this little company was not of long duration, but we shall meet again under happier circumstances, from the rugged mountains and plains of Kurdistan, from the shores of Malabar, from the banks of the Ganges, and from among the denizens of our London streets; a glorious multitude, whom no man can number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, having washed their robes, and made them white in the blood of the Lamb."

The Directors refer their friends and the public to the detailed account of receipts and expenditure in 1862. They acknowledge, with grateful thanks, the liberal donations, £937 9*s.* 7*d.* and the increased amount of subscriptions, £617 16*s.* 6*d.*, received during the past year; and specially would they express their thankfulness for the response to the urgent appeal issued in December, 1861, and in the early part of 1862, which not only extricated them from pressing difficulties, but enabled them to pay off the balance of debt to their bankers, and to meet the current expenses of the institution without borrowing.

The expenditure in 1862 amounted to £3,260 13*s.* 7*d.*, and the receipts from all sources were £3,385 12*s.* 10*d.*, leaving a balance of £124 19*s.* 3*d.* cash in hand, to meet £111 8*s.* 6*d.*, the amount of bills due on the 1st January, 1863.

At the present time the total debt of the institution amounts to £5000—the mortgage on the Home and premises, which they hope, through the liberality of the public, to be enabled to pay off at no distant period.

It has always been intended that the institution should be self-supporting, which it would be with an average of 65 inmates *daily* throughout the year; but as this number has not been attained, and the mortgage is still unpaid, it is estimated, from the average expenditure in excess of receipts for board and lodging during the last three years, that the sum of £1,100 will be required to maintain the Home in working order in 1863. The sum of £282 has been received in subscriptions and donations during the last five months, and about £850 is still required to cover all liabilities, including current expenses, rates, taxes, and interest of mortgage.

The Directors cannot close the Report without expressing their thanks, and how much they have been encouraged by the approval,

support, and liberal aid they have invariably received from the Honourable the Council for India, the Board of Trade, the Commissioners of Emigration, and from all the leading Missionary Societies. They would also acknowledge with grateful thanks the kind and unwearied attention which the Medical Officer has shown to his patients in the Home during the past year; and to the Chaplains and Authorities at the Jails, Hospitals, and Workhouses, for the kind permission and facility afforded the Scripture Reader in visiting Asiatics under their charge.

The Directors feel from all that has been effected during the last six years, that the Institution has a very strong claim on the sympathy and liberality of the British public. The character of the British nation has been upheld; the hands of the Foreign Missionary strengthened; the reproach that no one in England cared for the Asiatic, African, or Polynesian stranger has been removed, for he has now a Home in England which he *can* call *his own*—where he can obtain good food on reasonable terms;—protection from imposition;—care taken of his earnings and property; every attention to his wants, and, without interfering with his prejudices, instruction in the Word of God. They therefore confidently appeal to their friends and the public for the aid *so greatly needed* to enable them to carry on a work which has proved such a blessing to the strangers who have visited our shores from far distant lands, with the earnest hope that we shall never lay ourselves open to the dreadful doom set forth in the Gospel: "*Inasmuch as ye did it not to one of the least of these little ones, ye did it not to me;*" and would ask for the prayers of all interested in the work, that it may continue to be carried on for the glory of God and the welfare of our fellow creatures.

The Secretary having concluded reading the Report, the meeting was addressed by several of the gentlemen present. We give a few extracts from their speeches.

From Capt. EASTWICK'S *speech.*

Whatever concerns India, and the natives of India, must always be deeply interesting to me. As a member of the Council of India, I have had the opportunity of watching the working of the Home, and of seeing the good it does in many striking instances; and what does the report tell you? It states that upwards of 2000 Asiatics, Africans, and Polynesian strangers have resided in the Home within the last six years for different periods; casual lodgers have been provided for to the extent of 1357, besides numerous cases of destitution promptly met and cared for. What an immense boon must this assistance have been to those who have profited by it! What a vast amount of influence for good it must have exercised beyond the mere temporary relief! In many instances, perhaps, the remembrance of the benefit may have passed away with the occasion, but in many others the impression made will have been more permanent. Picture to yourselves a poor and friendless native

of India thrown upon the streets of London or Liverpool. I do not allude to those habitual vagrants in native costume who make a trade of begging (the Home has done some good in clearing out these impostors:—my excellent friend, the Secretary of the Home, is very well known to them, and they take care to keep out of his way,) but I speak of natives who have come to England, as Lascars, or in some other capacity, and have been cast adrift, friendless and without funds, in this vast Babel, perhaps not able to speak a word of English. They wander about for a time, picking up a precarious subsistence, and then, perhaps overtaken by disease, they lie down in some remote corner, "*despised, neglected, left alone to die.*" These instances were not purely imaginary before the establishment of the Home. I recollect hearing a clergyman state at one of the anniversary meetings of this Institution, that, in his own parish, at the east end of London, he himself had known several instances of natives of India dying of want and cold during the winter season. I ask, what must be the feelings of a poor, wretched native, possessed of an immortal soul like ourselves, and yielding up that soul to our common Maker, in all the agony of isolation and despair? But suppose it should please the Father of Mercies, "without whom not even a sparrow falls to the ground," to snatch one of these poor natives from the jaws of death, and enable him to return to India, what report must he take back of Christian England? Is the treatment he has received likely to soften his heart, and bind him closer to the foreign rulers of his country? or is it calculated to break down the line of demarcation that exists between the European and the native, and pave the way for missionary labours? How different the feelings of the native who has been lodged, and fed, and cared for, in the Home, always within the reach of good influences, even if he does not profit by them, seeing with his own eyes each day the working of a well-ordered establishment, presided over by a Christian man (like my excellent friend, Colonel Hughes, whom I have known for five-and-thirty years, and whose untiring exertions in behalf of the Home are worthy of all praise), an establishment, I say, carried on in accordance with Christian principles, where, without interference with his prejudices or his religion, he has the opportunity of hearing the Word of God, and seeing the precepts of the blessed Gospel carried into daily practice. Let any one reflect on the conditions of feeling likely to be generated in the mind of a native of India under these different circumstances, and let him ask himself which condition has the best chance of promoting the cause of Christianity. For my part, I have no difficulty in answering the question.

A remarkable instance, illustrating this point, fell under my own observation when I landed in England, at Liverpool, in 1841. I was suffering from a severe attack of intermittent fever, and was unable to leave the hotel where I first put up. The people of the hotel did not understand Indian fever, and, probably thinking it contagious, evidently wished to get rid of me. I was left very much to myself, and was very helpless and miserable. One day I heard a great noise outside my door, and looking out, I saw a white-bearded Muhammadan

struggling with the waiters of the hotel: agony was depicted on his countenance, and if he had had weapons, he would no doubt have committed some desperate action. I spoke to him in Hindustani, and his features instantly relaxed. By an effort he freed himself, and called upon me to save him. The case was easily explained. He spoke no English; the waiters could not understand him, and he could not understand the waiters. He was a domestic servant, and had been cast adrift, and left to find his way back to India. He had walked to Liverpool to get a passage, with the vain hope of finding at the hotel (at which his mistress put up on first disembarking) some one who had seen him, and would help him. After I had settled the case with the waiters, the poor fellow entreated me not to desert him, but to allow him to come and sleep in my room. His whole effects consisted of a small bundle and a carpet. I agreed, and he proved most useful to me. He seemed to feel that he could not do enough to show his gratitude. Twenty times in the night he was ready with lemonade to allay my burning thirst. For hours when the fever fit was upon me, he would sit and shampoo my limbs distorted with pain. I used sometimes to open my eyes in the middle of the night, in a half stupified state, and see him watching over me as a parent would watch a child. And yet there are some that will tell you that the natives of India cannot feel kindness, that they are made of inferior clay to ourselves, and have hearts that do not throb in unison with the rest of their fellow-creatures. Out upon such a doctrine! I spurn it from the bottom of my soul. Well, in a fortnight or three weeks I got a passage for my poor old friend, and before he left me, he again fell at my feet and said, "There is but one God, your God and mine are the same. He will reward you. I cannot." Now, what a blessing such a refuge as the Asiatic Home would have been to this poor Muhammadan. If I had not chanced to see him, it is sad to contemplate his probable fate. He might have thrown himself into the Mersey in despair, for his feelings were wrought up to the highest pitch of excitement.

Every thoughtful man who looks around him in the present day, and watches the progress of events in all quarters of the globe, so full of deep and absorbing interest, must feel, that all things seem to bear the marks of the fulness of time, and that it behoves every follower of Christ to be up and doing; and we who owe everything to India, whose interests and associations throughout our lives have been bound up in India, have a double responsibility. The vast earthquake which so recently shook our Indian empire to its foundations, was not sent by the Allwise Disposer of events without some great end. I believe it has given a shock to the strongholds of caste and idolatry from which they will never recover. I believe it has done much to break down the line of demarcation between the European and native races. But I believe also, that it was a solemn warning to England of her duties and responsibilities to India, a writing on the wall, which, according as it is read and acted upon, will affect for good or for evil not only the future of India, but also the future of England.

From the speech of W. JENKINS, Esq. *Interpreter to the New Zealand government.*

He seconded the resolution, and said it gave him the opportunity to state his experience of what the Strangers' Home had done for his party of New Zealanders. He came to England in charge of fourteen aborigines. On arriving in England he was placed in a dilemma. After so long a voyage the Maori chiefs and their wives required not only attention but medical aid. A kind Providence had directed him to the Strangers' Home, and Colonel Hughes invited him to avail himself of that commodious establishment for the benefit of his Maori friends, where he found the assistance and accommodation they so much needed; indeed, he did not know what he should have done without the aid of the Home, for his Maori friends had found it to be a Home indeed. He begged leave on behalf of himself and the New Zealand chiefs, two of whom he had brought with him to the meeting, to bear testimony on behalf of the Establishment and its officers. Had he known of its existence on his first landing, it would have saved him much trouble and expense. He felt himself indebted to all the officers of the Home, who rendered every assistance in their power. The New Zealand Chiefs are not destitute persons, but they found the Home very acceptable till they could settle and prepare themselves for their tour through England. It might be probable that in years to come New Zealand may send some of her natives, who may need the help the Institution affords so readily to strangers of all classes from the eastern and southern world, both for their spiritual and moral welfare.

From Capt. ALFRED CHAPMAN'S *speech.*

Our best friends are those who will investigate and suggest improvements. And now, before I close, I must bear my testimony to the sound economy, and to the exemplary mode of keeping all the accounts of both the expenditure of the Institution and the large and increasing amounts of monies deposited by the Asiatics and Strangers. I close this address by reference to the resolution in my hands. It is painful to reflect how little Christians have responded to this noble "labour of love." Hitherto the mere cost of keeping the Institution open from year to year has been raised by anxious importunity, and, sad to tell, there still remains a debt of £5,000 on the building. I do hope that this meeting will "tell these facts to all with whom they may meet," and this reproach will be *wiped off*. For when the necessity is discerned, instead of having only one Strangers' Home in London, there ought to be a Strangers' Home in Liverpool, Glasgow, and in every seaport where strangers arrive, so that on their return home, they may tell the heathen what they have found in Christian England. Only let us seek to be living. "Of His fulness have we received grace for grace;"—"being blessed, may we be made a blessing."

From the speech of Sir F. HALLIDAY, *late Lieut.-Governor of Bengal.*

I am unwilling to trouble you, Sir, and the meeting, with more than a few words: first, because I have come here unprepared, and without expectation of being called upon to speak on a subject which deserves some previous consideration; and secondly, because after the very impressive and interesting addresses we have already heard, nothing that I could urge could add to the force with which I feel assured the cause of this Institution has come home to your hearts. I cannot, however, be wrong in commending it to you most strongly as, in my judgment, one of the most useful and interesting Institutions in London; and I do this with the more earnestness, because what I have heard to-day has brought home to me, what I desire not to forget, and what none of us ought to forget, namely, our special duties as men and Christians towards the natives of that country where the happiest years of some of our lives have been passed, and to the produce of whose taxation I and many others round me are largely indebted for the means of comfort and enjoyment we now possess in our native land.

Donations and subscriptions will be thankfully received by Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street; Messrs. Coutts and Co., 59, Strand; Messrs. Seeley and Co., Fleet Street; Nisbet, Berners Street; Hatchards', Piccadilly; Seeley, Argyle Street; Dalton, Cockspur Street; or by Lieut.-Col. R. Marsh Hughes, at the Strangers' Home, West India Dock Road, Limehouse, E., to whom Post-Office Orders on the Post Office, Pennyfields, Poplar, E., may be made payable.

We are ashamed to notice that no donations have been received from Calcutta, whilst from Bombay there were forwarded Rs. 1,023.

II.—*Objections to Prayer refuted by a Bráhmist.*

The following tract, in its original Bengali form, is the production of Babu THAKUR DAS SEN, a leading man among Calcutta Bráhmists. Having been read by him at a meeting of the Bráhmist Society in Colootollah Street, it was afterwards published for distribution. Its design obviously is to counteract, as far as it can be done on Bráhmist principles, the opinion of that section of Bráhmists which regards prayer as an absurdity and manifestly tends towards atheism. We consider it as a remarkable, and even hopeful indication of the present condition of a portion of Hindu society. It would be instructive to compare with this tract any passages from Greek writers like Epictetus, the emperor Antoninus, or Plotinus, which might furnish a parallel.

The worship of God, the parent of the world, and prayer addressed to him, constitute the foundation of our Bráhmist religion. It is the chief object of our life. Of all the duties of this earthly state this is our chief duty. By worshipping

him, we accomplish the object of our existence; and by praying to him, we lighten the burden of our hearts. When heated by sin, we are refreshed by prayer; when distracted with sorrow, we are consoled by praying to him. When any one under the influence of error wields the pen against this, our hearts suffer extreme pain.

In a certain respected society the view is being adopted that, to promote the prosperity of the soul, there is no need of prayer; that if man knows his duty and performs it, his soul prospers of itself, without the aid of prayer, and that it is absurd to think that prayer is accepted by God.

If this conclusion be consonant with judgment and reason, the last hour of the Bráhmist religion has struck, and the good men who for three and thirty years have devoted their lives and their property to the advancement of Bráhmism, have simply wasted their time:* How fearful is the error of the opponents of prayer! Scientific education, unaccompanied by religious instruction, is the root of this error.

Prayer is in accordance with human nature. Let a man be distinguished by knowledge or sunk in ignorance, when he becomes sensible of some want, he will address an entreaty to him who is able to supply that want. Distressed subjects petition their king; children in trouble apply to their parents; the poor solicit the aid of the merciful rich: and such applicants frequently obtain what they ask for.

Do you say the most merciful God has established such laws for this world that, if man attends to those laws, all his wants are supplied? Who denies that? We at all events maintain that the doors of the universal parent's inexhaustible treasury are always open, and that we obtain what we ask for. Antecedently to our prayer, he ordains the things that we desire.

But here the opponents of prayer should consider what sort of wants it is that Bráhmists bring before God in prayer. Do they pray to God for fame, honour, or wealth? Do they worship God to obtain children? Is it for success in some mean undertaking that they pray to him who is pure, spotless, free from all sin, and holy?

Bráhmists do not pray for earthly happiness. They have unshaken confidence in the benevolence of God. When floating on the stream of worldly happiness, they think only of the favour of God; and when trouble befalls them, they also think of God's favour. Keeping God's benevolence constantly in view, they pass through life, both in joy and in sorrow, with unshaken spirits. They perform the duties of this life as duties which God approves of. They never pray for the enjoy-

* Lit. "poured *ghi* upon ashes."

ment of worldly happiness; but when enjoying it, they give thanks to God. When they have pleasant food to eat, soft beds to sleep on, fine houses to dwell in,—when they enjoy bodily health and the company of wives and children, they see in this only the goodness of God. By every prosperous event in life their gratitude is excited, and they hasten towards him who is the giver of that prosperity.

Here the opponents to prayer may ask, for what then do Brâhmists pray to God? Brâhmists pray for the welfare of their souls; for deliverance from the snares of delusion; for preservation from sinful thoughts, sinful talk and sinful practices; for the ability to do that which is pleasing to God; for willingness to make sacrifices for God; for power to invite the Lord of the heart to occupy the throne of the heart, when it is perplexed. At stated times, with their hearts prepared, they earnestly offer this petition: "O thou holy Lord of the universe, bring me out of evil into a good state, out of darkness into light, out of death into life: thou self-manifest One, manifest thyself to me. O thou Sun, (*i. e.* bright One) keep me always safe through the light of thy countenance."

In the morning, on rising from their beds, they fervently pray with folded hands: "O thou Supreme Spirit, enable me to pass through life in accordance with thy commandment, for the good of others, and for thy approbation."

They pray also for the welfare of others. They desire the good of all, of their own families and relatives, of brethren of their own religious community, of their fellow countrymen and of foreigners. They wish well to all, and therefore cannot be satisfied without praying for their welfare to God, the Supreme Parent. When, in company with their Brâhmist brethren, they worship the God whom they adore, there arises in their spirits this prayer: "O thou Supreme Spirit, deliver us from the sins of illusion, make us abstain from an evil disposition, make us zealous in performing the work which thou hast ordained, and eager with faith and love to meditate daily upon thy incomparable majesty and thy supreme benevolence; that we may be progressively successful in obtaining the rich joy which flows from constant fellowship with thee." When the sight of the troubles of their country depresses their spirit, they offer this prayer: "O thou benevolent God, the home and treasury of benevolence, mercifully be gracious to our brethren, our countrymen; by thy incomparable light disperse the darkness which covers Bengal; remove all the evil habits of Bengal; sanctify the inhabitants of Bengal by pure religion, and, manifesting thyself in the temple of their hearts, illumine those dark hearts. O Lord, let the throne of their hearts be consecrated and

made thy royal throne. How long, ah! how much longer shall we have to wait for that day, when the bright light of the Brâhmist religion shall be diffused throughout Bengal and illumine every part of the land."

The prayers of pure Brâhmists are not mere words; they rise from the fulness of their hearts, and the words are merely the expression of their feelings. They never pray with empty hearts. They always endeavour to act in accordance with their prayers. They know very well that prayer without practice never proves effectual.

As they pray fervently to God for deliverance from sin, so they carry on a vigorous combat with sin. As they earnestly pray that God may shine forth in the sky of their hearts, so they constantly endeavour to make their hearts a fit temple for the manifestation of God. As they pray for the welfare of their country, so they do not neglect to promote it actively as far as they can. Their lips are not at variance with their hearts. They are not hypocrites; and they do not stand in need of hypocrisy. In being Brâhmists or practising the Brâhmist religion, have they any interested motives? What advantage can they gain by it? Is there any hope of praise, honour or wealth being conferred upon Brâhmists by their countrymen? Is there any hope of their meeting with increasing kindness from their families? Far from it. When a man becomes a Brâhmist, he bids farewell to praise, honour and wealth. He embraces that religion, although he must be prepared to become an object of displeasure to his family and as a consequence to endure much discomfort. Far from obtaining any worldly advantage, banishment from his house, expulsion from caste, and other formidable troubles are the badges of a Brâhmist.

We said before, and say it again, prayer is a want of human nature. Even the man who possesses a commanding intellect, and is no mean proficient in philosophy, will occasionally find prayer rising spontaneously from the region of thick darkness in his soul, and, expressed in language, speeding its way with a powerful impetus towards the parent ruler of the universe, God who is the ocean of mercy and full of loving kindness to those who fear him. It is beyond the power of any one to stem the current of prayer. What need of supposition in a matter which is self-evident? I appeal to you, the opponents of prayer, tell me frankly whether in prosperity and adversity, in joy and affliction the language of prayer does not proceed from your hearts towards God? On this point your own souls can bear testimony. And if, to maintain your theory, you ignore that which you know, who can hope to enlighten you?

It is impossible to express in words or to define philosophi-

cally the deep wants of the soul that are supplied by prayer, or the thousand ways in which it invigorates the religious strength. As it is impossible to describe with the pen or to express in words the taste of a luscious fruit, or the scent of a fragrant flower, or the charming sound of harmonious music, so it is impossible to make him who does not pray understand either the measure of religious strength antecedent to prayer, or the process in consequence of which it is found invigorated after prayer. If any one seeks the evidence of this, I would affectionately entreat him for once at a suitable time to pray with a pure heart, and so to try; in this way he will be able to discover whether we use the language of delirium, or whether we speak the truth. We entreat you most earnestly to taste that food, the taste of which has yielded us unsurpassed enjoyment. O ye opponents of prayer, do pray, do pray, do pray for once. There can be no harm in making the experiment; if your soul is not benefited by prayer, it certainly will not be injured by it.

As it is impossible for man to annihilate any object of the external world, so it is impossible for him to repress any of the natural wants of his soul. As the sight of some extraordinary object necessarily produces astonishment; as the sight of some beautiful object necessarily produces delight; as the sight of some repulsive object necessarily produces aversion; as the sight of helpless emaciated nakedness in winter necessarily produces compassion: so when, in passing through a dense forest, we unexpectedly fall in with a tiger or a bear or some other wild beast, there necessarily, in that helpless condition, arises from the depth of the heart the petition, O Lord, help me; O Lord, help me: in that fearful danger neither a penetrating intellect nor proficiency in philosophy will be able to repress the want of nature.

The opponents of prayer say that prayer is not accepted by God. It certainly is not at all to be expected that such prayer as is current on earth will be accepted by him: how can prayer for some ordinary miserable object be accepted by the God of surpassing majesty? How can prayer for wealth or honour, or for success in some mean undertaking, be accepted by that pure and holy One? But we cannot see why the prayers of Brâhmists should not be accepted. It is their firm conviction, that God helps him whose desire is holy. Why should the holy desires of Brâhmists not be fulfilled? Why should their holy prayers not be accepted by God? Since the desires of Brâhmists follow after (*i. e.* harmonize with) the desires of God, why should God not grant them?

I wish to conclude this address by remarking that the observance of prayer has prevailed from the beginning of the world

in all countries, among all associations of men; and it will always prevail. As long as the sun, the moon, the planets, the constellations and comets shall continue their circuits in the sky; as long as the beasts of the field and the fowls of the air and all animated and inanimate nature shall proceed in the course prescribed by its fixed laws; as long as trees and creepers shall be adorned with fruits and flowers; as long as the six seasons shall revolve in their courses; as long as men shall be conscious of a difference between good and evil; as long as heaven and earth shall be peopled by animated beings: so long will the observance of prayer continue to prevail in this vast universe.

O thou Supreme Spirit, do thou remove the error of those who oppose prayer, impart to their hearts a strong predilection for prayer, bring them into thy way: for this I humbly pray in thy presence: mercifully fulfil this my desire.—*Om &c.*

III.—*Notices of the various cases similar to that of* HEMA NATH BOSE, *including full reports of the judgments at variance with Sir* M. WELLS'S *decision.**

The principal object of this chronological survey is to shew that the Rev. Dr. Duff and Mr. Lal Behari Dey had ample reasons for believing that in granting a refuge to Hema Nath Bose, they were acting in accordance with the law, especially as it was understood to be interpreted at Calcutta. At the same time it was thought desirable to present a view of all the cases of this description that have hitherto been tried in the English Courts in India.

I.—THE CASE OF BRIJONAUTH GHOSE, CALCUTTA, 1833.

The following account of this case is copied from the *C. C. Observer* for August 1833, p. 379.

Brijonauth Ghose, son of Rammohun Ghose, about half a year ago was admitted a pupil in the Church Missionary English School at Mirzapore, Amherst Street. The boy, after a few months' attendance, began to declaim against Hinduism, and express himself favourably towards Christianity. His friends became alarmed, and after various threatenings to no purpose, he was confined in his father's house, in the suburbs of Calcutta. He continued, however, to acquaint Krishna Mohun Banerjea, the master of the school at Mirzapore, with the particulars of his confinement and ill-treatment. Measures were then resorted to for his rescue; and ultimately he was provided for at the house of Mr. Sandys, the resident Missionary at Mirzapore. While here, he was repeatedly visited by his father and

* Intended as a supplement to the "Statement" which appeared in our last number.

other friends, who endeavoured in vain to persuade him to relinquish his heresy and his abode. The father then applied to the Magistrate of the 24-Pergunnahs, who directed him to the Chief Magistrate of Calcutta. But as the case involved civil and not criminal law, the Magistrate declined interfering. Finally, the persevering father applied for what he called protection and redress to the Supreme Court. On the 12th July a writ of Habeas Corpus was issued by the acting Chief Justice against Krishna Mohun Banerjea, calling upon him to produce the body of Brijonauth Ghose. An affidavit in answer to the writ was returned, declaring that the boy was not in the custody of Krishna Mohun. He, however, of his own free will appeared in Court, and after hearing counsel on both sides, he was ordered to be delivered up to the custody of his father, on the ground that he was not of age—being only "14 years or thereabouts." "The poor fellow," says the *Hurkaru*, "was then seized hold of by his father, who could not get him out of the court without considerable exertion. The little fellow cried most bitterly, repeated his appeals to the judges, seized hold of the barristers' table, and was dragged inch by inch out of the court, amidst the sympathy of some and the triumph of others."

The *John Bull*, a Calcutta newspaper of that time, commented upon the decision of the Court in language which, being still deserving of attention, is extracted here from the *C. C. Observer*, p. 381.

"We will not yield to the *Hurkaru* in our respect for the rights and privileges of the natives, nor in our anxiety for the just exercise of the law in defence of their civil and religious usages. But we will cheerfully resign to him the task of supporting prejudices at the risk of checking the progress of intelligence, and of perpetuating absurdity in opposition to the spread of Christianity, though we cannot but believe that such a course is alien to his liberal inclinations. The decision of the Supreme Court, in the case of Brijonauth Ghose, an infant, is defended by our cotemporary, on the ground of its conformity to a particular clause in Art. 21, Geo. III. cap. 70. We have already said that we have no doubt the interpretation put by the court upon that clause is the correct one;—but what has this to do with the *morale* of the whole proceeding?—Strict law, we all know, is sometimes the greatest injustice. A latitude of interpretation will occasionally bring within the operation of a particular act, cases and parties never contemplated in its original formation, thus inflicting severe injury with the very instruments intended solely for good and useful purposes. And who will be bold enough to say, that the case we have alluded to, is not such a one? The lad, Brijonauth Ghose, was to all intents and purposes competent to direct his own conduct, and to determine whether he would reside with a father attached to the religion of his ancestors, or follow, at the risk of paternal wrath, a persuasion which he had learnt to think more consonant to reason, and holding out a stronger hope of spiritual welfare. But without being asked his sentiments upon the subject, he is, under the operation of the law, dragged from the scene of his tranquil and congenial studies, and, because his years have not gallopped on as rapidly as his intellect, consigned to the custody of a bigotted and ignorant father! To our minds this does seem a flagrant act of injustice, to the youth individually, and the cause of education and conversion generally. We have said, and we repeat it—we are no friends to compulsory conversion, (if indeed there be such a thing,) nor do we lightly hold the protection of the authority of parents over their children. But here

is no case of 'compulsory conversion,'—the compulsion is all on the other side, and the right of the parent to the body of the son is appealed to as sanctioning the outrage. Where is the evidence of the boy's inability to select his own friends? Where the proof that he personally desired the interference of the Supreme Court? In his *years*, says the law. The legislature, in its wisdom, has proportioned the human understanding to the age of the human body, and such a thing as precocity of intellect has been deemed a fiction unworthy of consideration."

II.—THE CASE OF SHRIPAT SHESHADRI, AT BOMBAY, 1843.

The leading facts of this case, which Sir M. Wells adopted as his precedent, are thus stated by Sir E. Perry himself, in his "Cases illustrative of Oriental Life," p. 103.

"The writ was issued on the affidavit of Govinda, the father of Shripat who stated that the latter was in his twelfth year, and was forcibly detained from him by the defendant.

"Mr. Nesbitt made return to the writ that Narayan, the brother of Shripat, had been educated at the Missionary School of the Church of Scotland, of which the defendant was the head, since 1838, and that in 1841 Shripat had also been placed at the same school with consent of his father. That Narayan and Shripat were now both living at the house of the defendant, voluntarily, and that the defendant exercised no detention over Shripat, but that at his request Shripat was now present in Court.

"By the affidavits of Narayan and others, it appeared that Narayan had embraced the Christian religion in September of this year, and that his brother Shripat had not for fifteen months past joined in the worship of Hindu deities, or attended the ceremonies of the Hindu religion, except by putting the usual Hindu marks upon his forehead; that since they had been living at Mr. Nesbitt's, Shripat had eaten with Narayan and others of the family, and had taken food not lawful for Hindus to eat, and had thereby made himself an outcast; and that, if he returned to his father's house, he would suffer much hardship and persecution.

"It also appeared that Govinda, the father, was a person of no means, and that he had been chiefly, and, for the last few months entirely, supported by Narayan out of his salary as a teacher at the Mission School. By the affidavit of Narayan it was also stated that Shripat was upwards of twelve years of age.

"The boy was produced in Court this day (November 3, 1843) and appeared extremely juvenile for a lad of twelve years old."

The case was argued before, and decided (in favour of the father) by the Chief Justice and Sir E. Perry, then Puisne judge. From the remarks made by the former we quote a sentence, expressive of those honourable feelings, of which Sir M. Wells's speech, in the recent proceedings, failed to exhibit the slightest trace. Sir H. Roper said: "Were I to ... permit my own views and feelings on these matters to influence me in the least, I would say that it were much better for the happiness and interests of the boy that he remain where he is, under the care of the gentleman whose protection he has sought. But we must not forget that it is not competent to this Court now

to enter into the consideration of religious questions and interests." Ten years later, when Sir E. Perry published the proceedings regarding Shripat in his "Cases illustrative of Oriental Life," he felt constrained to append a note, in which he mentioned that subsequent cases of the same nature had been decided in favour of the youths, both at Madras and Calcutta,—and acknowledged, with special reference to the latter: "There is, therefore, a direct conflict of opinion between the Supreme Courts of Calcutta and Bombay." It was natural for him, in that note, to defend the Bombay decision; but not therefore incumbent upon others to believe that it was necessarily better than the Calcutta judgment. Twenty years of wretchedness have been the bitter fruit, which the victim has reaped from the sentence by which he was handed over to his Hindu friends; for he has neither become a Christian, nor been restored to caste!

III.—The case of Ragavooloo, at Madras, 1846.

The following account of this case is taken from Braidwood's Life of the Rev. J. Anderson and the Rev. Rob. Johnston, entitled "True Yoke-fellows in the Mission Field," p. 311 etc.

"The father of E. R. (*i. e.* Ragavooloo) obtained a writ of *Habeas Corpus*, requiring Mr. Anderson to produce the youth in the Supreme Court on August 29.

"The father and another man swore that the youth was only *twelve*. The youth in his affidavit, and the Missionaries in theirs, affirmed that he was *seventeen*, and gave proofs. The Advocate-General (G. Norton, Esq.) was heard for the father, and Mr. Osborne for the youth and the Missionaries. The Judge (Sir W. Burton) then directed E. R., who was very short in stature, to stand on the bench, and questioned him in English. After receiving an intelligent answer in the same language to most of the questions put, the Judge gave his opinion at great length (with the grounds of it) to this effect, that *he was at liberty to choose where to go;* and on finding that he wished to go to Mr. Anderson's school, he directed the sheriff to see him safely carried thither."

The judgment appears, *in extenso*, in the "Free Church Record" for December 1846, and is as follows:—

Sir W. Burton's judgment.

"I could have wished, in giving the decision which my duty now imposes on me, to have had the assistance of my able and learned colleague (Sir Edward Gambier). The application made yesterday in the chambers for the writ, gave me no choice as to the mode in which the case comes before me for decision. It was left to the Advocate-General to say, whether he wished to have the case decided immediately, or preferred an adjournment to a future day, before the full court. The Advocate-General was pleased to intimate, that he would prefer the immediate decision; else I would have reserved the case for the full court. I have informed the Chief Justice of the application made to me, as I thought it right to do; but he does not think it necessary to interfere. I do not, however, apprehend that the

court would take a different view of the case from that which I take; and, therefore, I have no hesitation in pronouncing my single judgment, notwithstanding that it must necessarily be opposed to the views of many of those around me; for it is impossible for any one to look at the numbers assembled here without seeing that the case before me is one of considerable interest, and it is obvious that the native community regard it with no common interest.

"I say this much, for presuming in such circumstances to give my decision singly. As it is the first case of the kind that has come before this court, so it is one which has impressed my mind very strongly; and though the difficulty in the case itself is not great, the consequences that flow from it are most important. If the question were as easy as the Advocate-General regards it, if the question of *age* were the only ground on which I am to form my judgment, then I should merely have to order the boy to be delivered over to the parent, or leave him to himself, according as the age might be determined.

"But the point of *age* is not the *proper* ground of decision, nor is is it the *only* ground. The case involves other considerations. It is more a question of *discretion* than of *age*.

"The cases applicable to the present case have been referred to this day by the learned counsel. Lord Mansfield *(Rex* v. *Sir F. B. Delaval)*, in reviewing the three principal cases that had occurred since Queen Anne's time, says, that he thought that what was done by the court, in every one of them, was right; though he did not agree with the *sayings* that were reported in the books to have been made use of in determining them. In cases of writs of *Habeas Corpus*, directed to private persons, 'to bring up infants,' the court is bound, *ex debito justitiæ*, to set the infant *free from an improper restraint*, but they are *not bound* to *deliver them over* to any body, nor to give them any *privilege*. This must be left to their *discretion*, according to the circumstances that shall appear before them. The true *rule* is, 'that the court are to judge upon the circumstances of the particular case, and to give their directions accordingly.'

"The law being thus laid down, I put those questions to the young lad for the purpose of ascertaining his capacity. And though it appeared from his answer, that his reading has not been extensive, nor his knowledge great, many of his answers were perfectly correct. And then it must be remembered, that he stood and was questioned in a very difficult situation—on an elevated place, in the presence of so many people, and by one who had never questioned him before. Some allowance must therefore be made for non-possession of mind to some extent, in such circumstances. If those that are accustomed to speak to him had questioned him, no doubt he would have given better answers. I must say, however, that I see grounds for judging him to be possessed of considerable intelligence. He has pursued a course of instruction of considerable extent both in *Telugu* and *English*. I see that he has read the English Scriptures, and some of the Hindu Shasters, so that he has had an opportunity of informing his mind as to the difference between them. In his affidavit he has not

set himself up as being a well-informed established Christian, but as one that desires to be further instructed in the Christian religion.

"I think there is no want of intelligence in the lad. He shows intelligence in his answers. He gave no absurd and ignorant answers; some were remarkably correct, though he failed in answering every question put to him. If the questions had been put in another mode, he might have done better. But he has done enough to satisfy me as to his possessing *discretion*—as to his competency to know right from wrong, good from evil, falsehood from truth.

"The question before the court is a most important one in this community, involving the right of a parent over his child, and the right of a child as regards his own convictions. Young persons in this country, Hindus and Muhammadans, are gaining a certain amount of knowledge, through benevolent people exerting themselves on their behalf. It *will* happen, that such youths will change their opinons; it *will* happen, that in this community, which can hardly be said to be in a state of transition as yet, some youths will become enlightened, and will embrace doctrines which those with whom they are connected will not approve of. It *will* be, that in such circumstances many feelings will be violated, and many ties will be severed. And, therefore, I feel that I *ought* not to say, neither *do* I say, that in now giving a decision, I feel *no* difficulty. There is a conflict of rights, and in *that* do I feel the difficulty. Because, if the decision I shall give, appears to go hard against the *feelings* of the *parent* on the one hand, the decision applied for would go hard against the *conscience* of the *child* on the *other*. The father here prays for the child to be restored to him under the excitement of those natural feelings which are possessed by every parent in common, which are remarkably strong in most, and which, in coming down even to the brute creation, we find to be the strongest of all. But he does not allege that his child is under bad influence, or exposed to harm.

"Such a case may involve the severing of the ties of natural affection—one of the most painful operations which the law is called to perform—but it is to be remembered, that this court has been established for the benefit of the whole community, and not merely of a part. It must ever manifest respect for all those feelings and ties of nature which have been wisely planted in us. Far be it from this court then—unhappy would it be—that, in coming to its decision, it should do unnecessary violence to such feelings, or should cease to be anxious to uphold every right of a father. But it must never be forgotten, that others have their rights as well as fathers and kindred. Children and minors have also their rights in the community. It is here that the Queen exercises her office as *parens patriæ* by her courts of law, delegated by her to do justice to all her subjects. It is here that the Queen steps in, and gives her aid in defence of the feeble, when their rights clash with the claims of the strong, preserving the feebler rights of children when ready to be overborne, even against the claims of their parents.

"During the very tender years of a child, the law, following the law of nature, confides a child to the custody of his parents (the

father as head, and he is the only recognised head in this country, having the general power over it). The father who has this general right, is, however, superseded during the very early age of the child by the mother; but when the child is able to be taken from the mother, the father becomes the sole guardian, and may take it, and hold it against the mother. He may, indeed, in cases of immorality and some others, be deprived of it, but there must be extraordinary circumstances to justify this.

"This is when the child is incapable of exercising any choice of its own. But even when under age, the child has rights against its own father. If the father sells his son as a slave, he may repudiate his father's act; if his father injures his body, he can take out articles of peace against his father; if a father murders his child, he is hanged for it; and a child may, when he is able to choose, apprentice himself for his own maintenance. All these cases suppose that the child has rights, though a minor. If he has discretion to judge for himself, and if he leaves his father's house, I know of no law, no authority, of no compulsory process, that can force him to return to his father.

"Now it may be that a child in a community of this sort may be of sufficient discretion, and may form opinions contrary to those of his father, and may be desirous of leaving his father's house with a view to get fuller instruction in those principles which he has embraced—I say, if he possesses *discretion*, he may use that right. I speak not of his having *reached* what is commonly called *the years of discretion* (for this, though a *law phrase*, is often improperly used, because a person may arrive at the years of discretion and not have discretion), but of his *possessing discretion*. Parties may legally do certain acts, before they are of full age. By the English common law and in Scotland, a *male* child may contract marriage at *fourteen* and a *female* at *twelve:* in England, at *fourteen* a child may appoint his own guardian.

"In neither of those cases that have been principally referred to did the judges lay down arbitrarily that *fourteen* is the age of *discretion*. In the one case the child who was refused to be restored to its father was *under fourteen;* in another, where it was restored to his custody, it was *under nine or ten*.

"It is not *years*, but *discretion*, that is to guide the court in this matter.

"The learned judge here referred particularly to three cases—1*st*, That of a young lady whom the court refused to give up to her alleged husband, 2*nd*, That of three children who were not more than *nine* or *ten* years, some say *six* years old; 3*rd*, That of a child six weeks under *fourteen*, in which case the court refused to give up the child to the father, though under fourteen. But, said the judge, the true rule is that the court is called upon to give their judgment according to the circumstances. Lord Mansfield, in the case of *Rex* v. *Delaval*, lays this down as the true ground of coming to a decision; and the same principles are laid down in a more recent case *(King* v. *Henrietta Lavinia Greenhill)*. In this case the children were removed

from their father by their mother without his consent, and were under six years of age. The court obliged the mother to give them up to the father (though there may be such a case in equity as to deprive a father of the custody of his own children; for the rights of children as members of the community are to be respected, though they may be of less degree, as well as those of the father). 'If we look strictly at the evidence,' said Lord Denman, 'this will, I think, be found a case falling within the general rule just stated, with respect to the custody' (that is, that the father shall have it, except under particular circumstances). 'But,' said he, 'I think that the case ought to be decided on more general grounds; because any doubts left on the minds of the public, as to the right to claim the custody of children, might lead to dreadful disputes, and even endanger the lives of persons at the most helpless age. *When an infant is brought before the court by Habeas Corpus, if he be of an age to exercise a choice, the court leaves him to elect where he will go.* If he be not of that age, and a want of discretion would only expose him to dangers or seductions, the court must make an order for his being placed in the proper custody. The only question then is, what is to be considered the proper custody?'

"The other judge (Littledale) says: 'I am of the same opinion. The practice in such cases is that, if the children be of a proper age, the court gives them their election as to the custody in which they will be; if not, the court takes care that they be delivered into the proper custody.'

"Judge Williams said, 'In general, where the party brought up by Habeas Corpus is competent to exercise a discretion on this point (the point of custody), the court merely takes care that the option shall be free. In *Rex* v. *Sir F. B. Delaval*, the party was of such an age; and the court acted accordingly. But where the age is not such as to allow the exercise of a discretion, and there is a controversy as to the custody, the court must decide.'

"The other judge (Coleridge) said: 'A Habeas Corpus proceeds on the fact of an illegal restraint. When the writ is obeyed, and the party brought up is capable of using a discretion, the rule is simple, and disposes of many cases, namely, that the individual who has been under the restraint is declared at liberty: and the court will even direct that the party shall be attended home by an officer, to make the order effectual.'

"These are the authorities," continued Sir William Burton, "and they lay down the principle perfectly clear upon which I am to decide. But as the age of the lad has been a good deal insisted upon, and there are contradictory affidavits upon that point, I think it right to give my opinion upon them, although I should decline resting what is my view of the case upon the mere point of age.

"There is conflicting evidence upon this point. The father swears that the child was *twelve* years of age last Tuesday. The other two persons, who declare themselves to be of the Brahman caste, swear—one of them that he was present at the birth of the child, the other that he came to the house the day that he was born. Uncontra-

dicted I should take these declarations of theirs as proof. But they *are* contradicted; and it therefore comes to be a conflict between the two sets of affidavits. The parties, father and son, are found claiming rights inconsistent with each other's wishes. Judging from the manner and appearance of the father before the court, I should say that his mind is strongly excited. How far that weighs—how far prejudice and feeling sway him—I shall not determine: we know the more ignorant the person is, he is likely to be the more affected by such influences. There is one circumstance that strongly weighs with my mind—that is the horoscope. I believe that this is a point well guarded amongst them, by those of the Brahman caste especially. They consider it of much value. This horoscope was seen not long ago by the youth. Now, it is a remarkable circumstance that it is not produced, and allowed to carry its full weight. It is just such an instrument as, if genuine, would meet the case on the other side—the testimony of three persons who have known the boy for four years previous to this time, and who swear that during that time his appearance is little changed. I say nothing of the character of these three persons. But had such an instrument, valid and regular, made at the time of the youth's birth, been produced, it must have had weight. One can conceive that these two persons who witnessed the child's birth would have been witnesses to this horoscope, and it is natural to suppose, that had there been such a proof of the child's age being as alleged by the father, it would have occurred to the father to produce it now, because it would have made out the case which he wished—that the child was only *twelve* years last Tuesday.

"On the other hand, the evidence of the child is given in a fair and candid way. He does not speak with absolute decision—he says that he believes that he is *seventeen*, and believes this on reasons given. If the advocate-general had, upon these affidavits being put in, desired time to answer them, I would have given him leave to do so, and reserved the case for a future day. [The advocate-general intimated, that if the judge wished for further evidence he would produce it. The judge said, Not now, Mr. Advocate-general; it is not for me to elicit evidence, but to deal with what is offered. The advocate-general assented.]

"The judge then resumed:—The fact of the age rests on counter affidavits. I *must think* that at the birth of the child a horoscope was made, and if the child is now only twelve, I am at a loss to conceive why that horoscope is not now produced. The youth says that he saw it, and that he knows from it that he is *seventeen*. This, it may be said, is mere hearsay evidence; but it is such as he can give. He says that he entered Mr. Anderson's school in November, 1842, and gave his age as nine or ten,* being desired to do so by his father and mother; but, he adds, he believed himself at the time

* Ragavooloo has all along declared that he gave his age as *ten* when he entered the institution, at the desire of his parents, for fear of Christianity. The Missionaries and Mr. Huffton all thought him at that time more than ten.

to be some years older. He might have reasons of his own which he does not state for that belief. That makes him *fourteen* in November. He may not be able to say when he commenced the study of Telugu; but his necessarily studying Telugu so long is a very important thing, because if he was occupied *six* years in Telugu, to be ten in 1842, he must have commenced at the age of *four*. It is inconceivable that he could have commenced earlier, as Telugu is a more advanced stage of reading. He entered Pacheappah's school two years ago, and gave his age as *fifteen*.* He does not tell his reasons for giving that age.

"He states several other circumstances: he speaks of himself also as the middle child of three—one four years older than himself, who died three years ago at the age of *eighteen;* the other, three years younger than himself, who died two years ago, aged *twelve*.

"At this distance from me, the child certainly appears like one of *eleven* years of age; but let him be brought close, and, if each others faces are to be taken as an index of age, I see certain marks that indicate him to be older. I see, from the appearance of his face that he is more than eleven or twelve years. He has more the appearance of about *sixteen*. Even if he were no more than twelve, I should still be of opinion that a far other ground of decision ought to be adopted than that of the advocate-general in the present case. I cannot take the age of *fourteen* as the criterion of discretion. In *England fourteen* is the age for certain purposes, as a male contracting marriage at common law, or choosing a guardian; but to inherit property, he must be *twenty-one*. In this country *sixteen* is the full age for inheriting property. If we take Ragavooloo's developments of mind, and allow five years of difference for the two countries, it gives us more than *eleven*, as the age of discretion for contracting marriage in this country. This shows that *age* alone is an unsafe ground to go upon.

"The child has been brought before me, and I have examined him as to the amount of his knowledge. I find that he shows a reasonable mind; and I must say that, in whatever way the idea may be received, I regard the *object* of the child's choice as a good criterion of his discretion. Had the object of his choice been bad, I should have come to another decision; and in this respect I do not agree with Lord Mansfield in what he did in the case of Rex *v.* Delaval, for he refused to deliver up a female child under fourteen years of age to her father, although she was kept for purposes of prostitution. But there were particular circumstances in this case; Lord Mansfield suspected that the father had been a party to that, and that the application was made for the purpose of extorting money. Were the party before the court a female wishing to be free to follow habits of prostitution, or a male a course of conduct that was infamous and dishonourable, I could not consent that they should be freed from their father's authority, because the desire of such objects would show that they were not of sound discretion. Ragavooloo's choice is a good criterion of his judgment. I am bound to say so. He is choos-

* There is no Bible in that school, and no danger of Christianity.

ing good for himself: he is choosing a good education: he is choosing that which he believes will be for his salvation. When I see the choice to be of such a nature, I must approve of his judgment. I cannot shut my eyes to his choice as a criterion of his judgment. *Truth is but one, and can be but one over all the world.* If this youth had chosen that which is untrue and infamous, I must have applied the same rule, and said, Your choice is not a good one; it shows that you do not possess discretion: and so I think I have a right to call in aid his good choice as a proof of his discretion, and am bound to say that he has a right to follow out that choice. And however painful it may be to the father, and however strong my instinctive desire may be to alleviate his pain and to sympathize with him, I must not hesitate to say (as a Christian judge, bound to protect the weak against the strong, to defend the rights of conscience even against the strongest claims of nature,) that what the boy has chosen for himself is the truth. And in this case I do that which was done by Lord Mansfield in Rex *v.* Delaval; I order, that the child be freed from all restraints, and be at liberty to choose where to go; and I direct the sheriff to see that his choice is carried into effect."

The subsequent course of Ragavooloo was not so satisfactory as this beginning had led his Christian friends to expect. After the lapse of nearly a twelvemonth, his father again obtained a writ of Habeas Corpus against Mr. Anderson. Accordingly the youth was produced in Court, August 7, 1847. The result is thus described in Mr. Braidwood's book, p. 349: "No sooner had the youth sat down than his father placed himself opposite, fixed his eyes on him, and continued to make signs to him all the time the barristers were speaking. The counsel for the father pressed vehemently that a near interview should be allowed between the father and son. The judge (Sir E. Gambier) at first hesitated, and then consented to its taking place in the eye of the court. The father then snatched the son suddenly in his arms, kissed him, sat at his feet, poured a flood of promises in his ear. This gush of natural affection continued for more than fifteen minutes, then the father's countenance shewed that he had prevailed. A most distressful pause ensued, which was followed by questions from the judge. The youth wavered and hesitated, and at length intimated that he would go to his uncle's house in one of the suburbs. The judge allowed him to depart, according to his own choice; but the uncle, though glad to see him, said that he could not admit him into his house without the consent of the heads of the caste (Smárta Brahman). Thus what was the cause of the profoundest grief to the Missionaries became a wedge to split up Brahmanism. The caste did not come to an agreement; eventually they broke into two parties, and long strove against each other.

"The youth was never restored to his caste position. Disease and spiritual terrors seized upon him. After more than four years of great wretchedness, he came back, as he said, 'to die within the shadow of the mission house.' Since then he has been a monument of the restoring grace of the Great Shepherd."

IV.—THE CASE OF THE GIRL MOONIATTA, AT MADRAS, 1847.

Mooniatta was one out of five caste girls who embraced Christianity early in 1847. The following account of the proceedings in the Supreme Court of Madras regarding her is taken from Mr. Braidwood's work entitled: "True Yoke-fellows in the Mission-field," p. 338.

"The mother of Mooniatta succeeded in obtaining a writ of *Habeas Corpus* against Mr. Anderson for detaining her; and he and the girl appeared before Sir W. Burton, on April 20. T. S. Smyth, Esq. came of his own accord, and undertook the defence of Mooniatta free of charge. This he did with eminent ability and much heart. It was pleaded by Mr. Bain that the girl's age was only seven years, eight months, and twenty-seven days, the proofs being a horoscope (professed to be taken at her birth by one who swore to it) and the affidavits of her mother and elder brother. Two medical men declared on affidavit that the girl was twelve years, or thereabouts. After counsel had been heard at great length on both sides, the judge said, 'I think it right to put such questions to the girl in the present case, as I think fit, so as to discover how far she possesses *discretion*.' He then went on to say that the case was not of his seeking, though a very serious one; that he would not decide it finally to-day, but would reserve it until his learned brother (Sir Edw. Gambier) had examined it, and they would then give a joint decision, as far as their opinions might coincide. Then, after laying down the principles at some length on which he thought the question should be decided, the judge asked the girl to be brought near him, and calmly proceeded to put to her a long series of questions in Tamil, through the interpreter of the Court. During the examination, Mr. Anderson was not allowed to be present. After several other questions, Sir William said to her,—'Where do you wish to go—to your mother, or where?' She replied, 'I like to go to a place where I will get salvation.' 'The question is, whether do you wish to go to Mr. Anderson's, or to your mother's?' I like to go to Mr. Anderson's.' 'Now consider, answer truly. The first thing that Christianity teaches, is to answer truly. You were born to your mother, your mother suckled you at her breast, she carried you about when you were a little child, she gave you food and clothes, she put you to a good school, now what is the reason that you wish to leave her, and go to another place?' 'If I go home,' said she, 'they will force me to worship idols made by men; they have eyes, but they see not; ears have they, but they hear not; a mouth have they, but they speak not; I wish to go to a place where I can be saved.' Other questions followed, and then the Judge said,—'Have you read in the Scriptures how Christians are to worship God?' 'To pray, cry, repent of their sins before God, and worship the only one God; and that we should worship no other god but Him, neither an idol, nor any other thing.' 'Do you remember a Scripture that says that such is the faith of Christianity?'

"At this moment her elder brother, a man of twenty-four, who had watched her from the beginning, and, after moving close to her,

had been whispering, 'Come away, come away, do not say that,' suddenly seized her arm with one hand, and took hold of her upper cloth with the other, and almost strangled her as he attempted to drag her away. It was the work of a moment. Mooniatta gave a loud scream. The baton of a European constable was heard on the knuckles of her brother, making him relax his death-like grasp. The judge rose from his seat; the whole court was in confusion; they lifted the trembling girl and placed her on a chair; the brother was seized and carried off; Mooniatta had much pain in her arm and neck and was not in a state to be examined further * Her companion, Unnum, kept fast hold of her one hand. They were removed to a side room. The court ordered the girl to be taken back to Mr. Anderson's, and to be again produced when required. Thus passed four agitating, exhausting hours.

"The case was again taken up in full court on Monday, May 3. The interest and excitement both in court and out of it were very great. The arguments of counsel were heard on both sides. Both judges were at one as to the main elements of the question,—*age, discretion,* and *special circumstances.* The girl was declared at liberty to go where she pleased, and she returned to the mission house."

Mr. Braidwood's narrative only contains an abstract of the judgment delivered by Sir Edw. Gambier, the Chief Justice; we therefore leave his guidance for a time, to copy that judgment *in extenso* from the *Friend of India* for May 20, 1847, who derived it from the *Madras Atlas* for May 6.

Sir Edward Gambier's Judgment.

The first consideration in this case is as to what the Law really is; and that is seen by the case of *King v. Greenhill* in the 4th Adolphus and Ellis's Reports, p. 624; all former cases cited and commented upon in the argument laid down the rule as to the principles which govern cases of this description. Lord Mansfield was of opinion that each case should be decided according to its own circumstances even where the party was aged 18: the case of *King v. Smith* in 2d Strange, p. 982, shews that though the father was not an improper person, yet the child being competent, the Court could not interfere in its power of freely electing whether it would remain with the relative or return to the father; in another case the father maltreated his child and therefore the Court allowed it to exercise its discretion, which there was strong reason for doing; the Court would do nothing which would operate to influence the free choice of the infant; Lord Denman in the case of Greenhill said, "when an infant is brought before the Court by Habeas Corpus, if

* The *Friend of India* (May 20, 1847) thus refers to this episode: "While the judicial examination was in progress in the Court, her brother sprang upon her, in a state of frantic excitement, and fixed his grasp upon her throat, so as to endanger her life. He was not removed without a severe struggle. The violence of his manner convinced all the by-standers that to deliver her up to her relatives would be to consign her to the most fearful oppression, if not to death: but the decision of the question depended on legal grounds."

he be of an age to exercise a choice, the Court leaves him to elect where he will go," and Lord Littledale added, "If the children be of a proper age, the Court gives them their election as to the custody in which they will be; if not, the Court takes care that they be delivered into the proper custody." Both speak of age as proper, and not definite: if fourteen or any other particular age were intended, I think the expression would not have been as here used; where the Court refer to the exercise of discretion, age must necessarily be an ingredient; Mr. Justice Williams says, if the party be "competent to exercise a discretion, the Court takes care that the option shall be left free;" Mr. Justice Coleridge uses an equivalent expression, when he says capable of exercising, or capacity for exercising, a discretion, not with reference to age, of which it is wholly irrespective, since no positive fixed period is pointed out, beyond which alone a discretion can be exercised. If all the other cases were looked into, none would be found inconsistent with the case of Greenhill. In Isley's case there was a Testamentary guardian; the children were of the ages of 9 and 6: and no question was made as to their power of exercising a choice: one of them was weak in intellect, the eldest, who was under 10: however the question was not raised, and it was only whether the legal right must prevail; 9 years in England is not pretended to be a sufficient age, and therefore the legal right prevailed. In exparte Bailey, 6 Dowling, it was a case for the appointment of a brother as guardian, where the father was in the hulks. And I do not know whether the case in 15 Dowling was contested; Pattison J. decided that the mother was the proper person to have the writ; but that case was no authority. In Ball. 5, vol. 2 Lim. 35, a child of 14 was taken from her father, but that was in a court of Equity, where the property of the child was under consideration, and is not applicable to this case. The case last cited at the Bar from the Jurist, was of a child aged 9 years, and there were no questions as to the competency or free election of the child, but merely whether the guardian should be deprived of his legal rights, because the child was poor, and it would fare better in other hands, in a worldly point of view. Mr. Bain argued that the parties before the court were of different religions, and that the court should not give more weight to the evidence of one party than the other. I perfectly agree in this, and especially in every case such as is now before the court, quite without reference to the religion of the Judge. But leaving altogether the Christian religion aside, I say that supposing a girl brought up by Hindu parents were placed in a Mahomedan school, where, day, after day, it was taught "there is but one God, and Mahomed is his Prophet," and afterwards became a convert to such religion, I would apply the same test, whether the child could exercise a proper discretion; though I might not consider it a sound discretion, still if it were of that age that it could exercise the power of choice, and chose to remain with the Mahomedan family, I should certainly allow it to do so, the same as I now do to a Christian. I would so decide, not with reference to our own truth which we know and feel to be the truth—but because of the child's capacity to judge, and the

maturity of its understanding to admit of the exercise of such judgment: and that is the principle which should guide us in the present instance.

"We must consider now how far the Law is applicable, and how it is to be applied in the present instance. The age is a material consideration, and is that which cannot easily be decided. If we could receive as truth the affidavit of the mother and brother and the horoscope relied on, I should say at once that a child of that age, namely 7 or 8 years, is of tender age, and should be delivered to the custody of its parent; but I am obliged to state that not only does the appearance of the girl afford strong presumption to exclude such a notion, but I entirely agree with the view taken by Mr. Justice Burton that the documents produced by the mother are not to be relied upon. It has been asserted that the only question here is, whether the age sworn to by the mother is true or not, and all the rest is not worth a feather's weight. It has been said that Mr. Braidwood's affidavit is no evidence, and is not worth any thing, nor is that of the two medical gentlemen. I am of a different opinion. Mr. Braidwood's statement is that he has had opportunities of seeing children of all ages, and that when he saw Mooniatta she was of the age of 10 years; say between the age of 9 and 10 years; it was impossible that Mr. Braidwood could have made such a mistake as is attributed to him. The mother says the girl is now between 7 and 8; she must therefore then have been between 5 and 6. There is thus a difference here of 4 years. It is impossible for a girl of 5 or 6 years to be mistaken for 9 or 10. Seeing Mr. Braidwood's evidence further confirmed by that of the medical gentlemen, I am compelled to come to the conclusion, painful though it be, that the affidavits and papers of the relations are altogether false: for we have the evidence of two medical gentlemen who must be in the constant habit of seeing children of all ages, who though they do not state the grounds of their belief, yet we must give them credit for being competent to form an opinion, and must therefore receive their evidence when they swear that the girl is of the age of 11 or 12, and certainly not under 11. Then this affidavit of the medical gentlemen has been observed upon in severe terms, because some have understood that the examination made by them was an improper inspection of the person of the young girl. I must say I did not understand the affidavit in that light. It was not likely that any medical gentlemen, still less persons of such high standing as these, would, at the mere suggestion of any party, make that sort of inspection. I think that medical gentlemen would only make such an inspection under solemn circumstances, as is required by the Ecclesiastical courts which differ in this respect from our common law Courts, where the required inspection is usually made by women, but the Ecclesiastical Courts require the evidence of medical gentlemen;—or such examination may be in compliance with the wish of one in a secret situation, such as that of a mother. I therefore infer from the affidavit that the examination made was of the face, mouth, teeth, eyes, sound of the voice, and which might have been carried on without the slightest

indecency, and yet arriving at a safe conclusion concerning the age of the girl. The next question is, supposing the girl not of that age, by what means are we to arrive at a correct conclusion? I venture to say, not by the aid of counter-affidavits; for the Court will then be reduced to refer the matter to some of its own officers. The more satisfactory consideration then is as to whether the girl have sufficient understanding. This I endeavoured to understand by the answers of the girl, so as to be a guide to my judgment. I have accordingly examined this girl for three purposes; first, to ascertain her age; second, her competency to exercise discretion; and third, as to how that discretion has been exercised. I conducted the examination in my chambers in the presence of two others wholly unconnected with the case;—one of whom understood the language in which the Interpreter addressed the child. Mr. Bain regretted that the girl was not in Court, else her appearance would operate in her favour, but his Lordship said Mr. Bain had not much experience in the countenances of native children. His Lordship had seen frequently in chambers children of all ages, and they always appeared much older than they really were, and His Lordship uniformly made the remark as to their appearing so old, and never saw the children appear younger than they were in reality. Now, this girl struck me as being fully of the age of 12 years. I have seen several Hindu girls, and I could not suppose that this one was only 7 or 8 years old, she certainly appeared to me as being more near 11 or 12. When I examined her, I put several questions of a general nature, not theological certainly, it was not a theological discussion; but these questions were to elicit her understanding, the growth and strength of her mind—the reason which led her to place herself in Mr. Anderson's care, coupled with those views which had induced her to change her creed;—and whether force had been or would be used to restore her to her former religion, all which she calmly and satisfactorily answered. Supposing then the Law to be that laid down by Lord Mansfield, that parties are required to show discretion, and the Court must judge according to the circumstances of each particular case: her own statement made was, that her going to Mr. Anderson was perfectly voluntary, and though she manifested by her conduct that her attachment for her mother was not weakened, yet she preferred to remain where she is, because her conscience would be violated, if she returned to her own religion; therefore on the authority of King *v.* Greenhill it appears to me competent to comply with her wish to remain where she is: and I decide on other grounds independent of her age: the parent is certainly not warranted in adopting forcible measures towards the daughter, such as were represented to me by the latter had been used on account of her religion, when she refused to prostrate herself to an idol.

For these reasons, and quite independently of the girl's embracing the Christian religion, the decision of the Court is that the motion made be refused. If this be regretted by the mother and brother, they have brought it on by their own act, since they would be subject to the same consequences, had they sent the child to a Musalman family.

The same result would have taken place, and they would have themselves to thank. Our duty is to administer what in our conscience we believe to be law; we have no desire to entrench upon parental rights; but such is the present state of the law, that we cannot come to any other conclusion. I entertain sincere respect for the eminent Judges of Bombay, but I feel it my duty to dissent from their judgment on this point. I know that a different opinion from theirs is entertained both at Calcutta and here; the legal rights of the parent have been forfeited by their own conduct, and the discretion of the child must therefore now prevail.—*Madras Atlas, May* 6.

We now return to Mr. Braidwood's book. The concluding sentences of the judgment, as recorded there, are somewhat fuller and more emphatic, and it is worth while to reproduce just one short portion of them. "It is our duty to pronounce what we believe in our consciences to be the law, though it trenches somewhat more than might be wished on parental authority. I think it impossible to come to any other conclusion. I hesitate not to say that the opinion of the Bombay judges, while I entertain sincere respect for them, is *not* the state of the law. I have reason to know that a different opinion from theirs is held at Calcutta; a different opinion has been pronounced in this Court [in Ragavooloo's case] by my learned brother, and in that opinion I entirely concur," &c.

Of Sir W. Burton's judgment Mr. Braidwood reproduces only the concluding sentences, as follows: "What is the difference, whether it is a child refusing idolatry, forcible marriage, or slavery? The question must still be decided on the principles of the law of England, and we must do as the English judges, were the case to come before them in that place, would do; otherwise there is no protection to that class of the community. Whatever be affirmed by others, a person who has rights may claim them here; otherwise this Court was established for nought, and would be to my mind worse than useless. There has been a great deal too much pandering to popular prejudices in this matter,—too much abandonment of principles, and on the part of those who have had the audacity, I may say, to lay down the proposition that in questions of this sort we have nothing to do with Christianity. I did say on a former occasion, as a Christian judge, that truth is but one, and that Ragavooloo had chosen the truth; and I say so again, whoever may be offended at it. And I think it material to be known what the truth is, and what rights this Court of justice will recognise; and that it should be known throughout the length and breadth of the land, that it will protect every person in those rights which God and nature have given him."

V.—THE CASE OF RÁDHÁKÁNT DUTT, AT CALCUTTA, 1847.

This is the case *Queen* vs. *Ogilvie*, the last that was decided at Calcutta previous to that of Hema Nath Bose. The *Friend of India* for August 26, 1847, contained the following editorial concerning it:

"A case similar to that which has agitated the community of Madras,

has just turned up again in Calcutta. Radhakant Dutt, a student of the Institution of the General Assembly, a few days ago stated to the Rev. J. Ogilvie his conviction of the truth of Christianity and his desire to embrace it. He belongs to a respectable family of the writer caste, and his father naturally became anxious to prevent the consummation of his wishes. He waited on Mr. Ogilvie, and was freely admitted to converse with his son, and distinctly informed that he was under no restraint, and might return to his paternal roof if he preferred it, but that no force would be permitted to be used. The youth refused to accompany his father, but neither on that nor on any subsequent occasion was he laid under any restriction. The father, however, was advised to take out a writ of Habeas Corpus, to which Mr. Ogilvie returned, that the young man was not detained by him, that he had always been a free agent, at perfect liberty to remain in the institution, or return to his family; and that he, Mr. Ogilvie, had simply prevented his being taken away by force. He stated, moreover, that he had endeavoured to persuade the youth to make his appearance in Court.

"It was pleaded by the Counsel of the youth's father, that the Act of the 21st George the 3d, Cap. 70, s. 18, guaranteed to the Hindus the exercise of the rights belonging to fathers of families, and on this ground claimed that he should be made over to his parent. Sir Lawrence Peel, the Chief Justice, delivered a luminous and equitable judgment in the case, confining himself exclusively to the matter then before the Court, the writ of Habeas Corpus. The father had sworn that his son was under fourteen years of age, and therefore in a state of minority, without any free will of his own. It is worthy of remark, though not remarkable, that in all these cases the affidavits of the parents, whether in Calcutta or Madras, have represented the party to be younger than he would be adjudged to be by any disinterested person. Had these affidavits not appeared on the very face to be incompatible with the truth, it is possible that the Courts might have been induced to place some confidence in them. But any statement of the age of one who has not attained his majority, of whom the parent is anxious to obtain possession on the ground of his tender age, cannot be considered as more entitled to belief than the Purans; and the Court must therefore form its judgment independent of Native oaths. But, according to the more correct estimate of Mr. Ogilvie, the youth was within the age of legal minority laid down in the Shastras; and the question therefore arose whether any Hindu was to be deemed a free agent before he attained the age of eighteen. In England it has been ruled that a youth is a free agent before he reaches the age of twenty-one, and that his freedom is to be determined by his capacity and power of discrimination and judgment, and not by his age. Sir Lawrence Peel, therefore, at once set aside the plea of minority, as giving the father the absolute control of his son to the age of eighteen under a writ of Habeas Corpus, and ruled that the question of his liberty should be determined by his capacity. The lad was therefore called up and questioned with whom he wished to go, and he said, to the General As-

sembly's Institution; and on being further asked the reason of this resolution, said, that it was for his spiritual welfare. The Chief Justice immediately ordered that he should be permitted to go where he desired, and protected in acting according to his own will.

"This decision will form the future rule in all cases of Habeas Corpus in Calcutta, and it is equally consonant with reason, and equity, and the peculiar circumstances of a country in which the powers both of mind and body attain an earlier development than in more northern latitudes, and are subject to an earlier decay. The free-will of youths will be regulated by their having attained the years of discretion, and not simply by their age; and the existence of that discretion will be determined, not by the opinions of either party, which would assuredly be charged with partiality, but by the disinterested judgment of a competent tribunal. The extent to which the rights of Hindu families, alluded to in the Act of Parliament, shall be permitted to interfere with a son's freedom of action, is still an open question. Those rights have been daily violated during the last sixty years, without any appeal to the Supreme Court; and they have now been advanced only with the view of preventing youths acting upon their own convictions in the choice of a creed. But however objectionable the occasion on which they are brought forward—to over-rule the rights of conscience which the English law recognises,—the Court will take up and decide the matter equitably, whenever any Native may choose to bring it forward."

Two weeks later (September 9) the same journal reprinted, from the *Hurkaru*, the judgment of the Supreme Court. A more compendious (and more luminous) report if it had appeared previously, but it is obviously desirable to place on record the judgment itself, *in extenso*.

Sir L. Peel's judgment.

"The question for our decision is simply, whether under the circumstances of this case a writ of *habeas corpus* is the proper remedy for a father to vindicate his rights to the possession of his son during minority. We are not called upon to decide on the extent in general of a Hindu father's authority in modern times over his son during his minority, which is certainly larger than that of a father over his son during minority under the English Law. Nor is the question, what is the best and most effectual remedy for the vindication of a father's rights over his son. That the writ of *habeas corpus* is not the appropriate remedy, will be apparent from a few considerations. It cannot issue against the son himself, for it proceeds on the supposition of a restraint on his personal liberty, and this species of the writ is the appropriate remedy for that purpose. Incidentally the rights to guardianship are discussed under it, when a child is brought into Court under it of such an age or imperfect power of judgment, as to be in the eye of the Law incapable of exercising a will on the subject of his residence. In such cases, where the legal guardianship is interfered with, and no actual assent can be established, the party in possession of the child is considered as exercising a restraint over the person of the child, and the writ is, by a species of fiction, not

diverted from its proper purpose. But if a child, though a minor, were neither actually nor constructively under any restraint whatever at the time of issuing the writ, the writ could not be directed against himself when actually at liberty and practically a free agent, to assert the father's alleged rights to the possession of the person of such child. It is important to keep the writ to its proper use, to prevent third persons who are neither actually nor constructively guilty of any restraint on the person of the child, from being involved in such distressing disputes between parent and child, and from being needlessly exposed to litigation. In fact, a return by one from whose position no moral controul could be inferred, denying all custody, possession, power or controul over the child at the time of suing out the writ, or since, if clearly and unambiguously expressed, would be a good return; and the practical difficulty of compelling one person to bring into Court another in no way subject to his controul, nor under his keeping, would of itself go a long way to shew the restricted nature of the remedy. The case of Regina *v.* Greenhill must govern our decision. It is later than the case [of Brijonauth Ghose] decided in this Court; and on the construction of the writ of *habeas corpus*, we are bound to follow the decisions of that court in preference to any of this court, if there were any conflict between them. The case in this court seems to have been decided in great degree on the special circumstances, and we cannot collect from it that the learned judges who decided it, meant to say that minority simply was the only test. If it were, it would follow, that it would be equally the sole test under different systems of law which protract majority to a later period than does the Hindu Law. And the whole current of authorities is opposed to this view. It remains therefore to be considered, whether the court is bound to say that every child under 16 years of age is so naturally deficient in judgment and discretion, that the court must treat it as of tender years, and apply, contrary to the fact, the fiction of a restraint of its person. If this cannot, as we think it cannot, be asserted, then each case must depend on the evidence of age and discretion. Now under the English Law, where the period of majority is deferred to a much later period, a child at an earlier age than 16 is deemed for many purposes of a most important character to have a competent discretion and judgment. In modern times, the authority of the father over the son under that law has been rather narrowed than enlarged. In one case, contrary to the authority of a dictum of C. B. Comyn in his digest, it was decided that a father could not bind his son, though a minor, an apprentice without his assent. I am not aware of any remedy that the father possesses either at common law or in equity, which goes further than the common law in the enforcement of and in the restriction on parental rights, to enforce in all cases (where he chooses to insist on such residence) the residence of sons, minors and not themselves emancipated, under his roof. Nor do I think that such an exercise of parental authority would be favourably viewed, if based on the mere ground of minority. That the writ of *habeas corpus* is not the mode to assert such a right, if it exist, is abundantly clear.

"The statute which has been referred to on the subject of the rights of a Hindu father, does not, in our opinion, affect the question before us.

"It is equally the duty and the inclination of the court to give full effect to the provisions of that Act, but they have no effect in enlarging the operation of a writ of *habeas corpus*. It may be questioned, if that Act is not in a great degree declaratory; but be that as it may, it is the bounden duty of the court to give full effect to the parental authority of a Hindu father, as it is exercised in modern times, and it is equally the duty of the court to give effect to the religious rights and usages of the Hindus, when the subject of judicial decision directly or indirectly: for that duty is also enjoined by statute. There has been in this case a laudable abstinence at the bar from allusion to religious topics. The court will not be influenced in any way by opinions entertained by the judges as individuals of superiority of creed to creed: nor will it put any questions to the boy of a religious character. His intelligence may be ascertained without reference to his religious opinion past or present, and any needless enquiry into them or allusion to them is to be avoided for obvious reasons. The writ was properly issued in this case on the affidavits laid before us. But we are satisfied, on Mr. Ogilvie's affidavit, that no restraint has been exercised over the boy, and that the boy was resident with him with the boy's full assent and of his own free will, when the father or those with him were about to use force. It appears that Mr. Ogilvie stated that he would not suffer force to be used to remove the boy: but it does not appear that any actual obstruction was offered; the intimation appears to have proved sufficient. When the father has a right to have his son resident under his roof (and we should be loth to throw any doubt on his general right in the case of a son not yet quite fifteen) he may, if the child on a personal interview between them refuse to return, use force to remove him there, taking care always to use no unnecessary violence, and to make first a request. In such a case the father would not be a wrong-doer, nor liable to action; those interfering against his right would. Such interference as has taken place in this case does not in our opinion constitute a restraint on the freedom of the child. No actual or constructive restraint on Mr. Ogilvie's part is made out. The progress of the boy under Mr. Ogilvie's tuition is deposed to on oath. His general capacity and intelligence are not in fact disputed, and we have no doubt of them, and it appears to us on the authorities that we must leave him in the state of actual freedom in which our writ found him, and that all that we can do is to tell him, that we do not decide adversely to to the father's right to the possession of his person, and the custody and care of him, but that now he may elect to go to the place whence he came, or to his father's house.

"As the circumstance are not fully before us, we cannot say positively that the father's right is not in any way abridged—but nothing is shewn to us to lead us to the conclusion that it has suffered any diminution."—*Hurkaru, Sept.* 3.

VI.—THE CASE OF THE GIRL SAI, AT BOMBAY, 1852.

This case, which was decided by Sir E. Perry, may be characterised as *neutral*,—it certainly is not so decidedly favourable to the religious liberty of youthful converts as was supposed by those who drew up or adopted the Conference's Statement. The *Times of India*, for July 8, 1863, (as quoted in the *Indian Reformer* for August 7) gives the following account of it.

The case came before Sir E. Perry, "on a writ of *habeas corpus* addressed to Dr. Wilson in June, 1852. After hearing the affidavits and counsel, and examining in private the girl *Sai*, in whose behalf the writ had been issued, and who was proved to be only in her fifteenth year, the Judge allowed her to go where she pleased. The writ in this case was issued solely on the ground of protecting the girl's conscience as well as her liberty; for the applicant for the writ, who was the girl's grandmother, allowed that the father himself had placed her under the care of the Missionaries, alleging in her affidavit that 'her father and others wished to compel her to adopt the Christian religion,'—which she did after the proceedings of the court (according to her then expressed intentions) of her own free will and accord."

It has been observed that in this case it would appear that although Sir E. Perry was consistent with himself in complying with the father's wishes, yet he was also inconsistent with himself, in examining the girl in private. If, according to his avowed principle, minority alone decided in favour of the father, what need was there of examining the girl?

VII.—THE CASE OF NAGALINGUM, AT MADRAS, 1854.

This case is thus narrated in Mr. Braidwood's book p. 535.

"On Friday, August 18, Mr. Anderson was commanded to produce Nagalingum in the Supreme Court on the following Tuesday, his grandfather, Soobramania, having sworn that he was under illegal restraint and less than fourteen years of age. After the pleadings on both sides, Sir Christopher Rawlinson questioned the youth in open court, and in English, as to whether he was under restraint in the mission house, why he came thither, and what hindered him from returning to his own people. 'The Lord,' says Mr. Anderson, 'in answer to prayer, evidently helped him. Some of the answers, given by him in the excitement of the moment, are remarkable, and shew that out of the mouths of babes and sucklings it is the Lord's wont to perfect praise.' The answers which he gave were so explicit and satisfactory that the Chief Justice pronounced the decision in our favour, allowing N. to return with us to the mission house, according to his wish,—a decision which in the judgment of some of the best informed and most influential persons here is more important than all which have gone before in the Supreme Court. Hitherto the decisions of the court have been uniformly in favour of the Christian convert's right of choosing his guardian. But it was thought wise by the enemies of the faith, to try if a new judge, wholly unmixed with former cases, could not be got to take a different view, and so to

undermine all that has gone before. It would have been a great advantage gained on the side of Hinduism, if this could have been done. Acting under advice, Soobramania and the relatives waited four months for Sir C. Rawlinson's return from the hills, doubtless expecting a decision in their favour. A time was chosen, when the second Judge, Sir W. Burton, could not be present, to assail his former decisions; and if they could have been overturned, I doubt not but they would have been. But the result has turned out to be that the judge whom they chose has, in fact in the strongest manner ratified the *principle* of the former decisions, and has left the law, not resting upon the confirmed conviction of one judge, Sir W. Burton, or even of the two, Sir W. Burton and Sir E. Gambier; but upon all these, and a new case before a new judge in addition. The importance of this circumstance cannot be overrated.' "

Alas, for the vanity of human hopes! The next case decided at Madras, by the same judge, had a very different issue.

VIII.—THE CASE OF C. NARAINSAWMY CHETTY, AT MADRAS, 1858.

This case strikingly resembles that of Hema Nath Bose. For some months the youth attended Christian meetings held in a place then called the Transit Office, but before Sunday, September 12, he had very little personal intercourse with the Rev. J. Braidwood, although the latter was kept informed of his promising state of mind. On the date just mentioned the lad requested Mr. Braidwood to receive him, but was prevailed upon to return home. On the following day he again came to the mission house, determined to become a Christian, and was permitted to remain. Mr. Braidwood "looked upon him as a youth of fifteen or sixteen years of age."

On Monday evening, September 20, a writ of *habeas corpus* was served upon Mr. Braidwood, the return to be made on Friday.

"The youth swore that he was sixteen years old, but was not questioned or heard in Court. His father swore that he was thirteen years, six months, and some days. On the father's oath that he was *under fourteen*; and in accordance with Lord Campbell's decision in the case of *Alicia Race*, the youth was forcibly given up to his father."

On the occasion of this adverse judgment the Madras Missionary Conference issued a Statement, with an appendix containing a letter from Mr. Braidwood, from which the above particulars are derived.

It should be observed here that, notwithstanding the efforts made by the Missionaries at Madras, to diffuse information regarding this judgment, it attracted very little attention in Northern India, probably from being regarded in the light of a temporary concession made to native prejudices on account of the mutiny.

The eight cases which have now been enumerated, are (it is believed) all that were decided by English Courts of Judicature in India previous to that of Hema Nath Bose. It is believed that in all of them the age of the young persons, *as stated by their relatives*, was less than fifteen, whereas that of Hema Nath, *even as stated by*

his father, was above fifteen. In almost all of them the writ was made returnable after several days, whereas in Hema Nath's case it was made returnable within twenty-four hours. And it is certain that in all of them, including even the last Madras case, the animus and language of the judges contrasted favourably with that manifested by Sir Mordaunt Wells.

IV.—*Extracts from the Seventh Report of the Amritsar Mission of the Church Missionary Society.*

Amrit-sar (the sacred lake) and the city near it, are to the Sikhs what Zion and Jerusalem are to the Jews. In that stronghold of Guruism, the Church Missionary Society established a mission, we believe, nearly twelve years ago, and has been enabled to maintain it ever since. The Missionaries connected with it during the past year were four in number, viz. the Rev. Messrs. Keene, Brown, Wathen, and Strawbridge, the last of whom being under the necessity of leaving for Europe at the end of 1862, his place has since been supplied by the Rev. J. Barton from Agra. There is also a native pastor, Rev. Daud Singh, three catechists, a staff of six native Christian teachers for schools, and last, not least, there are Miss Jerrom and Mrs. Harrer, the former being teacher in the orphan girls' school, the latter the matron of the girls' orphanage, whilst her husband is connected with the mission as a "lay agent."

The native Christian congregation numbers 121 hearers, of whom, however, full two-thirds are children, mostly orphans: but it seems that about 140 non-Christians also attend the services,—a fact indicative of a state of feeling hitherto unknown in Bengal. The communicants are 28 in number.

The schools connected with the mission are:

1. An Anglo-Vernacular school in the city, having 173 scholars on the books, of whom 92 are Hindus.
2. Three vernacular boys' schools at Narowal, Jandiala and Kala, attended respectively by 72, 35 and 18 boys, though the numbers on the books are much larger.
3. Lady H. Lawrence's Memorial Girls' School, in the city, attended by about 25 girls.
4. Two orphan schools, one containing 35 girls, the other 25 boys, both apparently open to additional day-scholars.

From the Rev. J. M. Brown.

General Remarks concerning country districts.—I cannot help thinking that with a good Christian teacher, well versed in the Vernacular, active, strong and without encumbrance, whose heart was thoroughly in the work, we might, under the Divine blessing, effect a marked change in the annals

of zamindari life, by annexing the surrounding villages for some miles distant, and placing them under his care and supervision, for the chief object of imparting a knowledge of Holy Scripture to the parents through the children, for with all the preaching (though that, alas! is not much) they are still as bigotted, ignorant and wedded to the old superstitions as ever in the regions round about Narowal. It may be urged, 'but this sounds very much like a Missionary's work!' Probably, but the Missionary is not forthcoming to do it, and if he were, he would most likely spend his first year and his best strength in acquiring Urdu, not Punjabi—a tongue not understood by the people. The reasons alleged for learning Urdu first do not appear to be of any weight, if it is proposed to locate an Evangelist in the district. It is said that Urdu is the spoken tongue from one end of the empire to the other, and if unacquainted with this language, a Missionary will be at a loss when arguing with a Maulavi, and be laughed at by his servants. The answer is simple, his thousands of hearers will be neither servants nor Maulavis, and he may spend a lifetime in preaching to the people in their mother-tongue, and yet never hear an Urdu sentence uttered. It is not maintained that a Missionary should not learn Urdu—only that it is almost useless for the millions who speak Punjabi. The remedy lies apparently in appointing labourers to particular localities—and so, one who has mastered Urdu, will not find himself, at the very commencement of his preaching, encountering hearers of an unknown speech, and the Punjabi will be at home in Punjabi. It is premature, however, to dogmatise. The Punjab Missions are yet in the very germ of infancy. What the land wants and what it has a right to expect for the next ten years, is a well sustained supply of thoroughly devoted Evangelists, most carefully selected and well fitted for the work,—spiritually, bodily and mentally. Such efforts, we may rest satisfied, God will assuredly bless. Meanwhile let us be thankful for what He has already wrought, and in the Psalmist's words add, "Yea, the Lord hath done great things for us; *already* whereof we rejoice."

Itinerating tour.—I started with Elias, Daniel and Sadiq for the Gurdaspur district, purposing to attempt a systematic itineration in the Shukurgurh Pergunnah.

We scarcely began before the middle of October, the whole of us being delayed at Madhopur (whither my camp had gone by mistake,) by fever. The work, however, was soon commenced, and my native helpers took to it heartily, though I felt greatly the need of men trained for this peculiar work.

The itineration lasted only till the beginning of December, when Mr. Strawbridge's departure for England obliged me to return to Amritsar. If it had not been for this, we should not have been so pressed for time, nor would my native preachers have been overworked. They had to work hard, but did not complain, though, as they said, "they had not done the like of it before." As it was, however, I wished to see the experiment tried. In order to effect this, we were obliged to go singly, taking different routes, seldom returning to breakfast before 12 at noon, and going out again in the evening.

By the end of November we had visited some 500 villages, extending over an area of more than 400 square miles. I had the curiosity to calculate the *total* cost of carrying the Gospel to each village, and found that it came to about four annas.

Our plan was simply to tell and speak and preach Jesus, avoiding as far as possible every kind of controversy, and never to pass by a single village.

A large quantity of small books and tracts were distributed free, but the rest were sold at a nominal price, and considering that this attempt of selling, when last made by Mr. Bruce, was unsuccessful, there is cause for supposing an improvement amongst the people. We sold more than 60 at a pice a-piece. To those, who could shew books given in former itinerations by Mr.

Bruce, or obtained in any other way, I made a rule of giving others. Many of the villages were extremely small, and their inhabitants strangely ignorant and difficult to preach to: considering these two matters, it has occurred to me, whether, in paying a second visit in the year to such parts, the work might not, during the present scarcity of labourers, be performed by a staff of native helpers alone.

Traces of the old leaven in the Christian mind.—[The following statement has reference to the catechist labouring at Narowal.] Paulus has endeavoured, as far as his increasing bodily infirmities have allowed, to preach in the neighbouring villages. His interest in the school and the advancement of its scholars in the knowledge of the Holy Scripture remains unabated. In November last his eldest son's little child died. This was a great blow. He looked upon it as the future founder of a Christian generation. The babe had been a sufferer from its birth, owing, as he firmly believed, to the effects of sorcery. I was at Narowal when it died, and buried it in the presence of a large number of Musalman mourners, who were greatly surprised, as I learnt afterwards, that it should have been interred in a recumbent instead of an upright position, as they understood that the latter was the Christian mode of burial. Some days previous to its death, calling to see Paulus, he shewed me a box he had prepared for it to be buried in. This was not indifference, it was a Christian's, a well instructed, Bible-read Christian's belief in sorcery and fate.

City School.—Mr. Strawbridge thus wrote in the last report—"We have indications that our labours are not altogether in vain. In November (1861) two young men came to me and asked for baptism." This was probably the most important notice in that report. Our school had been going on for years, and yet there were no outward evidences of conversion amongst its scholars. Many of the parents, there is reason to believe, had come to the conclusion that there was no more fear of their children becoming Christians in the Mission than in the Government school. The baptism, therefore, of one of these "two young men," in June 1862, surprised both parents and scholars, shaking the school to its every centre. The convert's name was Nathu—the head boy, clever and promising. He was obliged to leave in September, having many months previously ruptured a blood vessel. Mr. Merk kindly did every thing for him at Kangra, but consumption had long set in, and he himself felt that all hope was gone. Returning to Amritsar, he lingered on for a few weeks, and died on 21st of January last, in full and happy trust in his Saviour. Many of our boys still hold his name in affectionate remembrance, and always speak of his brother who comes to the school as "Nathu's brother."

From the Rev. W. KEENE.

Itinerating tour.—"On the 2nd January the Lahore Conference with all its various and important deliberations was brought to a close. The next day I returned home with my family, giving directions for my tents to be pitched at Attari, the northern extremity of the Taran-Taran Pergunnah, to which I intended to confine my itinerations. Attari is half way betwixt Amritsar and Lahore, on the Punjab Railway, forming a most convenient starting point for my intended excursion. We joined our camp the following Thursday, and thus began a tour which lasted for 49 days.

Nine times I struck my tents during the forty-nine days, while my native brethren and myself visited 105 villages, sometimes on foot, generally on horseback, in the time specified. Nothing worthy of note occurred at Attari. Our next encamping ground was Serai Amanat Khan. I was greatly pleased in visiting a village named Gidari Bhagyari, to find in a Dharmsala an old fakir, whom I had visited on a former occasion, and to whom I had

given Barth's Bible stories in Gurumukhi. The old man, to my great delight, had read through the book several times. I afterwards gave him a gospel.

We next pitched at Panjwar, or the village of five banian trees. Here we were welcomed by the Sikh Jats of the place. We were now in the very heart of the Manjha, surrounded by villages of Sikh Jats of various classes. To shew the preponderance of Sikhs in the Manjha, I may mention that we only visited two Musalman villages during the whole tour. Our next place was Manochahal, so named form Mano, a Jat of the Chahal clan, where we were again received with marked hospitality by the people. One simple villager insisted on our taking a fowl from him, which he would on no account sell. On our arrival here, a poor old Sikh fakir visited us, who was palsied, blind, and moreover very deaf, so I seated myself on the ground beside him, so as to be able to get close to his ear and thereby make myself understood. Poor old man, he was placing all his trust in the works of merit he had done during his life, such as bathing in cold water in the depth of winter, and seating himself in the midst of fires, kindled all round him in the very height of the hot weather. And here I wish to bear testimony to the great help afforded me by my native brother Kadshu from Kotgur: He was always ready to preach, never seemed knocked up, and gave no trouble.

Our next was a long march from Manochahal to Vyinpuin, and at the outset we rode through the most luxuriantly-cultivated country. The people every where were full of joy at the prospect before them of reaping a most abundant harvest. The Vyinpuin people were very glad to see us. The Jats here are of the same tribe as the family of Runjit Singh.

Mrs. Keene and myself, at the request of the people themselves, went and paid the Lamberdars of this village a visit in their houses. In one of these rustic dwellings a number of little girls were collected together for the purpose of cotton spinning. We made this bevy of little cotton-spinners a present, which they said they should spend in bangles, that they might have something to remind them of us. One strange feature of this village was a small temple dedicated to Shiv, and served by a Sikh zamindar. Our friends at home must not suppose that we were shocked in our tour by idolatrous sights wherever we went. In these Jat villages, as a rule, there is not an idol nor an idol temple to be seen. There is one thing, however, which shocks you, viz. Guru worship and bibliolatry—the honour paid by Sikhs both to Gurus and the Granth is one of the worst features of Sikhism. Another feature of every Sikh village is the Dhurmsala in which a fakir resides. This fakir is also generally from one or other of the numerous tribes of Jats. These spiritual guides of the Jats are not far removed from the zamindars themselves from whom they have sprung, and the Jats know this, and good temperedly take it for granted that you must not expect much learning in a Jat Guru. In the neighbourhood of Vyinpuin, there are several "Gurdwaras" or *shrines* of Gurus. Khudur, which we visited, is celebrated as being the burial-place of Unggad who succeeded Nanak as Guru. We preached here close to the Gurdwara. Here also the descendants of the Guru live—the descendants of all the ten Gurus are called "Bawe log." One of these people did not like our coming at all, but when we left the place we were much cheered by an old zamindar calling after us; we stopped and gave him what he wanted—some books. We also visited Fatiabad, which has been returned to the Rajah of Kapurthalla since the mutiny. I cannot say much for our reception here. Fatiabad is a district town, and such places are the most unsatisfactory ones for preaching in. Added to this, it belongs to a native Prince, which is another reason why the people should care less for us and our message. Goindwal was our next encamping ground. This is also a very famous place, as a Sikh Gurdwara in connection with the memories of Ummer and Ram Das. Here Ram Das dug a well called "Baol

Sahib." Here they shew you the place where Ram Das was consecrated Guru by Ummer Das; not that I saw it, for this would have involved taking off my shoes which I objected to do. However, there it is—also "Kila Sahib," a peg in the wall, which Ram Das hung on by for a long time in a fit of abstraction. Also they pretend to shew you the room where the great Urjan was born. The Rajah of Puttiala in his political religious pilgrimage to the Punjab in 1860 visited all these places. Here were also a number of "Bawe log," descendants of Ummer Das of the Bhalleh subdivision of Khattris. One man, a most intelligent Bawa, declared that Krishn was the nonpareil of gods, evidently shewing a clear departure from Nanak's teaching, which is far too simple and spiritual for such people. Here I attended a Musalman funeral; curiously they dig a cave in the ground underneath, and then lay the body on its right side with the face towards Mecca. The Maulavi attends and repeats something during the burial. There was no coffin. Strange to say, they had a notion that we bury our dead in an erect posture. We noticed a number of Musalman tombs here, so neatly made and arranged that they quite shamed the unsightly monuments we sometimes see in our Christian cemeteries in India. We now turned our faces homewards and pitched our tent at Khudur, where our message had met with such a kindly reception from a Jat zamindar. This old man was most friendly also. We visited him at his own invitation, both Mrs. Keene and myself, at his house in the village, where a large party of villagers, both men and children, had collected together to see us. I would commend this old man and his family to the special prayers of all who read this report. If one Jat family embraces the Gospel in these Manjha villages, we might confidently hope, the work would spread and a Christian Church be planted among the village population. The people being all of one race, would be far more likely to be welded together into one harmonious whole, than a congregation composed of so many different tribes as the one at Amritsar. Yet, on the other hand, we must remember "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Let us never forget, as Missionaries and Ministers and Christians, the Lord's sovereignty—it humbles while it comforts and stimulates us to sow beside all waters. We left Khudur for Baut. Here I had a visit from several people of a neighbouring village—most of them were Vedantists—they came and sat down in my tent, and after much conversation they ended by saying that the real Vedantism was the teaching I gave them, and one man, the chief speaker, was quite solemnized when I explain how I prayed to God.

From Baut we went to Jandiala, where we have a school. I employed myself during my stay here in the school. We left Jandiala on February 27th, and reached Amritsar on the same day, thus bringing to a close a pleasurable, and I trust a useful, missionary tour in the Manjha. I should mention that although we moved only nine times in the forty-nine days, yet daily, unless something prevented, I and my native helpers visited the surrounding villages. The old zamindar of Khudur mentioned above, paid me a visit again at Baut, and has since been to see me in Amritsar. We distributed and sold also a number of tracts, chiefly Panjabi, and thus with the preaching, the talking, the friendly intercourse and the distribution of the Word of Life we must confidently believe that, although we see not the fruit yet, it *will* appear to the praise and glory of our Divine Master.

From Mrs. KEENE.

Lady H. Lawrence's Memorial Girls' School.—It has been remarked by some visitors that the school is not *orderly* enough. This we admit, but we must plead for our *disorderly* little ones. It must be borne in mind from what class they come. They are, with very few exceptions,

children of the lower orders, who have been accustomed to no restraint, but who run wild in the adjacent lanes and streets. They have to be *won*, and if harshly treated, would cease to attend. Order and organization *will* come; we hope and believe already there is a *move* in that direction, but the great thing is to secure their attendance. Another hindrance to good order and the peace of the school is, the frequent presence of mothers with their young infants, these latter crawl about the room, and often upset the gravity and order of the classes, but it is so desirable to draw the women of the country to us that we are unwilling to discourage their coming in. They listen attentively and sometimes signify their approbation of what is said.

We would, however, "rejoice with trembling," as we know but too well from experience how very little suffices to scatter the children and almost break up the school. This has twice been the case during the past year. The first instance was that of a former pupil of the school whom we were anxious to engage as an under teacher. She and her mother were dissatisfied with the salary offered to her, and on hearing that it would not at present be increased, they spread a report that the children were all going to be sent down to Calcutta in dák gáris, from whence they would be despatched to England. Incredible as it may seem, this malicious story had the desired effect, and in one day the school dwindled away to half a dozen little girls, and even these seemed not *quite sure* whether they would not have been more prudent in keeping away also. After a time most of them gradually returned, until a second alarm was given. This time it was a bigotted Mahomedan who aroused the religious fears and prejudices of some of the relatives, and again the school suffered, and the empty room shewed how the enemies of the Truth had again triumphed for a time.

Girls' Orphanage.—During the past year there have been only four fresh admissions into this institution. One of these was a little girl from the Mazbhi Sikh regiment at Khairabad. Her father being dead and her family in great destitution, she was adopted by the Mission there, and having been baptized by the name of Emma, was sent to the Amritsar orphanage. Singularly unpreposessing in look, and wild and untractable in manner, there seemed to the outward eye little that was winning in this poor neglected child. Yet it was not so, and in the space of a very few months the loving care and attention bestowed on her by God's blessing worked a visible alteration. Even her very features seemed changed and softened, and one could hardly recognize in the quiet, obedient girl, the little savage of a few months before. She had quite won the hearts of her school fellows by her sweet obliging disposition, and as the matron said, "you could not help loving her." Whilst thus giving cause for thankful encouragement to those around her, she was suddenly taken ill with fever, which rapidly increased to an alarming height. Everything that skill and kind care could effect was tried, but in vain: after a few day's severe illness little Emma died, to the deep regret of all. She had been very patient, latterly she was delirious. Two ideas seemed to fill her wandering thoughts—one was *her mother*, upon whom she repeatedly called, and another was a supplication for *pardon*, constantly and earnestly uttered, but to *whom* addressed those standing by could not fully make out. A few months later her mother, who presented a startling likeness to poor Emma as she first appeared among us, came to the Mission. She had heard of her child's death, and came, as she said, to ask for something that had belonged to her. A little boddice was given her which she at once placed in her bosom. She was told all that there was to tell, and then she was spoken to of Jesus, who we could not help feeling had brought the little one from her heathen home to a sphere of Christian love and influence, and as we trusted had now taken her to Himself. She was returning to her native village near Amritsar, and we begged her to come sometimes and see us.

Religious Intelligence.

1.—Sir M. Wells's Departure.

Sir M. Wells's name having so frequently occurred of late in our pages, we may as well place on record his departure from India, which is to take place on the 9th September. To his general ability and energy, and to his great merits in discountenancing forgery and fraudulent insolvency, we willingly bear our testimony. The last judgment he delivered was one of the most elaborate. It referred to the case of Brigadier Burney of Dinapore, who for writing a silly (but as far as we can judge not criminal) letter to a lady, was made the victim of most arbitrary and tyrannical proceedings on the part of the highest military authority in India. The disclosures made in the course of the enquiry are by no means creditable to the military circles to which they refer.

2.—The Rev. Dr. Duff.

We have heard that Dr. Duff, abandoning his intention of going to Java, proceeded from Singapore to Hongkong, and arrived there in greatly improved health. He is expected to return to Calcutta early in November.

The following paragraph, extracted from the *Hindu Reformer*, will be satisfactory to our readers :—

We are given to understand that it is the intention of the Lord Bishop of Calcutta, Sir Charles Trevelyan, and other friends and admirers of the Rev. Dr. Duff, to appeal to the European and Native gentlemen of Calcutta, and India generally, for funds for the erection of a "Duff Testimonial Hall," as a suitable memorial of that great philanthropist. The site of the Hall is to be, we believe, in the vicinity of the University Buildings about to be erected near the Fever Hospital. The Hall is, we hear, to be set apart for the holding of the religious meetings of the Christian inhabitants of Calcutta, as well as any meetings of a philanthropic and charitable nature of the Native community. Considering the catholicity of Dr. Duff's character, and the grand object for the accomplishment of which he has spent the best years of his life, nothing in our opinion could be a more appropriate memorial. Should the Chancellor of the Indian Exchequer and the Lord Bishop put forth an appeal of the nature we have indicated, we are sure, it would be warmly responded to by both the European and the Native community.

3.—Occurrence of a case of Suttee.

The *Hindu Patriot* gives an account of a Suttee in so long settled a province as Behar. A man of the Kayast caste died childless, and his wife insisted on being burned with his body. She broke open the door of the room in which she was confined to prevent her from self-immolation, and insisted on accompanying the corpse to the river which the carriers, three men and a boy, allowed her to do. The men prepared the funeral pile, made the woman sit on one end of it, and placed the corpse on the pile, putting the head on the lap of the woman. They then set fire to that part of the pile towards which the leg of the corpse was hanging. The fire gradually reached the body of the woman, but she remained firm; neither did she scream nor groan nor express any symptoms of agony. She only murmured

in a low tone "Ram ho!" In this manner the poor victim of superstition lingered for a few hours and then expired! The Poltce discovered the half-burnt body of the Suttee and the men have been committed for trial.—*Friend of India.*

4.—Items of General Intelligence.

"There is much reason to fear that the insurrection in *Poland* may ere long lead to war in Europe, a contingency which would be most deplorable. However great the tyranny may be of which Russia has been guilty in that country, it is unquestionable that the peasantry has been treated better by the Russian, than it ever was by a Polish government. And one result of Polish success would be an increase of the power of Popery. But considerations like these cannot in the least degree justify the policy of Russia towards the middle and higher classes of her Polish subjects.

Mexico has been conquered by the French, and the throne (it is said) offered to an Austrian archduke. Apart from any advantages which France or Poland may reap from such an arrangement, it would also tell powerfully in favour of Popery.

In *America* the tide of the war appears to have set in strongly in favour of the North, of which we are glad, because it strengthens the hope of the extinction of American slavery.

We have no room for detailed intelligence regarding *Madagascar*. It appears that the party which dethroned the king and took his life was more excusable than was thought at first, king Radama having evidently begun to pursue a course of indulgence and folly alike injurious to himself and to his country. The victorious party was not unfavourable to Christianity; but it is doubtful whether it will be able to maintain itself against internal dissension and external intrigues or attacks.

5.—Calcutta University.

The Rev. Dr. Duff has been succeeded in the Syndicate, or Executive body of the Calcutta University, by the Rev. Dr. Mullens, who was unanimously elected by the Faculty of Arts. On receiving the resignation of one who may truly be termed the founder of Universities in India, the Syndicate passed the following resolution:—"That, on accepting the resignation of the Rev. Dr. Duff, the Syndicate desire to record their sense of the eminent services he has rendered to the University and their regret at being deprived of his aid and counsel for the future." When this resolution was communicated to the Faculty of Arts, that body, on the motion of the Lord Bishop, passed the following resolution; "The Faculty of Arts, in proceeding to elect a member of the Syndicate in the room of Dr. Duff, desire to express their entire concurrence in the resolution which the Syndicate passed on receiving Dr. Duff's resignation, and to return to him their hearty thanks for the zeal, diligence and wisdom with which he has acted as one of their representatives ever since the foundation of the University, and for the other eminent services which he has rendered during more than a quarter of a century to the cause of education in India."—*Friend of India.*

THE

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I.—*Hindu and Christian Law.*

(From the Home News, July 27, inserted in the Friend of India.).

We publish a full report of the case of "Abraham *v.* Abraham," which has been argued for five days before her Majesty's Privy Council, and which is of special interest to the various castes of India. The suit was between members of a Hindu family who had thrown off their caste and embraced Christianity; and the question at issue had reference to the acquisition, improvement, disposition, and devolution of property. The appellants' case was conducted by Messrs. Minet and Smith, and the result confirms the reputation those gentlemen have acquired by their successful management of appeals from Canada. As stated by their lordships, the case of "Abraham *v.* Abraham" was the first in which the question of property, under the peculiar circumstances referred to, had been brought before her Majesty's Privy Council, and the judgment possesses therefore considerable importance. The result was in favour of the appellants, reversing the judgment of the Sudder Court, and thereby establishing the English law over the Hindu.

The case of "Abraham *v.* Abraham" was brought before her Majesty's Privy Council on June 13, and it occupied five days, Present—The Right Hon. Lord Kingsdown, Lord Justice Knight Bruce, Lord Justice Turner, Sir J. T. Coleridge, Sir L. Peel, and Sir J. W. Colville.

The tie that bound an undivided family together is dissolved by the conversion of a member to Christianity, so far as regards such member. A convert may renounce the old law with his former religion, or abide by the old law notwithstanding his

change of faith. *Lex loci* does not apply to parties who have ceased to be Hindus in religion. Customs and usages not enjoined may be as voluntarily changed as they were voluntarily adopted.

This was an appeal brought by Charlotte Abraham, the widow, and Daniel Abraham, the son, of Matthew Abraham, deceased, a Protestant native of India, against a decree of the Sudder Adawlut Court of Madras, of date 5th November, 1859, pronounced in favour of the respondent, Francis Abraham, brother of Matthew Abraham, reversing a judgment of the Civil Court of Bellary. The principal question involved in the appeal was, whether the Hindu law ought not to govern the succession to the property of the deceased who died intestate. The appellants were the plaintiffs in the suit before the Civil Court of Bellary. There were also questions of account between the parties, the respondent and his deceased brother having been partners in business, which are immaterial to set forth.

The Solicitor-General and W. H. Melvill, instructed by Messrs. Minet and Smith, solicitors, 3, New Broad-street, London, for the appellants, argued, that the judgment of the Sudder Adawlut ought to be reversed because (besides other reasons having reference to the principles of accounting between the parties)—That the judgment was wrong in law in pronouncing that the parties were to be governed, as to succession, by the principles of the Hindu law. 3 Moore, Ind. App., 240; 1 Strange's Hindu Law, pp. 198, 221; Mistacshara, 241—268; Act XX. of 1841; Madras Regulations. II. and III. of 1802; Idem, V. of 1829; Lex Loci Act, XXI. of 1850; Bengal Regulations, VII. of 1832; Ind. Law Commission Report, Oct. 31, 1840.

Sir H. Cairns, Q. C. (Mackeson with him), argued that the appeal could not be sustained, because there is no *lex loci* in India. That among Christian native Hindu families the rule of succession is regulated by the usage among the class, and that the adoption of the English dress and manners did not alter the law. Menu, chap. IX.; 1 Strange, 208—213; Macnaghten's Hindu Law, 38; Macpherson's Procedure; and authorities, *loc. cit.*

Lord Justice Turner, in delivering judgment, said that the principal question raised by the appeal was, by what law the rights of the parties ought to be determined. The real point at issue was, not who was the heir of the late Matthew Abraham, but whether he and the respondent formed an undivided family in the sense which those words bore in the Hindu law, with reference to the acquisition, improvement, enjoyment, dis-

position and devolution of property. It was a question of parcenership, and not of heirship. Heirship might be governed by the Hindu law, or by any other law to which the ancestor might be subject, but parcenership, understood in the sense in which their lordships here used the term viz., as expressing the rights and obligations growing out of the status of an undivided family, was the creature of, and must be governed by, the Hindu law. Considering the case then, with reference to parcenership, what was the position of a member of a Hindu family who had became a convert to Christianity? He became, as their lordships apprehended, at once severed from the family, and was regarded by them as an outcast. The tie which bound the family together was, so far as he was concerned, not only loosened, but dissolved. The obligations consequent upon and connected with the tie were, as it seemed to their lordships, dissolved with it. Parcenership might be put an end to by a severance effected by partition; it must, as their lordships thought, equally be put an end to by a severance which the Hindu law recognised and created. Their lordships, therefore, were of opinion that upon the conversion of a Hindu to Christianity, the Hindu law ceased to have any obligatory force upon the convert, who might renounce the old law by which he was bound as he had renounced his old religion,—or, if he thought fit, he might abide by the old law, notwithstanding he had renounced the old religion. It appeared, indeed, both from the pleadings, and from the points before referred to, that neither side contended for the continuing obligatory force of the Hindu law over a Christian convert from the Hindu faith. The custom and usages of families were alone appealed to, with a reference also to the usages of this particular family; a reference which implied that the general custom of a class was not, imperatively, obligatory on converts to Christianity. The conclusion at which their lordships had arrived on that point was supported by authority; for the opinion expressed as to the Hindu law by the judge of the Civil Court at Bellary seemed to coincide entirely with the opinions of Pundits reported in the 2nd volume, pages 131 and 132, of Macnaghten's "Hindu Law." It was there stated that on the death of an apostate from the Hindu faith, his heirs, according to Hindu law, would take all the property which he had at the time of his conversion; and the marginal note stated that his subsequently acquired property would be governed as to its devolution by the law of his new religion. The religion embraced in that case was the Muhammadan, which regulated the devolution of his property. The Pundits, therefore, in their reply naturally connected religion with the rules of descent of property as

an adjunct; but the important point which they declared was, the separation of the convert from the binding force of Hindu law, as to his subsequent acquisitions. Such, then, being the state of the case, so far as the Hindu law is concerned, their lordships had next to consider whether there was any other law, which determined the rights over the property of a Hindu becoming a convert to Christianity. The *lex loci* act clearly did not apply. The parties having ceased to be Hindus in religion; and, looking to the regulations, their lordships thought that, so far as they prescribed, that the Hindu law should be applied to Hindus, and the Muhammadan law to Muhammadans, they must be understood to refer to Hindus and Muhammadans not by birth merely, but by religion also. This case, therefore, had to be decided according to the regulation which prescribed that the decision should be according to equity and good conscience. Applying, then, this rule to the decision of the present case, it seemed to their lordships that the course which appeared to have been pursued in India in these cases, and to have been adopted in the present case, of referring the decision to the usages of the class to which the convert might have attached himself, and of the family to which he might have belonged, was the course most consonant both to equity and good conscience. The profession of Christianity released the convert from the trammels of the Hindu law, but it did not of necessity involve any change of the rights or relations of the convert in matters with which Christianity had no concern, such as his rights and interests in, and his powers over, property. The convert, though not bound as to such matters, neither by the Hindu law nor by any other positive law, might by his course of conduct after his conversion show by what law he intended to be governed as to these matters. He might have done so either by attaching himself to a class which, as to these matters, had adopted and acted upon some particular law, or by having himself observed some family usage or custom; and nothing can surely be more just than that the rights and interests in his property, and his powers over it, should be governed by the law which he had adopted, or the rules which he had observed. Their lordships thought it right to state their opinion on this point, as this is the first case in which the question had been brought under their consideration. Such, then, being their lordships' opinion as to the law by which they ought to be guided in the decision of this case, it became necessary to see how the case stood upon the evidence. Their lordships collected from the evidence that the class known in India as native Christians, using that term in its wide and extended sense as embracing all natives converted

to Christianity, had subordinate divisions, forming distinct classes, of which some adhered to the Hindu customs and usages as to property; others retained those customs and usages in a modified form, and others again had wholly abandoned those customs and usages, and adapted different rules and laws as to their property. Of this latter class were the East Indians, a class well defined in India, the members of which follow in all things the usages and customs of the English resident there; and though they could not claim the exemption from jurisdiction, nor the privilege of a personal law which British subjects (in the limited sense of the terms of the jurisdiction of the charters of the Supreme Courts) enjoy, in other respects in the common bond of union in religion, customs, and manners, they approached the class of British subjects. The family from which both the late Matthew Abraham and the respondent descended appeared to be of that class of native Christians which commonly retained native uses and customs; and their lordships considered it probable, therefore, that had the family possessed property they would, so long as those usages and customs were retained, have enjoyed it in common according to Hindu custom; but they were satisfied upon the evidence that the late Matthew Abraham and the respondent had no ancestral property, and that the property which the late Matthew Abraham had was acquired by him through his own sole unaided exertions, and without any use whatever of any common stock. They were also satisfied that, from the time of the late Matthew Abraham's marriage, he and the appellant Charlotte, his wife, and their children, adhered in all respects to the religion, manners, and habits of the East Indians, the class to which the appellant Charlotte Abraham belonged. Previously to the marriage, some doubt was entertained whether the East Indians, the class to which the lady belonged, would receive Matthew Abraham into their society and treat him as one of themselves. On this point the appellant, Charlotte Abraham, the first plaintiff, was corroborated by a very respectable witness, on whose veracity no doubt could rest. Before this time Mr. Matthew Abraham had assumed the English dress, and had outwardly conformed to all the habits of the English. Assurances were given that the East Indians of Bellary would recognise her husband as one of their body, and the marriage took place. On one important public occasion, when a jury was summoned of East Indians, Matthew sat as one them, and acted as their foreman. The evidence on this part of the case appeared to their lordships to be clear beyond all doubt. They had now to consider its effect. That it was not competent to parties to create, as to property, any new law to regulate the

succession to it *ab intestato*, they entertained no doubt; but that was not the question on which the present case depended. The question was, whether, when there were different laws as to property applying to different classes, parties ought not to be considered to have adopted the law as to property of the class to which they belonged, whether in respect of succession *ab intestato* or in other respects. In this particular case the question was, whether the property was bound by the Hindu law of parcenership. Now Matthew Abraham acquired the nucleus of his property himself. No law imposed any fetter upon him as to his mode of dealing with it. It was not even shown, as a fact, how his ancestors, after their conversion, dealt with such property, as to the use and enjoyment of it. It was plain that no rule as to such use and enjoyment, which the ancestors might voluntarily have imposed on themselves, could be of compulsory obligation on a descendant of theirs acquiring his own wealth. If a Hindu in an undivided family might keep his own sole acquisitions separate, as he undoubtedly might, *a fortiori* a Christian might do the same. Customs and usages as to dealing with property, unless their continuance be enjoined by law, as they were adopted voluntarily, so they might be changed, or lost by desuetude. Though race and blood were independent of volition, usage was not. The law had not, so far as their lordships could see, prohibited a Christian convert from changing his class. The inconvenience resulting from a change of succession consequent on a change of class, was no greater than that which often resulted from a change of domicile. The *argumentum ab inconvenienti* could not, therefore, be used against the legality of such a change. They considered that it was competent to Matthew Abraham, though himself both by origin actually in his youth a "Native Christian," following the Hindu laws and customs on matters relating to property, to change his Christian class, and become of the Christian class to which his wife belonged. Their lordships, therefore, were of opinion that the undivided family on which the defendant relied in his answer, did not exist in any sense which was material to, or could assist in, the decision of the case. There being, then, in their lordships' opinion, no such undivided family, and the case not being, in their judgment, governed by the Hindu law, it was unnecessary to discuss the opinion given by the Pundits upon the operation of that law, or to enter into the question so much discussed at the bar, whether the late Matthew Abraham's acquisitions ought, or ought not, according to that law, to have been deemed to be his separate estate. It was sufficient with reference to the opinion of the Pundits, to say that the case stated for their

opinion proceeded upon an assumption which, in their lordships' judgment, was not warranted by the facts. Their lordships, however, thought it right to add, for the guidance of the courts in India in future cases, that whenever the opinion of the Pundits might be required, and there were any special circumstances which bore upon the question to be submitted for their opinion, those special circumstances ought to be set forth in the case submitted to them. Their lordships made this observation with reference to the broad and general statements contained in the case which, in this instance, was laid before the Pundits; "that the brothers lived together, and that the eldest acquired some property," unaccompanied as those statements were by any specification of the mode in which, and the circumstances under which, the brothers so lived, and the property was so acquired—circumstances which, to say the least, were important to be considered in forming an opinion upon the point submitted for consideration.

MINUTE.—Judgment of the Sudder Court reversed and the decree of the Civil Court of Bellary restored, with certain modifications as to the mode of accounting between the parties.

II.—*Dr. Haug on Brâhmanism.*

According to the *Poona Observer* Dr. Haug has in the press, to be published at Government expense, the original text, with translation and notes, of the Brâhmana of the Rig Ved. In a lecture on the origin of Brâhmanism, delivered before the United Service Institution of Western India, Dr. Haug finds the origin of Brâhmanism and caste in the eleventh and twelfth verses of the hymn Purusha Sukta:—"Into how many parts did they (the gods) divide the Purusha, when they formed out of him (the universe)? What was his mouth called, what were his two arms, what his two thighs, what were his two feet called? His mouth was (became) the Brahmana, his two arms were made the Kshatriya (warrior caste), his two thighs (became) the Vaishya (agriculturist), and from his feet the Sudra was produced." The Purusha he interprets as the soul of nature, comprising animate and inanimate beings. That in this hymn the four castes are distinctly mentioned is beyond any doubt. The few scholars who have been engaged in the study of the Vedas, unanimously regard this hymn as a very late production of Vedic poetry; but Dr. Haug thinks there is not sufficient evidence to prove that. According to the position which is assigned to it in the Yajurveda, the hymn appears to have

been used at the human sacrifices. That at the earliest period of the Vedic time human sacrifices were customary with the Bráhmans, can be proved beyond doubt. But the more eminent among their leaders soon abandoned the practice. The form of the sacrifice, however, seems to have been kept for a long time; for the ritual required at that occasion is actually preserved in the Yajurveda; but the Bráhmans only tied men of different castes to the sacrificial posts, and released them afterwards, sacrificing animals instead of them. Dr Haug believes that caste existed from the earliest time of the Veds, but that its divisions were not insurmountable. He traces the intention of the Bráhmans, when establishing their spiritual supremacy, to enslave the kings and their people in the bonds of a spiritual thraldom. Only one instance is known where a king of the warrior caste was received into the holy fraternity—Visvámitra, who ruled over a small principality between the present rivers Behat and Sutledj in the Punjab. The abstract neuter term Brahma, Dr. Haug says, etymologically means "growth," and signifies the soul of nature, the productive power. All the Brahmanic sacrifices refer to production, and are full of rites intended for making a new spiritual body to the sacrificer, resembling in every particular his present one, with which new body alone he is permitted to enter heaven. The Rishis were literally "seers." The technical term used for revelation, is "to see;" for the Rishis were believed to have seen with their mental eyes (probably when intoxicated with the Soma juice) the mantras, which they afterwards taught their pupils. Every Brahmanical family must know, and in Western India actually does know, from what Rishi it has descended.—*Friend of India.*

[To facilitate the appreciation of Dr. Haug's opinion, we subjoin Mr. J. Muir's translation of the *Purusha Sukta,* from the first vol. of his *Sanskrit Texts,* p. 6.]

The Purusha Sukta.

"1. Purusha has a thousand heads, a thousand eyes, a thousand feet. Every where pervading the earth, he overpassed a space of ten fingers.

"2. Purusha alone is this whole [universe], which has been, and is to be. He is the lord of immortality, that which expands by nutriment. [?]

"3. So great is his glory; and Purusha is greater than this. All creatures make a fourth of him; three-fourths of him [are] immortality in the sky.

"4. Purusha with these three parts mounted upwards; a fourth of him was again produced here. He then diffused himself every where among things animate and inanimate.

"5. From him sprang Viráj; over Viráj was Purusha: being born he extended himself, and [produced] the earth and corporeal forms.

"6. When the gods offered up Purusha in sacrifice, the spring was its clarified butter, summer its wood, and autumn the offering.

"7. This victim, Purusha, born primevally, they immolated on the sacrificial grass; with him as their oblation the gods, Sádhyas, and Rishis sacrificed.

"8. From that universal oblation were produced curds and clarified butter. He produced the animals of which Váyu is the deity, both wild and tame.

"9. From that universal sacrifice were produced the hymns called *rich* and *sáman*, the metres, and the *yajus*.

"10. From that were produced horses and all animals with two rows of teeth, cows, goats, and sheep.

"11. When they formed [or offered up] Purusha, into how many parts did they divide him? What was his mouth? what were his arms? what were called his thighs and feet?

"12. The Brahman was his mouth; the Rájanya was made his arms; that which was the Vaisya was his thighs; the Súdra sprang from his feet.

"13. The moon was produced from his mind (*manas*); the sun from his eye; Indra and Agni from his mouth; and Váyu from his breath.

"14. From his navel came the atmosphere; from his head the sky; from his feet the earth; from his ear the four quarters; so they formed the worlds.

"15. When the gods in performing their sacrifice bound Purusha as the victim, there were seven trenches [round the altar], and there were made thrice seven pieces of fuel.

"16. With sacrifice the gods worshipped the Sacrifice: these were the first rites. These great beings attained to the heaven where the gods, the ancient Sádhyas, reside."

III.—*The Sikhs: all that can be said about them, from a missionary point of view.**

We have just been favoured with a copy of the *Report of the Punjab Missionary Conference,* held at Lahore at the commencement of the present year. As that conference was a most remarkable gathering of friends to the cause of missions, so the volume, which supplies an account of it, is valuable and interesting. We hope to find an early opportunity of inserting a suitable notice of it in the pages of this Magazine. For the present we must content ourselves with reproducing one of the papers which it contains.—Eds. *C. C. O.*

The subject assigned me by the Committee of this Conference, is—"The Sikhs;" and "all that can be said about them, from a missionary point of view."

I shall say a few words, by way of introduction, on the character and genius of Sikhism.

It must be borne in mind, that, four centuries ago, the religion known by this name did not exist. It was in the neighbourhood of this ancient city, in the precincts of which we are now holding our first general Conference of missionaries, in the year of our Lord 1469, in the village of Talwandí, that Bábá (otherwise Father) Nának, the founder of the Sikh religion, was born. His parents were of the once warlike caste of Khatrís; and his father, Kálú, was perhaps a petty trader in his native village. After Nának, the founder of the religion, Govind, the tenth and last of the Sikh gurus, calls for a few remarks. Govind was a lineal descendant of Amar Dás, the third guru. His father, Tegh Bahadur, was executed as a rebel, in the year 1675, at Delhi, by the stern and bigoted Aurangzeb; and this circumstance, in the effect it had on his son Govind's mind, led to a great change in the religion which Nának had instituted.

Nának's desire was to know God, to become inwardly pure, to escape from every earth-born trammel. It was an out-going of the soul after her heavenly and primeval heritage, freedom. We, as Christians and Anglo-Saxons, all know the import of this word, in its various, as well as its highest, acceptation. True; but "He who hath made of one blood all nations of men," has planted the desire deep in the heart of collective humanity. It was Nának's desire; it was the very object of the reformation which he introduced,—freedom, for himself and his followers, from mental and spiritual bondage. He did much, but it was imperfect: it is reserved for the disciples of the only and true Redeemer to know, that—"if the Son make you free, ye shall be free indeed."

* Essay by the Rev. William Keene, B. A. Church Missionary Society, Umritsur.

Nának struggled to free the *mind;* but had no desire to carry his principles farther. The great aim of *Govind*, on the contrary, was to free his followers from the *hated Moslem rule;* and he was ready to sacrifice any thing, and every thing, which interposed to hinder the accomplishment of this great design. His reform, and the spirit he infused into his followers, ultimately resulted in the establishment of the Sikhs, as an independent and powerful nation.

Both of these great men have left us a record of their tenets: the one, in the work called the *Ád granth*, or First Book; the other, in the *Dasweñ pátsháh dá granth*, or The Book of the Tenth King, as Govind is sometimes styled.

Nának's aim was to free the mind. We accordingly find him, in his writings, assailing many of the gross errors of the Hindu religion. And just in proportion as the teaching of Nának diverges from the gross errors of the popular Hindu belief, and reverts to the simplicity of natural religion, so far must we look on it as favourable to the success of the labours of the Christian missionary among that interesting people, the Sikhs.

I intend, therefore, at this stage of my essay, to bring before this Conference of Christian brethren some of the chief points on which Nának is decidedly at issue with the popular faith of the Hindus. The points in question are—the Godhead, idol-worship, caste, and the immolation of the Hindu wife on the funeral pile at the decease of her husband.

1*st.*—*The Godhead.*

The following passage forms the opening words of the Ád Granth, and is also the formula of the Sikh baptism, called the *páhul* :—

"The true name is God, the Creator, without fear, without enmity, the immortal Being, the unborn, the self-existent, that is understood by the good favour of the guru.—Repeat this, that God is such: in the beginning true, before all ages true, true now, and, says Nának, ever will be true." (Jap Jí 1 paurí.)

The writers of the Granth acknowledge only one Creator, styled in the above passage "Kartápurkh;" while, in the Hindu books, many creators are spoken of.

The following sayings are, if anything, more explicit on this point: Arjan, the fifth Guru, writes:—

"My mind dwells on one,—Him, who gave the soul and the body."

One more passage, taken from the writings of Guru Govind, will suffice:

"God is one image (or being): how can He be conceived in another form?"

2nd.—Idol-worship.

This also Nának forbids:

"Read not that which creates doubt in the mind. Worship not another than God; go not to the tombs of the dead." (Sorṭh dí Aṣṭ-padí, 1 mahal, 1 tuk.)

And Arjan says, "He who calls a stone 'God,' he and the stone will sink together into the ocean of this world." (Súhí, 5 mahal, 9 sabd, 4 tuk.)

Lastly, hear with what contempt and boldness Govind speaks of idolatry:—

"O fool, fall at the feet of God. In stone God is not." (Bichitr Náṭak, 1 dhiáy, 99 sawayyá.)

We, as Christians, believe in one God, the God of Abraham, Isaac, and Jacob—and the Father of our Lord Jesus Christ. Such a glorious Being Nának could not believe in; because it is by revelation only that we know God as such. But he believed in *one* God. Again, he, with Govind, discountenanced idolatry. Such teaching being found in the Sikh books, is, I conceive, all in favour of the Christian missionary in his work amongst the Sikhs.

The Hindu, on the contrary, prostrates himself before senseless stone, and believes the Divine Being to be in such idols.

A few remarks are necessary here, on the present practice of the Sikhs. Some of them, although they do not discard the teaching of the Granth, have yet returned to the Hindu belief of many creators; and since the taking of the country by the English, several have gone back to idolatry.

Such a state of things shews the necessity of more active efforts, on the part of the Christian Church, in disseminating and preaching the Word of God to these people.

3rd.—Our next subject is caste.

In caste, *as such,* Nának places no dependence, although he does in *the works* of caste:—

"Caste, *as such,* does not avail: your righteousness will be put to the test: [as] no one dies by taking poison in the hand, but by eating it." (Májh kí wár, 10 pauṛí, 1 tuk.)

Caste, among Hindus, is not a social, but a religious institution. It forbids the members of one caste to eat with, or intermarry with, those of another. It is one of the monster evils of Hinduism.

The ancient Sikhs, I understand, ate together, in common. To do so with those of a different creed, and also with Mazhabí Sikhs, was, however, never their practice.

In the time of Ranjít Singh, indiscriminate marriages were not contracted; but Brahman Sikh married with Brahman Sikhní; and so of the other castes. *Now,* the Sikhs do not

even *eat* in common, much less contract indiscriminate *marriages.*

4. The next point of difference which I shall notice, between the teaching of Nának and that of the Hindu books, is on the self-sacrifice of the Hindu wife, called *satí* or suttee. *Sat* means *true;* and consequently *satí,* a *true and virtuous wife.*

This monstrous practice Nának assails in the following lines:—

"Those women are not called *satís,* who burn on the funeral pile: Nának says those are *satís,* who die from the blow of separation." (Súhí kí war, 6 paurí, 1 slok.)

On the death of Ranjít Singh, four of his wives, and seven concubines, immolated themselves at Lahore. Under that monarch's rule, however, a satí neither among Hindus nor Sikhs, was common.

The order of the Hindu Shasters is not for all wives, whose husbands die, to burn themselves; but only for those who are childless.

5. A few more passages, in which is exhibited the general teaching of the founder of the Sikh religion, must suffice for this part of my essay:—

"Murder, love of the world, covetousness, anger, are four rivers of fire. Into these rivers all mankind fall and consume away. By the grace of God alone any escape." (Májh kí wár, 20 paurí, 2 slok.)

"Men are born in sin, live in sin."

"When God forgives, says Nának, then are they forgiven: otherwise they are obnoxious to punishment." (Májh kí wár, 23 paurí, 1 slok.)

To show the futility of ceremonial ablutions, Nának says:—

"Wash as you will; if you wash a hundred times, not a single sin can you remove." Súhí, 1 mahal, 3 sabd, 2 tuk.)

And again:—

"The heart of man is as a drunken or lustful elephant; whatsoever it does, is nothing but sin." Ásá-rág, 1 mahal, 8 sabd, 1 tuk.)

The Granth abounds in passages of this kind,—of which the greatest use could be made, in preaching the Gospel to the Sikhs.

The above extracts will suffice to show the character of the religious writings of the Sikhs.

Doubtless, Nának's extensive intercourse with men did much to enlarge his mind; and it may be reasonably supposed, that he was not a stranger either to the teaching of Mahomed, or to that of the Hindu reformers, Rámánand, and his pupil Kabír the weaver.

The question now arises—Has the teaching of Nának, in any way, prepared the Sikhs for the reception of Christianity? The teaching of Moses and the prophets was designed by God to prepare the Jewish people, if not the world, for the reception of the Gospel. What has Sikhism done, to this end, amid modern heathenism?

This appears to be the question proposed for discussion by this Conference. Some may be ready to answer, that it has done nothing;—judging from the depraved morals of the Sikhs with whom they have come in contact; thereby fallaciously drawing an universal conclusion from a particular premise. Others, again, looking at the comparatively pure teaching of the Ád Granth, may from the very purity of such teaching, draw a conclusion adverse to Sikhism; in the same way, (as it is acknowledged,) that it is more difficult for a moral, upright man, to come to Christ, than for one who is openly profligate.

There is no doubt that Nának's tenets, where understood and believed, must dispossess the mind of many gross errors, superstitions, and prejudices, which have taken firm hold of the Hindu. His spirit of toleration, too, cannot be without its good effect.

As the influence of Nának's teaching was for good, so was that of Govind for evil. He abused the principles of Nának, to lay the foundations of Sikh independence: and in so doing, he roused the very worst passions of the soul; and his influence, on the whole, did but demoralise and corrupt the peaceful followers of Nának.

In conclusion, let me inquire if any systematic efforts have been made for their conversion?

In answering this, I must make a few remarks on the labours of our brethren of the American mission, who first planted the standard of the cross at Lodiana, and there commenced the first systematic efforts for the conversion of the Sikhs. They made themselves acquainted with the colloquial dialect of the Sikh people. To the Lodiana Mission we are indebted for a Grammar and a most valuable Dictionary of the Panjábí language. At different times, 39 works in the Sikh colloquial have issued from the Lodiana Press. Three of these are portions of the Word of God; the rest, with a few exceptions, are tracts on the Christian religion.

Here I must not omit to mention, that the indefatigable Carey translated and published the whole of the New Testament, and the Old Testament up to the 40th chapter of Ezekiel, besides a few small tracts, in the Panjábí language.

Turning next to the labours of our own Society, we have rather made use of the materials made ready to our hand by

our American brethren, than added to the stock of that material. My brethren, who founded the Umritsur Mission, made themselves more or less acquainted with the Sikh language; and there has been done a good deal of work for the conversion of the Sikhs, by the missionaries and native assistants of the Umritsur mission, both at that place, and in the neighbouring district of the Mánjhá,—which has the honour of being the cradle of Sikhism. In enumerating what *has* been done for the conversion of the Sikhs, I must draw attention to the movement in the 32nd Native Infantry of Mazhabí Sikhs; and which was retarded, for a time, by an order issued by the Supreme Government. This movement was fostered and stimulated by the Umritsur and Peshawur missionaries. Altogether there have been baptized some 40 individuals (men, women, and children) out of that corps, at Khairábád and Attock. Besides these, there have been baptized three Sikhs at Lahore, ten at Lodiana, and one at Umballa. Our brethren also at Rawulpindee and Sealkote can doubtless give instances of Sikhs who have been baptized at these stations. At Umritsur eight, or more, have been admitted into the visible Church, besides a considerable number of Mazhabís—of the above named Regiment. One has been baptized at Kotgur, two at Cawnpore, and one, that I know of, at Benares. There doubtless are several more that I am not aware of. I have numbered above 60 Sikhs who have been baptized into the Christian Church.

Now what is the character of Sikh converts? I can only speak so far as I am acquainted. They are docile, easily attached, out-spoken, and warm-hearted. They are not generally so quick and intelligent, as the Mahomedan and Hindu converts, but they are pains-taking, and anxious to learn. They do not fraternize well with Mahomedan converts: this is partly owing to their old hereditary hate. We have our prejudices, and they have theirs; and we must bear with them.

I would now throw out some suggestions, for the more effectual evangelization of this interesting people.

I am strongly in favour of missionaries taking up a particular line of study. There should be distinct evangelists for the Mahomedans, the Hindus, and the Sikhs.

Now the cradle of the Sikhs is the Mánjhá,—the country between Umritsur, Kussur, Hurikighat, and Byrowal. The next great tract of country inhabited by this people, is the Málwá—beyond Ferozepore.

Itinerating missions should be planted, or extensive intenerations made, in both of these districts. For this object one or two missionaries should take up the Sikhs as their work.

They must learn Panjábí—both to speak and read it—as indispensibly necessary.

Such evangelists should also make it their business to acquaint themselves with the books most commonly read by Sikhs; especially should they study the Vedant system of philosophy, as taught in the Mokshpanth. They should also be well acquainted with the biographies of Nának and Govind.

Lastly, the substance of our preaching must be the person and the work of Jesus. All the distinctive doctrines of Christianity must be much insisted on; otherwise the Sádhs and Vedantists will surely tell us, that they have just as good teaching in their Granth; or that, after all our preaching, we have been teaching them Vedantism.

Another point, I would especially urge on the missionary to the Sikhs, is this—the all-importance of maintaining a holy life; otherwise the Sikh will see nothing in the Christian guru, which he does not see in his own saints and gurus. Preaching there must be; but I am perfectly sure, that the most effectual preaching to the heathen is the power of a holy, loving, Christ-like life. The Gospel preached is indeed a mighty power; it is the power of God unto salvation to every one that believeth. But let that Gospel be lived, as well as preached, in the sight of the heathen, and I believe its power will prove irresistible.

IV.—*Extracts from the Forty-third Report of the Calcutta Corresponding Committee of the Church Missionary Society, for* 1862.

Occupation of new Stations.—Two new centres of Missionary operations have been occupied during the past year—Dera Ismail Khan and Fyzabad. The former was noticed in the conclusion of last Report. The frontier region of the Derajat in which it is situated, is a new and untrodden field of Missionary labour. Fyzabad, on the other hand, is a populous town visited by the Missionaries from Lucknow and other stations, who have been encouraged by the reception they met with to urge its being made the station of a resident Missionary. Benares, Jounpore, Azimgurh, Gorruckpore, Fyzabad, Lucknow and Allahabad now form a group of Mission stations, wide apart indeed when one considers the masses of population to be acted upon, yet sufficiently near to lend a mutual support to each other.

A proposal has recently been made to the Society to enter on a field beyond the limits of British India and to send Missionaries to Cashmere. A special subscription was set on foot after a sermon preached by the Rev. Robert Clark at Murree, on his return from a visit he had paid to the valley, when he had been much impressed with its claims as a country providentially open for Missionary labour. His appeal was successful beyond expectation. Upwards of Rs. 13,000 have been subscribed, and a most valuable and important document forwarded to the Society as an appeal for men to commence the Mission. The Committee are happy to add that their experienced and veteran Missionary the Rev. W. Smith of Benares, whose health required a change, willingly undertook to go to Cashmere instead of a Hill station for the ensuing hot weather, to aid the proposed Mission by his advice after an observation of the field to be occupied.

Decease of Missionaries.—In the past year it has pleased God to remove two of our Missionaries by death: the Rev. W. Soans, who died of fever at Multan on June 8th; and the Rev. Thos. Tuting, who was carried off by choleraic dysentery at Peshawur on the 27th October.

Mr. Soans had been in the country only a few months, having been sent out to re-enforce the Frontier Mission with a view to the extension of the work to the Derajat. He remained at Multan to engage in the study of the language, and assist in the school, and had just entered on these duties when his career was thus prematurely cut short. He finished his brief Missionary course with joy, for he was sustained through his trying illness by his Saviour's presence, and he died testifying to the power of that Gospel to his own soul, which he had come to India to preach to others.

In Mr. Tuting the Peshawur Mission lost an able and devoted preacher. He had given himself especially to the work of preaching, and during his five years' residence in the country had acquired both the Persian and Pushtu languages. He was providentially preserved last year when engaged in preaching in the streets of Peshawur from a murderous assault by an Afridi fanatic: but his life preserved from this peril was not long to be spared to the cause he had so much at heart. In apparent health and vigour he had preached in the city on the evening of his return from a short visit to a neighbouring Hill station; he was taken ill the same night, and never rallied. His death was felt by all to be a heavy blow to the Mission of which he had been so active a member, and especially by his Missionary brethren, as the only one qualified by a

knowledge of Pushtu for immediate work amongst the Afghans. His loss was doubly felt when within a few months it was followed by the death, from the same fatal disorder, of his youngest fellow-labourer in the Mission, the Rev. Roger E. Clark. At the early age of 28 he entered into his rest, on the 14th January of the present year. Amongst his last words were these: "Tell them all at home how happy I feel. I do not for a moment regret that I came out to be a Missionary. In spite of every trial, the blessings have far exceeded the trials."

EVANGELISTIC.

Amongst the interesting tribe of the *Santals* the Reverend E. L. Puxley has perseveringly carried on his work in spite of much ill health arising from the very trying climate. He has divided his time between the station of Bhaugulpore and the Damin-i-Koh. *Bhaugulpore* having been deprived of its resident missionary by Mr. Drœse's departure for Europe in the beginning of the year, Mr. Puxley generously undertook, in addition to his work amongst the Santals, to superintend the Mission there, with its large orphan schools, and Paharee congregation.

Mr. Puxley has selected two centres of operations on the Eastern side of the Damin, Heranpore and Taljheri, about 40 miles apart. At the latter place he has purchased, at his own expense, several excellent bungalows built by the Engineers when engaged in the construction of the Railway. One of these bungalows which is built on a hill has been converted into a Church for the little colony of Christians whom he is collecting at this spot. At Heranpore, a bungalow is being built for Mr. Lehmann, a Lutheran Missionary, supported by Mr. Puxley. The Santal training school for the education of Santali boys to be hereafter employed in village schools, is now established at Taljheri, and numbers some 35 intelligent youths. Some of the most promising seem to have imbibed many Christian ideas, and already make a stand against the superstitions of their tribe. But none have as yet been baptized. The Committee are happy to state that the Government offer of support to Santal education as carried on by the Society, has been at length renewed, and a scheme of grants-in-aid been brought into operation, by which it is hoped the number and efficiency of the schools will be greatly increased. Several school-houses are now in course of erection, and teachers are being prepared. Some of the trained Christian school masters from Santipore have been taken up for this work. With these schools is combined a system of inspection by Catechists who will report upon the schools, while at the same time they use the opportunities they will have in visiting

the villages of preaching the Word, and reading to the people and explaining the Scriptures.

Difficulties of Ramaya Baba, a converted devotee.—The Rev. Mr. Leupolt writes: "I had last year great hope that a number of Ramaya's people would come over, but that hope has vanished. Although a Christian himself, numbers still cling to him, will do anything he tells them so long as this order is confined to outward things, but as soon as the name of Christ is mentioned they draw back. Ramaya is, as he says, disgusted with his people. I pity him indeed. He was formerly worshipped by small and great; well acquainted with his own religion, he saw its falsehood; and being a Brahman himself, he knew their and his own impositions; he therefore declaimed against his own religion, whilst he was a Hindu. On examining the gospel he felt its truth, this resulted in a thorough conviction that Christianity was the only true religion, and he embraced it; but he now found out the difference. His own wife, though baptized, is against him. Formerly she was everything, now she is nobody, nor is his income so large as in former years. I have urged upon him to speak to his people of Jesus, but he says he cannot unless he take no pay, for the people tell him that he is paid for becoming a Christian;—neither could I advise pay unless he did the work of a catechist. But for this he ought to come to Sigra and stay at least six months with us. He has therefore taken no pay for several months, but says whenever he should come in want he will ask for a present. I have brought one with me. Now I repeat, I pity him. He was once a god to the people, now he is only a mortal, though still feared. He is forsaken by most of his followers, quarrelled with day and night by his wife, and though he is an honest and sincere confessor of Christianity, he knows little or nothing of the comforts of the Gospel. I hope that I may succeed in inducing him to spend this cold season two months with me; I fear though he will not do so. He told me he was broken in heart and spirit and despaired of the people ever being converted. He will I trust regain his courage. I hoped much of, from, and through him,—but Isaiah ii. 22. If he could but realize that amidst all our trials, difficulties and disappointments, we do not stand alone, that Jesus knows them too, and that in all our toil He is with us. If he could realize that we are the children of God by faith in our gracious Saviour, he would understand God's word better and obtain comfort from the Lord."

Lucknow.—The Rev. Mr. Menge writes: "I have not baptized any adult during the year, though several applied for baptism, as I was not satisfied with the motives which influenced them

to come forward. Among those, who wished to be baptized was a Brahman, who had bought an 8-anna stamp paper, on which he wrote his request and then presented it to Mr. Yule, our late Chief Commissioner. The latter naturally sent the man to me, but all I could do, was to explain to him the meaning of Christianity, and that none but those, who were anxious to be delivered from the power and the consequences of sin, could receive it at all. Instances of this kind prove how necessary it is, that Missionaries should make known throughout the length and breadth of the country, what the Gospel scheme of salvation is, lest Christianity should again be made the pretext, as it often has been, by wicked, designing, or ignorant men, to perpetrate crimes too horrible to mention. I am glad to say, that many of the more sagacious of our rulers, even if themselves not quite so influenced by the saving doctrines of the Gospel as one could wish, yet look with a friendly eye on the efforts of Missionaries among the natives of this country, because they know well that order, morality and enlightenment of the intellect must follow, as a matter of course, where the Gospel has been extensively made known. The influence of Christianity makes itself also strongly felt among respectable Hindus, who have not embraced it, but who have paid attention to the good results it does produce in the character and conduct of true Christians.

"As it may interest some to know how I manage to preach the Gospel in villages, I will describe it. When entering a village, I generally ask for the most respectable man in it. When a Pundit resides there, I generally go first to his house; if there should be more than one, I try to find out, who is the most learned and then go to him; otherwise I go to the house of the zemindar, lumberdar, or taluqdar, and ask him to send a man to collect as many as he can of the villagers, telling them at the same time, that the *Padri Sahib* has come to teach them God's word, or make known to them the glad tidings of salvation. In this way generally a good number come together, to whom I then preach the Gospel. Sometimes I find it more convenient to all parties, if I go to a place of the village, most commonly under a large shady tree, where the villagers are in the habit of collecting for punchaits. I also, whenever I go to a new place, endeavour to find out on what day bazars are held in the neighbouring villages, to which I then resort and have the opportunity of preaching the Gospel to a good number, who come perhaps from 4 to 10 villages round about to attend the bazar."

The Himalayan Mission at Kotgurh has again become the station of a resident Missionary. Mr. Rebsch was appointed to

fill the vacancy caused by the death of the Catechist, Mr. Somnitz, and in the early part of the present year he was ordained. The feature of most interest during the year has been the spirit of inquiry about Christianity which has been manifested by the Muzbi Sikhs of the 23rd N. I. The Regiment (Pioneers) was sent into the neighbourhood of Kotgurh to construct the new road which is to traverse that mountainous region. Before leaving their previous station in the Punjab they had learned something of the Gospel, and desired further instruction. At this juncture they were moved to the Hills, and Mr. Rebsch was at once authorized by the Committee to embrace every opportunity of affording them the instruction they wished, and to make it his main business to promote their favourable disposition towards Christianity. Several interesting communications from him of the manner in which his visits to their camp were received, encourage the hope that some of these men may yet become soldiers of the Cross, like their companions in arms at Attock of the 32nd N. I., who also are Muzbis. At the end of the year Mr. Rebsch writes: "All the Muzbis have left for Jullunder for two or three months, when they will return to these hills again. I saw a good many before they left in their different camps, spoke to them about Christ as their only Saviour, and gave books to those who wished for and could read them. At my last visit it commenced to snow, and I had to take shelter in a house, when I asked them to come with me to speak more. A native officer and some privates followed me. The officer asked about sin after baptism; when I explained to all the doctrine of justification by faith in Christ, and how a believer looks only to Christ for salvation, and at the same time does all he can to follow His blessed example; how he is sorry should he fall into sin, which he still does as he is yet a frail creature of this world. We parted with the wish of soon seeing each other again."

Deraját.—Since his return to England* Mr. French has supplied the following interesting review of his work in the *Deraját* during the short period that he was permitted to labour in laying the foundation of the Mission.

"During the months of May, June and July, I was occupied uninterruptedly in the study of Pushtu and the cognate languages, and in public preaching in the street and bazars of the town of Dehra Ismael Khan. Though the language spoken there is not pure Hindustani, yet the mass of the people understand it when addressed to them; and the thorough acquaintance I had gained with the language during my eight

* [Occasioned by the failure of his health.]

years' residence in Agra and the neighbourhood, enabled me, without loss of time, to enter on the direct work of my Mission, and to present the Gospel message to the people in the house, by the road side, and in the market-place. Mr. Bruce joined me in June, and we had much happiness in our joint labours. He had a special advantage in being better acquainted with the Punjabi language than myself, from which the languages of Multan and the Deraját have largely borrowed. Though we had a few visitors, both from among Sikhs, Pathans, and Hindus, yet, on the whole, we were disappointed at the shyness of the people, and their unwillingness to avail themselves of the open house we kept for them. I think we had reason to be well satisfied with the number of hearers, and the attention they bestowed in general, though we experienced here, as elsewhere, bitter and scornful rejection of our message on the part of many. We hailed with rejoicing every opportunity presented of following up public exhortation with private instruction. The river-side was one of our favourite haunts, as, during those three months, and until Lieutenant Garbett's skilful engineering prevailed upon the Indus to withdraw itself from its dangerous proximity to our station, a fair number of cotton boats and other craft was constantly moored against its banks, the crews of which, in many cases, belonged to tribes and races never visited hitherto by Christian Missionaries. During this period we were further able, through the constant advice and assistance of the late lamented Major Nicholls, to fix upon a spot of ground, which Government allowed us to purchase at a very moderate cost, for the Mission house and the houses of schoolmasters, not very far from the walls of the town, and so widely removed from cantonments as to invite native, rather than European society. The plot of land contains an excellent well and a few trees, both of which are great blessings in so bare and desolate a region as that which stretches out far and wide from Dera, whether one looks to the Indus eastward, or the noble monarch of the Suleiman range, Takht-i-Suleiman, westward.

"At Colonel Reynell Taylor's suggestion, and being in want also of proper shelter during the hot and unhealthy season, Mr. Cooper and myself spent August and part of September at a small station, elevated some 3000 feet above the Dera plain southward, and the Marwat plain northward, called Sheikh-bud-din. Major Campbell, a kind friend of our Mission, placed a little cottage at our disposal, which supplied a quiet and healthful retreat, where the study of the new language could be pursued to great advantage. Mr. Bruce remained at Dera (with the exception of a few days which he spent with

us) to superintend the building of the Mission house. As some of the civil officers from Dera and Bunno transferred their courts for a part of the hot season to Sheikh-bud-din, and public works were in course of progress upon the hill, we laid some foundation there for knowledge of the Pushtu colloquial. Pathans, waiting to have their causes decided, would stop by the way at our little house, and enter freely into conversation; and the poor Marwatis, employed in building the prison, would gather around us, and make out as much as they could from our painful efforts to express those truths which our heart burnt to give utterance to. It is a hard, but most needful part of the process, by which the tongue-strings become at length loosed to speak plain in a new tongue the wonderful works of God.

"I was too impatient, perhaps, to leave this cramped sphere; and, before the end of September, I started from the plains of Marwat, which were spread out beneath our feet as far as the eye could reach—dreary sand wastes, relieved by dark patches of vegetation, hardly eked by laborious irrigation out of a thirsty soil, in the neighbourhood of villages. After various disappointments from failure of camels, which involved much (otherwise) unnecessary exposure to a blazing sun, I was fairly embarked in the work my heart was set on, that of making known to the Affghans God's great plan of redemption, which was for them thus far a hidden mystery. The Khans, or chieftains of the village, were usually the first to call, and try to discover the object of our visit, which was rather a puzzle to them. One of the first questions usually was, whether I had known 'Neecholsayn Sahib' (General Nicholson,) with whom they seemed to associate all that was great, noble, and terrible, in the English character and rule. The next question would generally be, whether the English ever prayed, implying, in fact, 'whether they had any religion;' for religion, and the five stated seasons of prayer, are almost synonymous in the Affghan mind, and, beyond this, doctrine and practice seems little accounted of. The rest of the people ventured very little into my tent, but could often be met with in considerable numbers in the 'chaunk,' or large hut of mud and straw erected in the centre of each village for the reception of strangers, and for the village gatherings, when any matters required joint public deliberation. Here the Mullas would come forward and prove themselves far abler champions of Muhammadanism than I had looked for in the districts lying so far from the world's great thoroughfares.

"At Lakki, the head-quarters of a native magistrate, and containing, probably, outlying villages included, between 3000

and 4000 inhabitants, I spent more than a week in preaching and private intercourse with inquirers, in one of whom, a Hindu ascetic, and having, I thought, a real and hearty thirst for truth, I was greatly interested. The English Deputy Commissioner of the district happened to be encamped near me two or three days; and my endeavour to surround myself with natives was much facilitated by the great gathering of Khans or chiefs, who after duly paying their respects to the Commissioner, came on to see who I was, and to hear what I had to tell them.

"From thence, following the course of the Kurrum river, and visiting the principal villages which lay on its banks, I came to Bunnu, consisting of a large fort and walled bazar, in the centre of ten or twelve Affghan villages, some of them with a large and industrious agricultural population, making the most of their river and little hill streams which they intercept and distribute in countless and murmuring rivulets through their fields. Every Friday there is a large cattle-market, to which the Wuziris, and others perhaps of the wild hill tribes around are invited, and encouraged to bring the produce of their rocks and valleys. It is well frequented; and, thanks to the restraint of British law, all is as orderly and peaceful as an English market, and here, perhaps, next to the preaching among the Povandas, is a fine open field of labour to the Missionary, where the word of truth may go forth, and be echoed from steep to steep of those mountain fastnesses which have heard no sound but of war and bloodshed.

"Though I met with much rancorous opposition and contradiction in Bunnu, yet I had a few intelligent and, I trust, truly anxious inquirers, who frequently visited my tent to hear the Scriptures expounded more fully. These were Sikhs and Pathans. Many sensible and thoughtful questions were asked, and the answers supplied in God's word received often with surprise and delight, so that my heart was much drawn out towards them. Especially a native officer, a judge and magistrate in Bunnu, interested me greatly in the kind of questions he asked; desiring first to hear whether there were any real prophecies of Muhammad in the Scriptures, and afterwards wishing to acquaint himself with the chief Messianic prophecies of Holy Scripture. He is a man most highly respected. In Dera Ghazi is a Sikh officer, advanced to a little post of honour, with his wife, who was baptised four years ago by the chaplain, and, with his wife, leads an exemplary life, regularly attending the service in the little church there.

"On my way back to Dera Ismael in search of the Povandas, I turned aside to the banks of the Indus to visit a place of

some consequence called Isakhail. I was gladdened this first day by the silent and patient attention my message received; but the three following days all sort of personal violence was tried to drown the very sound of the Gospel, and to exasperate the audience against the preacher. I have seldom witnessed such an exhibition of fiendish malice. A Mulla, who led and incited the tumult, brought forth a Gospel and a copy of one of Dr. Pfander's works, out of which he read passages to be fuel for the mockeries and blasphemies of the people. 'Even so, come, Lord Jesus;' was one of them. The Arabic word *rabb*, for 'Lord,' he regarded as the height of blasphemy in its reference to our blessed Saviour. At Panieyala I had a better reception, and had hoped often to be able to visit it again. It is a remarkable village on the extremity of a range of hills, nearly parallel with the Indus, with hot and cold springs, which never, in the driest seasons, quite fail, and palm groves, of most refreshing and picturesque appearance, clothing the gentle slopes. I will transcribe a short account from my journal of what occurred one morning there.

"Thence I went on, and met some Hindus, to whom I preached on idolatry, and return to the true Husband and living God. They brought up the old couplet,—*Ákáshát patitam toyam yathá gacchhati ságare, &c.; i. e.* 'As the water fallen from heaven takes it course into the sea, so all worships are merged into the one worship of the Supreme;' the counter part, in fact, of Pope's famous lines. I talked with these till I was almost voiceless; but a little further on I found some forty Affghans seated, who greeted me very friendly, some having met me at Sheikh-bud-din, and they said I must stop and sit with them. In vain I pleaded utter inability to speak. They would take no denial, so I sat down, trusting I should be strengthened to get on; and I addressed them, answering also many questions, for about three quarters of an hour. Never have I had before, in Pushtu, such a highly-respectable and attentive audience, or been able to give so full an outline of the main features of the Gospel, as concerns sin and repentance, and the work of the Son and the Spirit. God be praised! May His word reach and wound, and then heal, the hearts of many! A poor man came for his fevered child. I gave him the little quinine I had left: he seemed very thankful.

"Constant attacks of fever and other sickness of the country made my work after this very broken. On reaching Dera, I found the number of Povandas daily arriving or passing on into Hindustan very large. The streets were, in parts, even the broadest, choked with the camels and bales and bulky frames of the stout, swarthy Affghans. The caravanserais, and the

pathuns, or ferries across the Indus, as well as the corn and wool-markets, were their *great* gathering-places, and our preaching-places. When sufficiently restored, I set out to visit them in their strange, but not uncouth villages, erected afresh year by year within their brushwood enclosures, and composed partly of boughs of the nearest shrubs of the desert, and partly of black blankets, literally, 'tents of Kedar with curtains of Solomon.' In some of these villages I was received with true Affghan courtesy, and was able to maintain lengthened and friendly conversation with the chief men, who were sometimes of princely bearing and noble person. In others, the Mullas would neither hear nor let hear. A few copies of single Gospels, with which I was furnished by our Peshawur brethren, were accepted, and will, I trust, find their way across the mountain-barrier to the west, which those Povandas annually cross, the door at which the Gospel has hitherto knocked for admission in vain.

"After so short an experience, it is premature to hazard an opinion as to the probable result of Missions to the Affghans. There are many special points of interest connected with that Mission. They seem far more open to warmheartedness and friendship, and genial, loving sympathy, than the Muhammadans on this side the Indus. They do not seem to breathe that bitter spirit of antipathy and antagonism which perpetuates estrangement too commonly between the Missionary and his Muhammadan hearers in Hindustan. The wide diffusion of the tenets of Sufiism, which numbers twelve sects, among them, some being systems of the wildest scepticism, and others of the abstrusest mysticism, has induced a free-thinking spirit among them, which, though not favourable to depth of conviction, yet renders them not indisposed to hear, to tolerate, and even to examine. I think I have discovered traces also of a higher view of the character and work of Christ than is common among Muhammadans. It is a circumstance full of encouragement and hope, too, that not a few servants of our Government, civil and military, in the north-west, take the deepest personal and practical interest in the establishment and progress of this Mission, and watch over its infancy to cherish it with their support and their prayers. I feel a pang of deep regret at being withdrawn from that work. It has been begun in great weakness, but under prayerful auspices, and on the highest and most scriptural principles. None can say how important a bearing its future may have on the entrance of 'the light of the glorious Gospel of Christ into the regions of Central Asia."

EDUCATIONAL.

English Schools in Bengal.—The spread of education has materially altered the position once occupied by our schools. In Bengal, especially, where most progress has been made, the Missionaries find it necessary to conduct the schools with reference to the standard enforced by the Entrance Examination of the Calcutta University, and to compete with native schools conducted according to European methods of instruction, and often efficiently worked by graduates from the Indian University, and aided by grants of public money. To be successful in this competition, the Missionary must either devote much of his own time to the school, or have a staff of well-paid assistants. In either case the school becomes a much heavier burden to the Society than it used to be. Formerly, to teach even the rudiments of our language was esteemed a boon, and the Missionary could at a comparatively trifling cost of time and money secure a numerous attendance at his school, where the course of instruction was laid down with reference solely to his own views of what it was desirable to teach, and to the means at his disposal. *Now* all this is changed. He is obliged to adopt the widely different standard of those who regard education from another, *i. e.* a secular point of view. It is not that religion *necessarily* suffers from this increased *momentum* in secular instruction. But unfortunately men and money are not forthcoming in any proportionate readiness on the part of the Church to keep pace with the accelerated secular progress. Nor indeed, when the vast extent of the field is taken into account, does it appear practicable for those Missionary Societies with whom educational work is but a subsidiary means of evangelization, to maintain first rate schools on a sufficiently extensive plan to exercise any important influence on the education of the rising generation. English education for the middle classes has outgrown in Bengal the ability of charitable societies, or even of Government, to meet or control the demand. These classes, with the help of Government encouragement and grants-in-aid, are learning to educate themselves. The missionary society which would wisely husband its resources, might probably find a sphere of greater usefulness in carrying on the education of the undergraduates of the University in affiliated Colleges for advanced students, than in promoting elementary English education by means of such schools as the Church Missionary Society has hitherto supported. The liberal rule by which an undergraduate may hold his scholarship in any of the affiliated Colleges, offers a great encouragement to the establishment of such Institutions. The maturer age at which students would enter

an Institution carried on with this object, would obviate any objection which may attach to missionary schools for young boys on the ground that they place Christianity in a disadvantageous light before the native community. Some such development of Missionary education in the direction of higher instruction for the select few seems a desideratum in our Church Missions in the present circumstances of education in Bengal.

THE NATIVE CHURCH.

Kishnaghur.—The largest body of Native Christians in connection with the Society's North India Mission, is in the Kishnaghur district. During the past year efforts have been made, not altogether without success, to terminate the unsatisfactory system of gratuitously supporting and educating numerous Christian children in "Boarding Schools." A return to the healthier, because more natural, plan of leaving the children to be supported by their own parents, and teaching them as day pupils in village schools, has now been generally adopted. There has in consequence been a falling off in the attendance; but as the principle is sound, there can be no doubt, that if adhered to and judiciously applied, it will prove satisfactory. Whatever may in former days have been forced upon us under the novel circumstances of the case, the people are now able by moderate self-denial to maintain their children during those years when they should be at school: and the Christianity which does not teach men first to shew piety at home in providing for their own children, cannot be of a healthy growth. Steps towards the discontinuance of an artificial system, the need for which had passed away, had already been taken, but it was reserved for a Missionary new to the district, and therefore, perhaps, looking more to first principles than to the traditionary practice, to carry out the needed reform thoroughly. His plan is yet an experiment, but there is reason to hope that the Native Christians will now prove that they have learned to value the education provided for their children in the Mission school, and that, with many of them, a sense of higher things than merely temporal gain, attaches them to the Christian Church. The Missionary, whose plans of improvement have been referred to above, thus describes the measures he adopted in carrying out his view:

"We have entered upon another year; and at such times one feels more than ordinarily disposed to take, if it may be, a fresh step in advance, and leaving that which is behind, to press onward to better things which faith and hope tell us are before. May God enable us to do so in this part of the Mission field; for he knows how greatly such progress is needed. I

think also we may not only desire it; but expect it. The past year has not been without its encouragements, nor does the present year open without something of hopefulness.

"As regards the congregations of the Kishnaghur district, I have, since I came to Kapasdanga, felt increasingly the need of a very decided change in the mode of conducting their affairs from that which has hitherto obtained. In saying this, I by no means despise or censure what has been done in the past, but only urge the *experience* of the past as pointing out to us a different line for the future. The time has come when we may assume a new and higher position; and let us thank God that it is so.

"I had for some time pointed out all this to the more intelligent and well-disposed of our Christians at Chupra and Kapasdanga, and they fully understood and concurred in it; insomuch, that when December came, I intimated to them my determination to begin the New Year with cutting off from our school establishment all gratuities in the shape of food, money, &c. and throwing the people entirely on their own resources. I am in hopes that even for orphan children, I shall not this year call for a single rupee from the Society.

"Whatever it may be absolutely needful to give, I shall call upon the people themselves to contribute, adding a due share out of my own pocket, but always insisting upon the principle that the Society's funds are in no wise to be drawn upon for the temporal support of their old or young, but are saved to the purpose of providing agents and means for the Lord's work among Christians and heathens. As regards the school children, I have told them that only by diligent attendance and progress in their studies, can they hope for any reward from us; that such rewards will be given at periodical examinations to the most deserving; and that those who despise the means of improvement offered them will have to take the consequences of their neglect. We shall probably find the number of our school children lessened, for a time at least; but those only will leave who would have proved themselves not worth keeping. Indeed I hope that ere long we shall be able to proceed a step farther and demand a small fee from each child attending the schools. This would secure regularity on the part of those who do attend, much more than any exhortations of ours. In reference to the adult portion of the village Christian community, I conceive that the European Missionary need not, and indeed should not, think that the charge of them rests either mainly or directly on himself. If he does, his energies will be very much wasted, and he will become a pastor, which he ought not to be, instead of a Missionary, which he professes to be.

While he should shew, as occasion arises, an interest in and sympathy for each individual Christian, he should lay himself out principally to improve and stimulate the catechists and teachers, seeking to work through them on the congregation at large. In this way the work will be done much more effectually than in any other, (at least until the longed for time, when we shall have ordained native pastors,) and operations among the heathen will not be seriously interfered with.

"This remark leads to the second point to which I would refer—the extension of our work. One of the most unsatisfactory characteries of the congregations in this district at present is their non-expansion. They are throwing but little light and producing but little good around. For a series of years they have been very stationary, not to say stagnant. It behoves us, I feel sure, to make a very determined effort in God's strength to get out of this unhappy state of things. And I hope there are some signs of a beginning. By withdrawing unwise and indiscriminate temporal aid from our Christians, we shall be able much better to discern the wheat from the chaff. I need hardly remind you that among our people there are not a few on whom it is worse than useless, to expend our time, labour, and money. They never have been Christians but in name, and never will be. The pity is that they have received even the name. There are others again who are able to give a reason for the hope that is in them, and have some idea of what Christian character and conduct are. These latter we should stimulate to the utmost to produce an influence, by word and example, among the heathen population. With this view I am desirous to plant, if possible, a trustworthy and Christian man, or Christian family, in some populous town around, whose duty it shall be not necessarily to establish a school, but rather to bear witness for the Gospel by preaching, conversing, visiting, or any means that may be available. It is a matter of great thankfulness that Christian efforts may now be made much more openly and boldly than in former years. Till lately it had been considered almost useless to attempt opening a vernacular school without appointing at least one Hindu teacher. I am thankful to say that I have half a dozen such schools, and not a single Hindu teacher, nor will I ever have another in any school of mine. At a village near this, a respectable Hindu has received from us a Christian female teacher to instruct the women in his family, and pays her salary himself. Other such applications are being made to us, and it is easy to see that if Christian teachers thus come to be 'in request' among Hindu families, incalculable good may be the result. An opening for some of our young teachers

has presented itself in Mr. Puxley's Mission among the Santals. Several have gone thither, and are, I believe, working satisfactorily."

V.—*Plan of the Book of Genesis.*

As it may be useful, at this time especially, to bear in mind that the book of Genesis is a history framed upon a carefully prepared plan, the following brief outline of it is submitted to the attention of our readers.

1. General account of the creation, chs. i. to ii. 3.
2. Special account of the earliest history of man.
   a. Before the fall, ch. ii.
   b. The fall and its immediate consequences, ch. iii.
3. Account of Cain and his descendants, ch. iv.
4. Account of the principal line of mankind, *i. e.* of Seth and his descendants, to Noah, ch. v.
5. Account of Noah and the flood, chs. vi. to ix. incl.
6. General account of Noah's descendants, ch. x. Dispersion of the human race, ch. xi. 1—9.
7. Special account of that line of Shem's descendants from which Abraham sprang, ch. xi. 10—32.
8. History of Abraham and Lot, commenced, chs. xii. xiii.
9. Lot's captivity and rescue through Abraham, ch. xiv.
10. Abraham's history continued. Special promise of a son, ch. xv.
11. The promise wrongly anticipated—birth of Ishmael, ch. xvi.
12. The promise confirmed by the rite of circumcision, and a renewed special promise, chs. xvii. to xviii. 15.
13. Account of Lot concluded, ch. xviii. 12 to ch. xix.
14. History of Abraham continued to Isaac's birth, chs. xx. to xxi. 8.
15. Account of Ishmael continued, ch. xxi. 9—21.
16. History of Abraham continued to the death of Sarah, ch. xxi. 22 to ch. xxiii.
17. History of Isaac. His marriage, ch. xxiv.
18. Death of Isaac's father, and of his brother Ishmael. Birth of his two sons, ch. xxv.
19. History of Isaac continued, ch. xxvi.
20. History of Esau and Jacob. Jacob obtains his father's blessing, ch. xxvii.
21. History of Jacob continued, ch. xxviii. to ch. xxv. Isaac's death.

22. Account of Esau concluded by a sketch of his descendants, ch. xxxvi.

23. History of Jacob continued, that of Joseph commenced, ch. xxxvii.

24. Account of Judah's libidinous conduct, serving as a foil to what follows, ch. xxxviii.

25. Joseph's chastity, ch. xxxix.

26. History of Joseph continued, chs. xl. to xlv.

27. Account of Jacob resumed—his removal to Egypt, ch. xlvi.

28. Joseph's administration of government in Egypt, chs. xlvii.

29. Conclusion of the history of Jacob and Joseph, chs. xlviii. to l.

It is particularly deserving of notice that the account of those persons, whom the historian intends to leave unnoticed afterwards, is always concluded at the proper place, with the addition of a compendious survey of their subsequent career or of their descendants. This feature of the book is a clear indication of design. It is observable in the cases of Cain, of Noah's sons, of Lot, of Ishmael and the sons of Abraham by Keturah, and of Esau.

Brief as the above sketch is, it serves to dispel the idea that the book of Genesis is merely a clumsy compilation of fragmentary documents, as some would have as believe.

It must be acknowledged that in various passages remarks occur which in modern books would have had the form of footnotes given to them; but which appear in the text, because the expedient of adding footnotes was unknown to antiquity. Some of these notes may have been added—but by inspired men—at a period long subsequent to the original composition of the book. But others were probably added by the author himself.

Among the passages which we look upon in the light of notes appended by the author, may be mentioned the 3rd verse of the 15th chapter, which is as follows: "And Abraham said, Behold to me thou hast given no seed; and lo, one born in my house is my heir." These words, we apprehend, are intended to express, in the language of plain prose, the sense of the preceding verse which is poetical, and was probably difficult of comprehension even when Moses wrote the book. The rendering given of that verse in the English Bible is perhaps as good as any other, but fails to exhibit the peculiar difficulty which attaches to it in Hebrew. It reads as follows: "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" It surely is natural

to suppose that the author should have felt the desirableness of enabling his readers to understand the drift of these words, which really are very obscure.

This leads us to make an additional remark, viz. that we can see no harm whatever in the supposition that Moses occasionally followed ancient traditions, either verbal or written, with which he was acquainted, and which he knew, by the aid of the Divine Spirit, to contain such truth as he was commissioned to communicate. This supposition, however, is something very different from the theory of documents clumsily put together, which others have stated, and which is incompatible with the character of the book as a carefully planned historical record.

J. W.

VI.—*Specimens of etymologies common to Hebrew and Sanskrit.*

The divergence between the Semitic languages (Hebrew, Arabic, &c.) and the Indo-Germanic languages (Sanskrit, Greek, &c.) is confessedly very great, but it is not total; and traces of the connection which originally existed between them, may still be discovered. Several of them were pointed out long ago by Gesenius in his Hebrew dictionaries. The following specimens have been collected, without referring to his works, and probably include some to which he has directed attention. They are arranged in the order of the Hebrew alphabet.

אָב *áv*, a father. Probably connected with अव् *av*, protecting.

אָבִיר *ávír*, protector, champion. אַבִּיר *abbír*, heroic, powerful bull or horse; a leader, noble. वीर *vírа*, Lat. *vir*.

אָדַר *ádar*, to be resplendent, illustrious, powerful. הָדַר id. This appears to be connected with आ-दृ *á-dṛi*, revering; आदर *ádara*, reverence.

אַחְוָה *aḥwáh*, speech, relation; from חָוָה *ḥáwáh*, to tell. Comp. आह *áha*, he said.

אֶכֶר *æker*, a field. अज्र *ajra*. Lat. *ager*, acre.

אָלַף *álaph*. to stroke, rub, glide, join. ἀλείφω. लिप *lip*, smearing, anointing.

אָמַל *amel*, to fade. म्लै *mlai*, fading.

אַרְמוֹן *armon*, a palace. चर्म्य, *harmya*, *idem*.

(אַשְׁרֵי) אַשְׁרֵי *ashre*, blessings. आशिर् *áshir* a blessing.

בָּהַל *báhal*, to be bewildered, hurry. कल् *hwal*, shaking.

בּוּת *bút*, to enter; בַּיִת *bayit*, house, home, receptacle, inside. Comp. विश् *vish*, entering.

בָּקַשׁ *báqash*, to seek, ask, beg, (whence *baqshish*). भिक्ष्, *bhiksh*, begging.

בָּרַק *báraq*, to flash, वर्च् *varch*, flashing, shining.

בָּרַר *bárar*, to choose, excel, be pure, empty. वृ *vri*, choosing; वर *vara*, choice; best.

גּוֹל *gul*, to twirl. גָּלַל *gálal*, to roll. गोल *gol*, a ball, circle; sphere.;

גֶּרֶם *gerem*, the skin. Later Hebrew קְרוּם *qerúm*. चर्म्म, *charma*, skin.

גָּרַר *gárar*, to chew the cud. גָּרָה *gárah*, *gárar*, to swallow. गृ *gri*, swallowing; जॄ *jri*, caus. digesting.

דָּאָה *dáah*, to fly. डी *ḍi* (Vedic दी *di*), flying.

דָּלָה *dálah*, to swing, pull up (a bucket). דָּלַל *dálal*, to swing, be slack. दोला *dolá*, a swing.

דָּרָא *dárá*, to rend, pain. दॄ *dṛi*, cleaving, rending.

חָרַשׁ *ḥárash*, to carve, plough. कृष् *kriṣh*, dragging, ploughing.

כָּמַהּ *kámah*, to long for. कम् *kam*, desiring, loving. काङ्क्ष *kánksh*, longing.

כָּרַת *kárath*, to cut. कृत् *kṛit*, cutting.

כָּשַׁל *káshal*, to stumble. स्खल् *skhal*, stumbling.

מָרַק *máraq*, to polish, sharpen. मृज् *mṛij* rubbing (*caus.* polishing, cleaning).

נָזַל *násal*, to flow. सलिल *salila*, water.

נָסַךְ *núsak*, to pour, anoint. סוּךְ *súk*, to rub in, anoint, सिच् *sich* wetting, watering.

סוּד *sud*, יָסַד *yásad*, to sit. सद् *sad*, sitting.

עוּר *'ur*, to awake, be awake. जागृ *já-gri* caus. awakening.

עָרַג *'árag*, to roar, bray. गर्ज् *garj*, roaring.

עָתַר *'áthar*, to offer incense, worship. (*attar*, scent of roses, &c.,) अथर्वन्, *atharvan*, name of the fourth veda.

פּוּק *puq*, to oscillate. *caus.* to mature, effect. पच् *pach*, boiling, cooking, ripening.

צוּר *tsúr*, rock, flint; edge (of an instrument). छुरा *chhurá*, lime. छुरी *chhurí*, a knife.

צָבַע *tsáva'*, to shine, be lovely. צְבִי *tsevi'*, loveliness. शुभ *shubh*, shining, being lovely.

רוּק *rúq*, to flow, vacate. רִיק *riq*, emptiness, vacuity, रिच् *rich*, vacating. रिक्त *rikta*, empty.

שָׂרַג *sárag*, to plat. सज् *sraj*, a garland.

שָׁמַע *sháma'* to hear. श्रम् *sham*, in comp. *ni-sham*, hearing.

J. W.

VII.—*Extracts from the Annual Report of the Insane Asylums in Bengal, for the year* 1862.

In revisiting Europe after an absence of twenty years an old Indian observes many great changes; and not the least striking among them all, is the astounding increase in the number and size of lunatic asylums. The present age is an age of excitement, and this naturally leads to a growing prevalence of insanity. This, however, though the principal, is not the only cause to which the multiplication of asylums is attributable. Another cause is the vast improvement in the mode of treating insane patients: formerly they were dealt with very nearly—too often quite—like criminals, whereas now they are treated as afflicted persons not morally responsible for the loss of their intellectual faculties. Formerly a lunatic asylum differed very little from a jail, beyond the characteristic injustice of containing prisoners who were not criminals;—now it is a hospital, frequently exhibiting the appearance of an extensive palace.

In Bengal, lunatic asylums are *four* in number, at Dullunda near Calcutta, Moydapore near Moorshedabad, Dacca, and Patna. But whilst they are as rare as they were in Europe a century ago, the treatment which the inmates receive is in accordance with the enlightened and humane method of the present day.

Asylums are few in number, because this is a heathen land, and certainly not because insanity is not common: for it prevails to a very large extent; one of the principal causes which produce it—next to the use of intoxicating drugs—being the early familiarity with sins of impurity, which forms so prominent a feature of the national character. The principle of enlightened philanthropy has not yet penetrated the masses to such a degree as to induce many natives to make pecuniary sacrifices for the alleviation of the afflictions of insane or even blind or deaf and dumb relatives.

We subjoin some of the most important paragraphs from the official Report, which includes special reports of the four asylums. It contains a considerable amount of very interesting information which must remain unnoticed.

From the general Report, by Dr. McClelland.

From the appended general abstract for the four Asylums it appears that under the Government of Bengal there—

Remained under treatment, 1st January, 1862, ...	532
Were admitted during the year, ...	190
Were re-admitted, ...	33
Total, ...	755
Of whom were discharged cured, ...	118
Improved or transferred to friends, ...	44
Died, ...	84
Remained, 31st December, 1862, ...	509
The rate per cent. of cures and transfer therefore was, ...	21.45
And of mortality, ...	11.12

In the general statement again, it is shewn that, out of the total 755 lunatics treated, the cause of insanity is unknown in as many as 317. Of the 438 in whom the causes have been ascertained the disease is attributed—

To intoxication by drugs or liquors in	330	or	75.34	per cent.
„ Fever, ...	3	„	0.6	„ „
„ Epilepsy, ...	16	„	3.63	„ „
„ other diseases, ...	3	„	0.6	„ „
„ moral causes, ...	71	„	16.23	„ „
It was hereditary in	10	„	2.05	„ „
„ was congenital in	5	„	1.02	„ „

Had the causes, however, been ascertained in a larger proportion of instances, more probably would have been found to depend on heriditary taint.

From the Report of the Dullunda Asylum, by Dr. PAYNE.

Discharges and Transfers.—The ratio per cent. of cures and transfers has fallen during the past year from twenty-nine to twenty on the total. The exclusion of persons in temporary intoxication from the asylum has removed from the list the most easily curable cases, and confined the admissions to the less tractable and more real forms of insanity.

In my last Report I spoke of the unprecedentedly high rate of the cures during the previous year (which was shewn to have been no less than 90 per cent. reckoned on admissions) as attributable to the large proportion of cases of intoxication which recovered rapidly. This proportion happily no longer exists, and the discharges now shewn are fifty-five in number against seventy-eight admitted, about 71 per cent.; a rate which compares advantageously with those exhibited in the returns of English asylums.

So fully is the fact now recognised that the duration of insanity is the most important element in calculating the prospects of recovery, that, in many English asylums, cases which remain from year to year in the place are not included in reckoning the results of treatment, the proportion of cures being calculated only on the admissions of the year.

It is satisfactory, however, to observe that, as in English asylums, so in Dullunda, recovery from chronic insanity is not wanting. Several chronic cases, of which little hope was entertained, have completely recovered during the past year, and several others have very greatly improved since the introduction of regular labour. One, a case of homicidal mania in a man who, some years ago, committed murder in the asylum, and has since, several times, suffered from paroxysm of fury, has now lost all symptom of derangement, and apparently all liability to a return of it. Two cases of four years' duration, two of three, and several of two years, have also recovered.

Mortality.—The death rate shewn in the abstract return would also at first sight appear to disadvantage compared with the preceding year. It is scarcely necessary, however, to point out that the same cause which has diminished the cures has raised the deaths. Trivial cases have no longer been found to swell the healthy population of the place and lighten its statistical mortality, while the old and decrepid, the epileptic and the paralysed, have remained to appear in the death list of the year.

But the point of greatest interest and importance, the question which has engaged my most jealous attention, has been to ascertain whether the great increase of labour has had any influence on the mortality of the insanes, and the experience of the year will, I think, be acknowledged to have set this question most satisfactorily at rest.

The morning reports, furnished daily throughout the year, exhibit, in average, for the entire period, the following numbers:—

Employed lunatics, ...	165
Unemployed, including sick in Hospital, ...	22

The deaths are, of working lunatics, ... 24
Non-working, ... 27

So that the fatality among non-working men is, beyond all proportion, greater than among the working class. In order, however, to render this calculation more accurate, certain points on both sides of the question should be considered. Thus the number of non-working men includes many who are physically weak and unable to work, and are, therefore, from their condition, irrespectively of idleness, the more liable to die. This source of error is more than counterbalanced in the above reckoning by including in the daily average of unemployed men all the sick in hospital, some of which number would strictly belong to the working class. It is clear that any error which might have arisen from the above cause is over corrected by this process, as the total number of sick added to one side must more than balance the small but indeterminate quantity which would accrue to the other.

General treatment and management.—With an asylum in construction sufficient for, and well adapted to, its uses, and a subordinate establishment efficient in every way, it is superfluous to remark that physical restraint is unknown in the place. Not only is this so, but from the date of the last report, not a single patient has ever been secluded, the cells which, in the design of the Institution, were intended for the confinement of refractory patients, being found most useful as store-rooms for the produce of their industry.

Medical treatment.—Medical treatment has, of course, been required for the physical diseases of the patients, but for their mental condition it has been entirely negative. Blisters, setons, and other surgical means occasionally employed have been as unnecessary as strait waistcoats. So completely have the active symptoms of insanity, which alone would be benefited by medical interference, subsided under industrial occupation adapted to the several cases, that it has very seldom been requisite so much as to withdraw a patient from his work for unruly behaviour.

The proportion of discharges, reckoned, as in England, on admissions, shews the results in this direction as far as figures can shew them; while the ratio of sickness and mortality, with the great majority of cases from the small number of unemployed patients, bears strong testimony that work is no less salubrious in a physical sense.

Its tranquillizing effect is further seen in the impunity with which nearly all the inmates of the place handle dangerous implements. Bands of lunatics are scattered daily through the premises at work, using either the kodali, the hammer, or the dau; and though to every one of them both the weapon and the victim are at hand, if he were mischievously disposed, not a single disaster has occurred. The habit, too, so common with insane patients, of tearing clothes in pieces, has almost been forgotten here.

In the morning reports, which are presented daily of all that transpires, the number of patients reported to have been noisy on

Monday mornings is very much larger than on any other day of the week. Labour is suspended on Sunday.

It is a curious and interesting phenomenon, and illustrative of the complete subjection of reason to imagination in certain cases, that the willingness of many lunatics to employ themselves, if carefully directed, is but little affected by the delusions which possess them. The best weaver in the asylum was a pseudo king of Delhi, whose thoughts were divided between plying the shuttle and counting his elephants, and who was perfectly happy in the combination. At the present time there is a self-styled Rajah of Burdwan, who, though lofty and imperious to an extreme degree in his bearing towards those around him, would be a treasure in the house of Correction for his serene, untiring diligence in breaking stones. Reasoning is in abeyance and no thought of incongruity presents itself to disturb his mind.

Education.—Education, so-called, has not been attempted in the asylum. The aim of the system adopted has been to restore the functions of the brain through the healthy exercise of the body, by cultivating the powers and calling forth the external associations under which the brain first grows into activity and sound development in childhood. Ill formed from the birth as in congenital idiots, or worried or wearied or poisoned into fatuity in after life, the brain in insanity is incapable of exertion *proprio motu*, and no direct demand should therefore be made upon it.

A discussion of the subject technically would be out of place in a periodic official report, but it is right to state shortly the grounds on which a practice which has many advocates in authority has not been adopted in this asylum. Practically the simplest and most rational plan is to endeavour to revive the brain from decay by imitating the course of nature in its original growth. Habits and associations are the soil in which the ideas of childhood first spring up, and in proportion to the care with which the former are regulated will be the soundness of the latter. It is through the discipline and exercise of the body that this end is achieved, and the organic functions of the brain developed, on the perfection of which, after bodily maturity, the growth of the understanding begins; and a moment's consideration will make it clear that this understanding, of which so much is said and written, is nothing more than the familiarization of external matters—the allocation of whatever is presented to the mind in the category of events already known.

All attempts to interfere with this natural order and succession lead only to precocity. The physiology of man provides that when the body is set in order and mature, the mind shall acquire its capacity as a necessary consequence and finish; and if no pains be spared to secure these conditions for the insane, there need be no fear that opportunity of recovery will be lost. The damaged organ is the last that should be laid under forced requisition during disorder. If this be done, there is danger of imitating the well known results of urging the education of children prematurely.

These opinions are offered with every deference to higher autho-

rity than mine on the subject; but I cannot avoid the conclusion that the distinction between mental culture and mental soundness is often lost sight of in asylums for the insane. In straining after the former without first securing the latter, the great end and object of treatment appears to be often frustrated. This object should be to restore to the brain its capability of acquisition, not to press acquirements upon it while it remains incapable.

I have seen the alleged happy results of imparting literary instruction to a congenital idiot, and the gratification afforded to those committed to the success of the attempt, when by-standers were astonished at an exhibition of capacity which they could scarcely believe to exist under the feeble fatuous face before them. But I have never seen the idiot made thereby an useful member of even his own community, or his enjoyment of life in the smallest degree enhanced; for I have always felt that the smile on his face, which was pointed out as an index of the satisfaction which he derived from his task, was but a poor reflection of the pleasure which he saw depicted in the faces of those assembled around him to witness his power. But, on the other hand, I have seen, and do daily see, hopeless idiots rendered useful by application to such work as they are capable of performing, and smiles of genuine pleasure from them at the rewards accorded to their diligence, while in cases of remediable disease recovery follows in large proportion.

These observations apply only to the inmates of such an Institution as that of Dullunda, in whom previous education is rare and scanty. In private and mixed asylums, where persons are received, among whom the general pursuit of knowledge through books formed a habit of previous life, many will be found to take to study as an easy and healthy exercise; and in such, being the return of a natural habit, it cannot do otherwise than assist, while it indicates, the progress of recovery. But these cases are rare in the pauper asylums of India, and the primary education against which I venture to contend, is the only form in which it can be attempted here.

From the Report of the Dacca Asylum, by Dr. Simpson.

Orders for payment of Expenses.—Under the Circular letter* directing that the relatives of harmless lunatics, who are in good circumstances, should be required to pay for their maintenance at the asylum, or else left to maintain them at home, there have been two patients whose expenses have been partly paid, *viz.*,—

For Radha Mohun Dey, a Commissariat writer, who became insane from intemperance, Rupees 12-13-5, from 7th May to 31st July, 1862, by his wife. After the above date she declined to pay for his further maintenance in the asylum, and begged to have him transferred to her care to maintain him at home. He was accordingly made over to her care, and I have heard since that he is dead.

For Maun Beo, the wife of Edu tailor, Rupees 26, from 1st

* Circular Letter from Secretary to Government of Bengal, to Commissioner of Dacca, No. 217 of 13th September, 1861.

December, 1861 to 31st December, 1862, by Edu tailor. The above amount of Rupees 2 per mensem was all he could afford to pay. She is still a patient in the asylum.

The above amount is deducted in the monthly Diet Bills.

As far as I have had opportunity of judging, the consent of relatives or friends to pay for the maintenance of lunatics in the asylum will in very few instances be obtained. The majority are unable to pay, and those who are able to do so prefer maintaining them at home, using coercive measures to prevent them being mischievous or dangerous.

The parents brought to this asylum for treatment a young man of eighteen, harmless and idiotic, and as he had been insane for ten years, I asked why he had not been brought sooner, and why they could not take care of him now. They replied that as long as he was tractable and content with the food they gave him, they did not wish to send him from home, but that now he was troublesome for food and required too much of it, and hinted that unless I could take him into the asylum, they must do their best and keep him tied up. This patient was harmless so long as he got food, and it was therefore not a public object to confine him; but, at the same time, as his parents were poor and unwilling to support him, and would have used coercive measures leading to his death, or his committing violence, he was admitted.

Section 5 of Act XXXVI. 1858 directs that, in case of neglect or cruel treatment of a lunatic, Magistrates may order the relatives bound to maintain them, to provide for their proper treatment, and punish them if they do not.

If this could be carried, and such cases were reported as ordered by the Police, I have no doubt the fear of punishment would make the relatives of lunatics, able to support them, send them to the asylum, and pay for their maintenance; but not otherwise: and with Native Police this Section becomes null and void.

If a lunatic is treated at home, he is not subjected to restraint so long as he is harmless and tractable; but he is neglected so far as his food, clothing, and medical treatment, &c., are concerned, and, if he is troublesome and mischievous, he is either subjected to restraint or punished. The native medical treatment, which is depletive, does more harm than good, so that no proper care is taken of a lunatic at home, and cases which in the early stage could have been cured are allowed to run on until they become incurable. It cannot, therefore, lead to any beneficial results, so far as lunatics are concerned, to refuse their admission into an asylum, even if they are harmless.

The practice under the above rule here has been not to admit lunatics who were harmless and apparently kindly treated, and had friends or relatives to attend to them, and were unwilling to pay for their maintenance; but admission has not been refused to harmless lunatics sent in by the Police found wandering about, destitute, friendless, and troublesome to their neighbours. These cases were admitted under Section 5 of Act XXXVI. of 1858.

From the Report of the Moydapore Asylum, by Dr. Fleming.

Employment and Manufactures.—All the insanes are encouraged to engage in work as much as possible, and they generally do so willingly. On first admission many sit idle, but the force of example induces them speedily to join in assisting their brother unfortunates. It is indeed one of the first marked symptoms of improvement when, from sitting in an idle, listless, unobservant mood, they betake themselves to work. This consists of spinning cotton yarn and flax twine, weaving cloth and tât, and the making of bamboo morahs and chairs.

Most of their work is well executed, and their manufactures consequently are in considerable demand. By far the most profitable manufacture is that of bamboo morahs; and, while mentioning this, I may notice that, though entrusted with iron daos (knives) to split and clean the bamboos (which, on taking charge of the asylum, I thought was a most dangerous weapon to place in the hands of lunatics), none of the patients have ever been known to attempt to use them either with a view to injure themselves, their brother patients, or their keepers.

From the Report of the Patna Asylum, by Dr. Sutherland.

The best workmen are patients classed under the head of of Homicidal Mania; they are the most interesting of the criminal lunatics. In general they are free from delusion or hallucination, and their case comes under the head of moral insanity or insanity affecting the desires or passions only. Their crime has been committed under the influence of an insane impulse; at all other times they are perfectly rational and orderly.

One of the patients here was running away from the Police in a state of maniacal excitement; he met a female child on the way, seized her, and dashed her head on the ground till he fractured the skull extensively and killed her on the spot. Another patient had shewn signs of homicidal impulse, his friends made him over to the magisterial authorities: he was kept in a jail hospital, but manifesting no signs of insanity was released: he returned to his home and shortly after murdered his own brother. Both the men alluded to are perfectly rational and quiet, orderly, and industrious at all times. It is a curious circumstance in the history of human improvement, that it is only in late years that useful occupation could be found for such patients, their faculties and capacity for industrial occupation being quite equal to the average of the labouring population.

VIII.—*Contemplated Establishment of Special Small Cause Courts.*

We copy from the *Indian Reformer*, the following notice of the draft of a Bill recently brought in by the Hon'ble Mr. Maine. Whilst we think it right to allow our enlightened and benevolent native contemporary to set forth, in our pages, the view which he takes of its merits, we must leave him to bear the whole responsibity of it, as we are not yet prepared to express an opinion of our own.

The Hon'ble Mr. Maine has drafted a Bill, the object of which is the improvement of the administration of civil justice, in respect of suits of small value. India is perhaps the most litigious country in the world; but it is a fact, that a great deal of this litigation is of a petty sort, being composed for the most part of suits of small value. Mr. Maine believes, that about 80 per cent. of the cases in the courts in the country are of this character. The question arises, may not a division be made of the litigation of the country into two classes,—the larger and the smaller litigation, and may not separate judicial machinery be applied to them? Such a classification obtains in England, why should it not be introduced into India? Mr. Maine proposes its introduction. For the smaller litigation of the country he proposes the introduction of Small Cause Courts. Mr. Maine's Small Cause Courts, however, are somewhat different from those now existing. The suits cognisable by them are, "Claims for money due on contract, or for personal property, or for damages, when the debt, damage, or demand, does not exceed in amount or value the sum of Rs 500." They will not decide rent cases. In a district, Small Cause Courts may be set up at various parts, either singly or in groups, each group being under the presidency of a judge who goes periodically on circuit. Each court, whether single or forming one of a group, is to have an important ministerial officer called the Registrar. "It will be his duty," says Mr. Maine, "to receive all plaints and documents, issue all notices, and to keep the files of the Court in order for the Judge. He is further empowered to reject plaints (subject to reference to the Judge), to receive and enter up judgments by confession, and to execute decrees. Moreover, it will be in the power of the local Government to invest any Registrar, of whose capacity it is assured, with jurisdiction in cases up to a certain small amount which at present is stated *pro forma* in the Bill at Rs. 20."

It is well known that our Courts are at some periods of the year, for instance after the close of the Dusserah vacation, flooded with cases. To meet such a contingency, it is proposed to appoint "Extraordinary Judges;" that is to say, Barristers, Vakeels and Pleaders of the several Courts in the country may be temporarily invested with the powers of a Judge.

But the great peculiarity of Mr. Maine's Small Cause Courts is that from their decisions there is no appeal. We readily acknowledge that the judicial machinery proposed in the Bill is admirable. Justice, no doubt, would be speedily administered. But we cannot make up our mind to allow the judges to exercise their powers without appeal. The system of appeal, questionless, is the source of no little vexation and annoyance; but it is a safeguard against the incapacity of those who are invested with judicial powers. We should certainly like to see justice administered speedily and finally; but then it must be *justice* properly so called. If Mr. Maine could guarantee that all the Judges of the new Small Cause Courts would be men of real capacity and knowledge, we would gladly agree to his proposal. But such a guarantee it is impossible to make. Incapable and ignorant Judges *will* sometimes preside over some of these Courts—and woe betide those who will have to repair to them for justice.

But there is one part of the Bill which deserves serious consideration. The Bill proposes what is virtually a contract law. It is true that Mr. Maine's clauses on contracts are not liable to all the objections to which Mr. Ritchie's and Mr. Beadon's Bills were exposed, yet in some respects they are open to graver objections.

The clauses alluded to are the following:—

"X. Any Court of Small Causes constituted under this Act may entertain and take cognizance of suits to enforce the specific performance of contracts, when the penalty or liquidated damages to which the defendant would have been liable, if the suit had been brought for the recovery of such penalty or liquidated damages, shall not exceed the amount to which the jurisdiction of the Court is limited.

Suit may be entertained for specific performance of contract.

"XI. A suit for the specific performance of a contract may be instituted, whether the contract shall have been partially performed or not. If the contract be to perform a number of separate or successive acts the Court may order the defendant specifically to perform any one or more of such acts without ordering him to specifically perform the entire contract, imposing such

What order may be given in suit for specific performance.

terms (if any) upon the plaintiff as shall seem to the Court to be just. The Court may make an order for the specific performance of a contract or of any part of a contract in the absence of the defendant, and on the *ex parte* application of the plaintiff, whenever it shall be satisfied that the plaintiff is likely to be materially prejudiced if any delay take place in the making of such order, and that the application is made *bonâ fide*. In any case in which it shall make such an order *ex parte*, the Court shall impose on the plaintiff such terms as shall seem just.

In certain cases an *ex parte* order may be made.

"XII. Any order made by the Court under the last preceding Section, if not immediately complied with, may be enforced by the imprisonment of the defendant, or the attachment of his property to such an extent as shall to the Court seem proper, or by both imprisonment and attachment. The imprisonment shall be subject to all the provisions of the Code of Civil Procedure relating to imprisonment.

Order how enforced.

"XIII. If it shall appear to the Court that the order for specific performance was applied for on insufficient grounds, or if the plaintiff's suit is dismissed or judgment is given against him by default or otherwise, and it shall appear to the Court that there was no probable ground for instituting the suit, the Court may on the application of the defendant award against the plaintiff such sum, not exceeding the amount to which the jurisdiction of the Court is limited, as it may deem a reasonable compensation to the defendant for the expense or injury occasioned to him by the institution of the suit, or by the making an order for specific performance. An award of compensation shall bar any suit for damages in respect of the institution of the said suit or of any order made in it."

Compensation may be awarded, if application for specific performance is improperly made, or an *ex parte* order improperly obtained.

Now, in the name of sacred justice, we protest against *ex parte* decrees in such cases. The Indigo planter Jones may, by an application to the Court, obtain an *ex parte* order on the ryot Fatik Chand, in his absence, for the specific performance of a contract, and on the ryot's not being able immediately to obey the order, may throw him into jail, and even sell his hut! Did the Bills of Messrs. Ritchie and Beadon go so far? "But hold," says Mr. Maine, "Fatik Chand may set aside the *ex parte* decree." How? In this wise;—

"XXII. In suits tried under this Act all decisions and orders of the Court shall be final.

"Decision in certain suits to be final.

"Provided that in all cases in which judgment may be passed *ex parte* against a defendant he may within seven days after any process for enforcing the judgment has been executed give notice to the Registrar or other Chief Officer of the Court by which the judgment was passed, of his intention to apply to the Court at its next sitting, for an order to set it aside: and if on the application being made to the Court at its next sitting it shall be proved to the satisfaction of the Court that the summons was not duly served, or that the defendant was prevented by any sufficient cause from appearing when the suit was heard, the Court shall pass an order setting aside the judgment and shall appoint a day for proceeding with the suit, upon such terms as to costs as shall to the Court seem proper. Provided also that it shall be competent to the Court, if it shall think fit, in any case not falling within the provision last aforesaid, to grant a new trial, if notice of the intention to apply for the same at the next sitting of the Court be given to the Registrar or other Chief Officer of the Court, within the period of seven days from the date of the decision, and if the same be applied for at the next sitting of the Court; but no such new trial shall be granted unless the party applying for the same, if he be the defendant or one of the defendants, shall with his notice of application deposit in Court the amount for which judgment shall have been given against him, including the costs (if any) of the opposite party."

"*Ex parte* decree how set aside.

"New trial may be had in certain cases.

"On deposit of debt and costs.

These provisions read very well on paper, but they are utterly useless when the circumstances of the ryot are considered. Who will make arrangements for a new trial, when Fatik Chand himself may be rotting in jail? Or is it imagined that the poor ryot has all the resources of a planter? How can poor Fatick Chand, who borrows money from the mahajan for his daily subsistence at fifty per cent., fulfil the indispensable condition of a new trial, the condition, namely, of depositing the whole amount of the debt, swelled no doubt to the largest possible amount by all the ingenious rules of a planter's arithmetic as well as the costs? It will be found in practice that in ninety-nine cases out of a hundred, there will be no new trial at all, and the cries of the ryots will ascend only to heaven.

Religious Intelligence.

1.—Nagpore—Death of the Rev. S. Hislop.

Short of the loss of the highest official in the Central Provinces, the death of no Englishman there could have been more serious to the welfare of the people than that of the Rev. Mr. Hislop, Free Church Missionary. He had been out in the interior of the Nagpore District. On the 4th instant he was exploring some antiquarian remains, and in the evening was examining a school. The Chief Commissioner's camp was at a place some three miles off, and he was going to dine there that evening. On his way about nightfall he rode, or fell, into a small stream, which had become suddenly swollen with rain, and was drowned. His horse escaped and went to camp without its rider. Searching parties were sent out and the body was discovered. Thus, by the will of Providence, has been taken away a most excellent missionary, a diligent teacher of the natives, a zealous preacher amoug his own countrymen, and a man of varied scientific acquirements which were constantly used for ends of practical value. His loss will be deeply felt by the community of Nagpore, by whom his self-denying zeal and great scholarly acquirements were so much admired. Still more will it be felt by his own Church, which cannot afford to lose in the same year missionaries of such widespread usefulness in every channel of native improvement and Indain progress as Dr. Duff and Mr. Hislop.—*Friend of India.*

The Times of India, thus speaks of the late Mr. Hislop:

"By this melancholy event, the Free Church of Scotlaud is deprived of one of the ablest and most energetic of its senior labourers, of those whose experience, and knowledge of the native language, make their loss a calamity of no ordinary kind. Although Mr. Hislop had toiled at Nagpore for nearly twenty years, never having left his post, except once about six years ago for a brief visit to England, he was in the full vigour of manhood, with an unimpaired constitution, and seemed to give promise of a long life of zealous labour in the Mission of which he had been the founder, The Free Church was led to establish a mission at Nagpore, in consequence of a large donation having been given for that object, by an officer of the Madras Army; and Mr. Hislop was selected by the Church to carry out the design. The zeal with which he entered upon the task, and the success which has attended his labours, are well known to all who take an interest in Missionary enterprise. He spared no pains to obtain such a mastery of the language as would enable him to get at the minds and hearts of the people in a most effectual way; and his success was great. He was joined, after a few years, by the Rev. Mr. Hunter, who laboured with him until the close of the mutiny; when he returned home unable to continue at the work, from the depressing effect upon his mind of the murder of his brother and family at Sealkote. Mr. Hislop was afterwards joined by Mr. Cooper from the Free Church Mission at Madras, who is now the only European missionary at Nagpore. The result of about 18 years' missionary work at Nagpore is, a native church numbering about 150 members, and schools at which a liberal Christian education is given to upwards of 600 pupils, male and female. Of the converts, two are licensed preachers, one a colporteur, all diligently employed in communicating to their fellow-countrymen that Gospel which has brought salvation to themselves."

2.—The Rev. Dr. Duff.

After visiting Hongkong, and returning to Singapore, Dr. Duff went to Batavia. Thence he retraced his steps to Singapore, and proceeded to

Bombay, viâ Galle. We understand that his passage to England is taken in the *Hotspur*, which is advertised to leave Calcutta, Dec. 23rd.

Advantage has been taken of his absence, for devising plans of giving expression to the feelings of gratitude and admiration which are so extensively and so justly cherished towards him. Three distinct but not conflicting schemes have been set on foot for the accomplishment of this purpose.

The first contemplates a public memorial. The Bishop of Calcutta and Sir C. Trevelyan being the leaders of this movement,—all honour be to them for it—have, with the concurrence of a number of gentlemen representing all classes of the community, proposed the erection, in the immediate vicinity of the Hindu College, of a *memorial hall*, to be built after the model of the *maison carrée* at Nismes, and of the same material, white marble. The hall is to be used for lectures, public meetings &c., subject to the approbation of the Trustees, five in number, in whom the property is to be vested. It is to be left to Dr. Duff to nominate the first Trustees, and to lay down the rules according to which any vacancies in their number shall hereafter be filled up by those that remain. It is understood—and we trust the rules now alluded to will secure this object—that a decidedly Christian character is to belong to the Hall.

The second scheme, adopted by the Bethune Society (of which Dr. Duff has been the president for the last four years) is to raise a fund for the purpose of commemorating his presidentship by a portrait, which is to remain the property of the Society, and is to be preserved in some public building of this metropolis.

The third scheme, contemplated by Dr. Duff's pupils (and to be carried into effect by means of contributions given by themselves) is to erect, and place in the Free Church Institution, a marble bust of their revered instructor.

3.—Call for a Prize Essay.

A Prize of Five Hundred Rupees is offered for the best Essay on the following Thesis:—

"Compare the influence of Greek learning on the Arabs under the Abbaside Caliphs of Bagdad and the Ommiyade Caliphs of Cordova, with the subsequent influence of Arabian learning on the reviving European mind after the dark ages; and, from the comparison, infer the probable influence which the mature intellect of Europe should exercise, in its turn, now that it is once more brought in contact with the Muhammadan mind in India."

[The above in Hindustani.]

Shahr-i-Bagdád ke Ḳhulafáí Baní Abbás, aur Shahr-i-Qartaba (Cordova) ke Ḳhulafáí Baní Ummiya ke zamáne meṇ, Ahl-i-Aṛab ko ilm Yúnání se kis qadr fáida hásil húí thí:

Aur, bád us ke, Ahl-i-Yúrap (Europe) ko, ki jab we jahálat se jágne lage, ilm-i-Arabí se kis qadr fáida pahunchí;

In donoṇ fáidoṇ ko báham muqábala karo—

Aur is muqábala karne se natíja nikálo—

Ki in dinoṇ meṇ, ki phir, is Mamlakát-i-Hind meṇ, Ahl-i-Yúrap aur Musalmánoṇ meṇ báham ikhtilát hásil húí hai, Musalmánoṇ ko Ahl-i-Yúrap se kis qadr ulúm hásil ho saktí?

The Essays are to be in the Hindustani or Urdú language of common conversation; *are to be legibly written in the Persian, or Roman character; and are to be accompanied with an English translation.*

The Essays must be sent on or before the 1st of October, 1864 *to Calcutta, to one of the undermentioned Gentlemen, who have kindly undertaken to be the Judges:—*

E. B. Cowell, Esq, M. A., *Principal of the Sanskrit College.*

Maulavi Muhammad Wajih, *Head Professor of the Cal. Madrasa;* or Maulavi Abdul-Latif Khan Bahadur.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXIV. No. 287.—OLD SERIES, VOL. XXXII. No. 378.

NOVEMBER, 1863.

I.—*A plain Old Indian's Solution of some of Bishop Colenso's Difficulties.*

SIR,—I have read the first Volume of Bishop Colenso's recent work on the Pentateuch. I will not undertake to answer it chapter by chapter, but in some of his views I think the Bishop is decidedly wrong from not having proper information, (only to be obtained in the East); and as he has asked and is seeking for information, here are a few crude ideas &c. &c. which may assist him to argue rightly; for, this he cannot do, till his facts are well established.

All of your readers have heard of the question propounded by Charles II. to the savans of his court, "Why does a fish weigh more when he is dead than when he is alive?" Each gave most learned reasons and discussed the question fully. The king, after hearing their replies, asked them if they had tried the experiment: they said, "No." A fish was sent for, and it was found to weigh exactly as much when dead as when it was alive. See how frequently our legal knowledge and acumen in attempting to arrive at a right and just decision are completely at fault in this country, where more frequently than in any other we are not certain that our facts are correct; and murder often for this reason is punished by imprisonment instead of hanging. Circumstantial evidence alone will not in these days hang even a cat for murder, vide the ballad of Llewelyn and his hound Gelert.

One of the great difficulties suggested by Bishop Colenso arises from this, that he has not rightly interpreted the word "generation," neither does he attempt to solve the difficulties in any way; but adopting the negative supposition of other theologians, he refers every thing to the strict text of the Bible. This tells us that it was in the fourth generation that the

Israelites came out of Egypt, and the time they sojourned there was 210 years. It is very evident from the history of Jacob &c. that the meaning of the word "generation" in the Hebrew acceptation of the term is "reign of the patriarch at the head of the tribe." If we compare the time in which Jacob's children and grandchildren, &c. were born with the time in which children are born in England, we shall find them to correspond, for there are many men who in their 80th year have seen what in England is called their fourth generation. Now, if we read the Bible correctly, it says "THE fourth generation," not YOUR fourth generation; for Jacob, when he went down into Egypt, had two great grandchildren, which is a fourth generation in the English acceptation of the term. As Jacob had twelve sons, it is perfectly possible that the eldest could have a son at the same time that the youngest was born, for we may often see in Bengal the uncle and nephew at the same school. A generation in the Hebrew use of the term does not commence with a man's birth, but at the time when his father surrenders up his generation or reign to him, which would most probably be done at the time of death; therefore Levi's children belonged to his father's generation; and all the children, grandchildren, &c. of Jacob were considered as his generation. See Gen. xlvi. 26. "All the souls that came with Jacob into Egypt which came *out of his loins*, besides Jacob's son's wives, all the souls were threescore and six; "(these were evidently his generation). See also Gen. xlviii. 5, 6. "And now thy two sons, Ephraim and Manasseh, which were born to thee in the land of Egypt (Joseph's generation) are mine, as Reuben and Simeon (Joseph's elder brothers): *they shall be mine*, and thy issue which thou begettest after them shall be thine, and shall be called after the name *of their brethren in their inheritance.*" Reuben and Simeon, the elder brothers, have no generation, because they were not at the head of the family of Jacob, but it descended to Levi. In the same way we hear nothing of Esau's generation, which is wholly put on one side, Esau having sold his birthright to Jacob.

Now that we have tried to find out the meaning of the word generation, let us see how it agrees with the 210 years that the Israelites sojourned in Egypt. According to Dr. Colenso there were but four generations in the English acceptation of the term; in the 210 years this *for obvious reasons* cannot be, as it would give fifty-two years and a half to one generation, so that the women could only have their first child when they were 52½ years of age. Let us now look to facts, as to the actual age at which women become mothers. We find generally that European women are mothers at the ages of

18, 19, 20, &c., and in the East, where early marriages are the rule, and it is a disgrace to the parents to have unmarried daughters, women are married and have children at 15 years of age, so that it is possible, with English marriages, for 210 years to amount to eleven generations, and, with oriental marriages, to fourteen generations; but as all children are not born at the same time, and several years elapse between the birth of the eldest and the youngest (which makes the calculation very intricate,) we will suppose the first pair of children were born by the 17th year, the second by the 20th, and the third by the 23rd, which is quite possible in this country, so that in the eleventh generation, from the fifty-one progenitors, supposing only three boys and three girls in each family arrive at mature age (just half the number of Jacob's sons), and supposing that after the first generation they do not marry out of their tribe, there will be over eight millions of children, two and a half millions of parents, and one million of grandparents. But as one pair is born before the other, it will make some difference in the number of children that are actually born, which I will leave Dr. Colenso to calculate, as he is a great mathematician, and has plenty of time on his hands, and I am sure will do it with great pleasure; and perhaps at the end he will admit the Bible statement of about two and a half millions to be more than probably true. We do not require the prolificness of the Egyptian women who had two and three children at a birth (a fact stated by Aristotle and Pliny) to arrive at this conclusion. If this reading of the word generation be admitted, it may alter the calculation that has so long been before the public that the age of man according to the Bible chronology is but 6000 years.

Bishop Colenso bases his arguments and calculations too much on European standards. He should remember, we do not eat the same breakfasts or dinners that our fathers did 200 years ago; our dress, habits &c. are all changed from those of former times. Two thousand years ago we are told our ancestors lived on acorns and figs. Who believes this? The Bishop seems to suppose that there is only one kind of tent, the tent of England, the tent of the Cape. When he reads of kneading troughs, he thinks only of the kneading troughs of England. The word cattle suggests to his mind the cattle of England or the Cape; he knows no other. He must travel. The manna that fell in the wilderness and the quails have their parallel in the enormous flocks of wild pigeons, which give to the people of North America a very large portion of their winter supply, but which may, through the progress of civilization, cease in a few years hence, and the account of them be looked on as a Munchhausen tale.

Pigeons are extraordinarily prolific in America, witness the flights of wild pigeons to the south, when the boughs of trees actually break down by their weight. In this country they are equally prolific and will breed in cages on a cart while travelling.

Bishop Colenso is astonished at the multitude to which the Israelites had increased in 210 years, as nations ordinarily do not increase at such a ratio. Women in all cold or hot countries are not equally prolific. It is nothing extraordinary in Bengal for rich people (poor people also) to have no children: barrenness is so frequent and is considered such a curse, that the Hindoo law permits the adoption of children even after the father's death as heirs, to the exclusion of those of nearer kin. It is a remarkable fact that people who are childless in Bengal very often have children when they go to Tirhoot: this is so with both natives and Europeans; in fact the prolificness of Tirhoot has passed into a proverb, the natives attribute it to the water. In Egypt the waters of the Nile are also proverbial for giving fertility to the soil and fecundity to man and animals. It is possible, perhaps probable, when the Israelites wandered far away into the desert and could not therefore drink of the water of the Nile, this prolificness in a measure ceased. Sixty years ago wild buffaloes were shot within five miles of the station of Mozufferpur and Tirhoot. To-day you cannot find them within 100 miles; the land being so well cultivated, you must now go 100 miles further across the boundary and penetrate into Nepaul to find them. Tirhoot for plenty and fruitfulness has a name in India almost as great as Egypt had in ancient times. I must refer Dr. Colenso to the Government of India for the papers which will confirm the above statements.

The difficulty respecting the eating of the paschal lamb can also in a great measure be removed; for it is well known that in this country the houses used to be built around a courtyard containing eight or more dwellings, all opening inwards to the courtyard, and having *one lintel* common to the courtyard. This fact also accounts for the Egyptian women living with the Israelites. I recollect twenty years ago the great difficulty in this was said to be, that the quantity of meat there was in one lamb would prevent a man and wife and six children from eating the whole of it quickly. Sheep and lambs in this country are only half the size that they are in England, and lamb is so *small* that no one cares to see it on his table; one hungry man can easily eat a forequarter for dinner; while in England a forequarter alone would fill a large dish, and afford a dinner for six people, the two servants would also obtain a meal from it.

Again, the great hardship on the Israelites was, not in making

bricks, but it was this, that they, a wandering tribe, accustomed to a roaming life in tending their cattle, should be forced to make bricks, which would be something equivalent to asking a man in this country to do work which does not belong to his caste. Moses was learned in all the lore of the Egyptians, and he must have known how to regulate the people; for they had faith in him from the miracles he wrought, and most likely obeyed him with the celerity of soldiers. And they, from their habits, must have known how to travel, their very labour of delivering their tale of bricks must have taught them the value of order and regularity, so that this large multitude was much more easily regulated than Dr. Colenso supposes.

We come now to consider the matter of tents. Dr. Colenso cannot decide whether they were tents or booths. If we go into the Jewish quarter of the city of Calcutta at the time of the feast of the passover, we shall find that each Jewish householder has erected, over the portico of his dwelling, a booth made from the leaves or branches of the date or palm tree, and their tradition calls them booths. Now tents are not all of one fashion, nor houses either; and any one looking at the reed tent of the Indian gypsies can easily understand, how the confusion of names has occurred: they are called tents in the English translation of the Bible, but in fact they are booths. They are impervious to rain, and the strongest gale does not blow them over; they are rolled up with the greatest ease; a child can carry them; they have very light poles, about four feet long, and very small tent pegs, all easily carried by one buffalo; such a tent easily covers four adults and six children. (The sepoy tent is made after their model.) They are struck in one minute, and the whole encampment in one hour will be miles away. The people, when they sleep, do not go to bed as we do, but throw themselves upon the ground anywhere, and do not undress before they go to sleep, so that the matter of indecency falls to the ground. Every one knows the rapidity with which the gypsies of England strike their tents. There is great difficulty in getting Europeans, especially the English, to change their camping ground rapidly, but it is nothing to the natives of this country; all of them in olden time, when pressed for their rent, flitted at night, cattle, women, children and all, just as quick as the gypsies; and we have only to instance the extraordinary marches of the rebels, when running away from our troops in the late mutiny, to show how quickly the people of India can get over the ground, often sixty miles daily, even as the Israelites foiled the Egyptians, no doubt. But they had some good tents with them, and most likely

a great number had reed tents, and those that had none cut the boughs of the date and palm trees, and erected booths to protect them from the heavy dew which falls in Egypt, which would be a matter of five minutes' work.

Fuel.—Had not the Israelites their cattle with them? Very little wood as fuel is used in this country, comparatively speaking. The fuel consists principally of dried cow-dung. The natives will never buy wood, while dry cow-dung is to be obtained, which is collected daily by the women and dried in the sun. The same thing is used to this day all over Thibet, (see M. Huc's travels), and that even for smelting iron. Sheep's dung is principally used for smelting as it is harder, and consequently gives a better heat. Furthermore the wood of Darjeeling is so light that it will not make charcoal, perhaps this may be the case with the wood of Thibet, &c. &c.

Kneading troughs.—"Their kneading troughs being bound up in their clothes between their shoulders." The kneading troughs of England are heavy unsightly articles of wood, but the kneading trough of India is a thin sheet of brass about the size of a plate, weighing from one to two lbs., so that it can easily be carried about. The natives of this country eat chupatties made of flour, something like the *passover cake*, very thin; and the kneading troughs, after having done their duty for kneading, are put over the fire to bake or roast or fry, or whatever else is the proper expression to describe the process of cooking these chupatties, of which a little is very satisfying and goes a long way like the damper of Australia. Secondly, the people of this country have not the appetite nor constitution of an European, they eat much less, and require much less.

Another great difficulty suggested is that of finding *food for the cattle* in the wilderness.—As I have said before, the sheep probably were not so large as those of England; in fact they were only the size of lambs. The cattle, oxen, &c. were not so large, also their constitution was different, therefore they were able to live where other cattle would die. Do not the Arabs to this day have cows, horses, sheep and camels? The Scripture does not say that the desert *of that day* was an utter dreary waste. Does it not tell us that there were serpents? Now serpents are not little snakes, and they must have flesh to feed upon; consequently there must have been deer or wild pigs in this wilderness; and indeed, the Arabs to this day keep greyhounds and course the antelope of the desert.

Very heavy dew falls in the desert, and the Arabs clothe themselves with ten or twelve folds of cotton cloth to protect themselves "from the sun by day and the dew by night." This will be well understood by the early overland

travellers, who found railway wrappers and cloaks not a whit too much to protect them from the dew, while traversing the Nile in the small steamboats of that day. It would require no great miracle to waft this dew into the desert; in fact, in the spring time of the year the desert becomes green for three months without any fall of rain. The cattle which now graze there, from their peculiar constitution, do not require the luxurious herbage of England or the Cape; it does not agree with them; I believe, from my recollections of travels, that the desert is covered with green herbage and also with many flowers for three months in the year, and if an Arab cow has grass for more than three months, it sickens. I have three Arab cows in my possession, and they thrive better tied up and fed upon chopped straw than upon green food. When I first had them, they *would not graze*, they did not understand what green grass was. The dry withered looking grass of the wilderness must contain concentrated nutrition of the same nature as desiccated milk or potatoes, where 1 lb. dry is equal to 4 lbs. in its ordinary state. An English cow would positively starve in Bengal, if it was treated the same way as the small native cattle of that province, where there is very little grass from the month of January to June. In the same way the small cattle of Bengal would starve, if they were taken to the Upper Provinces where green herbage exists for still fewer months in the year, but where, strange to say, the cattle are large, yes, even taller than the oxen of England, and fitted peculiarly for travel.

Arms.—Exodus xiii. 18. "And the children of Israel went harnessed out of the land of Egypt." Where did all the artillery come from, that the rebels used against us in the mutiny, and also the rupees that supported them? The late rebellion was a subject of conversation (well known to the head authorities, although pooh-poohed) twenty years before it took place, and money and arms were buried and secreted till the right time came, as the people thought, to throw off the English yoke. So also this Exodus of Israel must have been talked over by the Israelites a whole English generation, *i. e.* from the time Moses was forty till he was eighty years old, affording plenty of time for the people to arm themselves; and the lower order of Egyptians were not so much at enmity with the Israelites as to prevent it. This we infer from what we learn of the conduct of the midwives; but fear and jealousy arose among the higher class of the Egyptians principally, and was provoked by the extraordinarily rapid increase in number of the Israelites. This same kind of fear arose a few years ago among the Americans, when they found that the negroes were increasing in a greater ratio than the whites.

Encampment.—If the tents were only a quarter the size of Bishop Colenso's calculations, which judging by oriental habits, &c. was the case, then the camp will be reduced in the same proportion. Dr. Colenso should come to India, and visit some of the great fairs up-country where two and three hundred thousand men collect together, and then judge for himself. Why should the camp be round, why should it not be oblong ? I do not think that Dr. Colenso has carefully read the 13th verse of the 3rd chapter of Deuteronomy and given sufficient attention to the word "broad." It is necessary that he should come out here and understand the institutions of the country. In no case does God desire us to believe what cannot be strictly proved, and every part and tittle He will have decided by common sense. I have attempted to throw light upon that which has come before me, and I hope others will before long send their observations upon the other portions of Dr. Colenso's works, and enable us all to arrive at a proper conclusion.

Yours faithfully,

15*th August*, 1863. J. S.

II.—*Protestant Missions in China.*

From *Evangelical Christendom.*

Sir Frederick Bruce, the able and energetic brother of the Earl of Elgin, who serves Her Majesty as Plenipotentiary in China, wrote to Earl Russell, some time ago, stating his views on Chinese missions. The despatch was acknowledged by the Foreign Secretary in a brief but eulogistic note, and Sir Frederick Bruce was informed that Her Majesty's Government approved of the sentiments he had expressed with regard to missionary effort in China. An exposition of the opinion entertained on the subject of missions by the chief British functionary in China, which opinion would of course define the policy he intended to adopt upon the subject, must be worthy of careful attention; and in the present instance its importance is enhanced by the fact that it has been unequivocally sanctioned by the British Minister for Foreign Affairs.

Sir Frederick Bruce and Lord Russell agree, first, in pronouncing Protestant missions in China a failure; secondly, in declaring that Chinese Protestant converts will make no sacrifices for their faith; and, thirdly, that the British Government

ought studiously to guard against its being believed by the Chinese authorities that Protestant missionaries lie under its protection.

Have Protestant missions in China been a failure? We answer without hesitation, No. China has been open to the Protestant missionary for little more than a quarter of a century. The millions of China have not been converted, nor can we allege that there has been any general movement of the population towards Christianity. But it is a common experience of missionaries that the sowing of the good seed may be carried on for many years with scarcely perceptible result, and that then suddenly, after the command to "wait on the Lord, to be of good courage and *wait* on the Lord," has been long faithfully obeyed, the missionary lifts up his eyes and sees the fields white unto harvest. How long did the missionaries in the South Sea Islands toil in heaviness of heart? How long did they wait and watch and weep? How often did Satan whisper in their ears that the whole thing was a failure? and how often was their own weakness ready to accept the devil's lie? But the Lord had not forgotten to be gracious, and when the blessing came, it came not in scattered drops, but in rejoicing summer showers, in rich effusion from the opened windows of heaven. And now those remote islands in the sea are temples of the Lord, the voice of prayer and praise rising from them, Sabbath after Sabbath, mingling with the great psalm of the ocean waves, and ascending towards the throne of God. Who can tell whether, in the infinitely wise but inscrutably mysterious Providence of God, a like future may await China? Who will dare to say that, because the land is still almost wholly given to idolatry, the day may not suddenly dawn when the Chinese will throw their idols to the moles and to the bats, and say one unto another, Know the Lord? If not a score of Chinese had professed their faith in Christ, owing to the ministrations of Protestant missionaries, it would nevertheless have been presumptuous in any man to say that Protestant missions to China had proved a failure.

But Sir Frederick Bruce's sweeping and contemptuous assertion is not carried out by the present facts of the case. The Protestant missions to China have not been a failure. The Rev. Dr. Legge, missionary at Hong Kong, who has replied at some length to Sir Frederick's letter, states enough from his personal experience to prove that they have been as successful as could have been reasonably expected. "I left England," he writes, "as a missionary to China in 1839. I have been resident in Hong Kong (with temporary absences, extending over nearly five years) since 1843. I brought three Chinese

Christians with me from Malacca in that year. On the first day of the present Chinese year, the members of my church came together, with their families, making an assembly of nearly three hundred souls. An old man, very infirm, and almost blind with age, one of the three who came from Malacca, stood up and said: 'When I look at this house filled with Christians, and think that three of us have grown into this company, I feel that we have reason to thank God and take courage. If my children live to be as old as I am, they will see greater things than these.' Could those who have been baptized in connexion with our mission in the department of Hwuychow have been brought to our meeting, it would have been swelled by about another two hundred individuals." Mr. Donald Matheson, whose name is a guarantee of thorough acquaintance with the Chinese question, strongly corroborates, in a letter addressed by him to the *Weekly Review*, the view taken by Dr. Legge. "Thirty years ago," he states "two or three native Christians were all that could be counted." The native Protestant Christians he now computes at "not less than 1,500." And, what is especially encouraging, he mentions several cases in which Chinese converts have been pre-eminently successful in making an impression on their compatriots. A native catechist proceeded, some years ago, to Chong-lok, in the province of Canton. He was not heard of for awhile; but a letter recently announced that nearly two hundred Chinese in the village had become anxious inquirers. "A missionary was sent to the place, and after a few weeks' instruction, he was enabled to baptise one hundred of them." Again: "A Chinese was cured of a disease at the Amoy dispensary. He went home to Ke Boey a converted man. It was at length rumoured that a number of the villagers had become Christians, and on inquiry it was found to be the case." What particularly encourages us in these instances is the proof they afford that vital Christianity, once it shows itself in China, has a tendency to spread, and that native Chinamen make excellent missionaries. It appears in a high degree probable that we shall not have been long hearing of hundreds of Chinese being converted to Christianity, before we begin to hear of thousands being baptized of water and the Spirit. And surely it is not too harsh an inference from what we have seen, that Sir Frederick Bruce, in declaring Protestant missions in China a failure, was culpably negligent in informing himself how the matter actually stood.

Nor is it more accordant with truth to say that the Chinese "are not prepared to make sacrifices for their religious convictions." Chinese converts, to be sure, are not better than other converts; and it is not even every sincere man who is endued

with the spirit of the martyr. But there is evidence amply sufficient to prove that Chinese converts are not inferior to those of any other nation in courage, faith, and persistency. Some have yielded up life rather than deny their Lord; others have suffered inhuman beatings; others have sacrificed their means of livelihood; many have submitted to the furious hatred of neighbours and the loss of standing and repute in Chinese society. Protestant Christianity is already sown in China in the blood of martyrs.

With reference to the protection to be extended by the British authorities to Protestant missionaries in China and to the native converts, we say no more than that Sir Frederick Bruce is bound to secure for Christians all the advantages guaranteed them by the treaty. Dr. Legge argues, and we have no doubt that he argues correctly, that this amount of protection will be sufficient. We cannot save Chinese converts from suffering, on account of their faith, at the hands of fanatical villagers; but since the Chinese authorities have bound themselves by treaty to tolerate Protestant Christianity, it is competent to us to protest against any countenance being extended to such proceedings by the authorities, or any negligence on their part in suppressing them. On the same grounds, it is incumbent upon Her Majesty's representative in China to insist that life and limb shall be made as safe for Protestant missionaries in China as the mandarins can make them. We deprecate, as emphatically as Sir Frederick Bruce can do, any arrogant or overbearing conduct on the part of the British in enforcing the treaty rights of converts and missionaries; but we are certain that no policy could be more foolish, more ineffectual, more apt to occasion disturbance, more certain to lead the Chinese authorities to become insolent and outrageous, then any showing of the white feather on this point by the British. Dignity and interest, the cause of peace as well as the cause of Christianity, require that Her Majesty's representatives in China do not shrink from enforcing treaty stipulations on behalf of Christians.

[The September number of "*Christian Work*" contains the following letter on this from the pen of Mr. D. Matheson.]

DEAR SIR,—Allow me to draw your attention to a remarkable letter which has been written by Sir Frederick Bruce, H. M. Plenipotentiary in China, to Earl Russell, in which certain principles are enunciated as to the best method of conducting missions to the heathen in China. In that letter it is stated "that experience has clearly proved the failure of Protestant missionary enterprise, as at present conducted;" and in another

place it is said: "The testimony of missionaries is unanimous, that the Chinese are not prepared to make sacrifices for their religious convictions, though the descendants of Christians *(Roman Catholics?)* do adhere with considerable pertinacity to a hereditary faith."

The reply from the Foreign-office is signed by Earl Russel, and is to the following effect:—

"SIR,—H. M.'s Government approve your views with regard to missionary efforts in China, as reported in your despatch of the 1st of June.—I am, &c. &c."

It is really distressing to think how often those in high official position are led into erroneous views, besides depriving themselves of one of the purest pleasures on earth, by not personally inquiring into the results of missionary labours within their reach. In the present instance, it is impossible that Sir F. Bruce could have done such injustice to the many noble-hearted Chinese Christians who have given up all for Christ, and to the Protestant missionaries now labouring in China, had he been acquainted with the real state of matters.

Let me mention a few facts. In 1837, not thirty years ago, China had not emerged from its old state of seclusion, and two or three native Christians were all that could be counted. In the following year commenced the breaking up of Chinese exclusiveness, which has been going forward ever since. Foreign wars and internal revolution have shaken the empire to its foundation, but along with the storm and earthquake and fire of political disturbance has come the still small voice of the Gospel. "The kingdom of God cometh not with observation;" and in China it seems to have remained unnoticed by those in authority; but, nevertheless, the native Protestant Christians now number, I believe, not less than 1500, and these not in one locality, but forming centres of light along the coast of that great empire. But can these Christians hold their ground independently of Saxon character? Will they make any sacrifices for the Gospel's sake? Yes, as certainly as the Gospel is not of Saxon, but of Divine origin. In Hong-Kong, where the scum of Chinese society used to reside, the Bishop of Victoria can testify to a goodly number of converts. I observe that twenty-one Chinese were baptised there during nine months of 1861-62. Dr. Legge, of the London Missionary Society, has a native Church superintended by himself and one or more native pastors, and the Basle Missionary Society have sixty-four members there.

"In Canton a chapel has lately been built in the city itself, capable of holding 300, indicating some progress there, although I cannot ascertain the numbers who attend. At Pok-

Lo, near Canton, a native Christian named Chea sealed his testimony for Christ with his blood, and since his death, although no European missionary is allowed to approach the place, it is believed there are more than 100 converts remaining firm. At Chong-lok, in the province of Canton, I read of a native catechist having gone there some years ago. Nothing was heard of him till lately, when a letter reached the missionaries to say that nearly 200 Chinese in that village were anxious inquirers. A missionary was sent to the place, and after a few weeks' instruction he was enabled to baptize 100 of them. At a village in Faune, near Canton, a chairbearer, who had been at the eye dispensary of Canton, returned home converted to Christianity. Soon after he died. Inquiries were made about him, and it was found that before his death he had spoken most earnestly about the religion of Jesus, and the result was that ten or twelve were ready for baptism, including the chairbearer's own father.

"At Swatow and at Amoy, and in the country surrounding these places, there are native Protestant Christians numbering about 700, forming little churches in more than a dozen different places. The sacrifices and persecutions many of them have endured are unknown to the outside world, but are well known to those who read the missionary records from time to time. The last case that has occurred is at a village called Ke Boey, near Amoy. A Chinese was cured of a disease at the Amoy dispensary. He went home to Ke Boey a converted man. Nothing more was heard of him for some time. It was at length rumoured that a number of the villagers had become Christians, and on inquiry it was found to be the case. Not only so, but they have been bitterly persecuted by their heathen countrymen. One was savagely beaten, and told he must give up his new religion. He replied, "You may beat me till you kill me, but I cannot give up worshipping the living and true God." No doubt his Excellency Sir F. Bruce will hear of this case, as redress has been sought for these poor fellows through the Consulate, although hitherto the Consul's efforts have been ineffectual. A convert of the name of Si-Boo, who was, in 1854, a carver of idols by profession, sacrificed his living the next year and followed Christ. He is now a missionary to his countrymen in Singapore and labouring with some success. Three of his converts were baptised last year. Another convert of the name of Lam-San, in 1854, braved the hostility of his whole family by destroying one of the household gods. But in a short time the heathen members all came round to Lam-San's views, and are now consistent baptised Christians. Lam-San himself is now a medical missionary to

his countrymen. I could multiply such cases, but time and space forbid.

At Ningpo, the mission has been scattered by the rebel army, but the converts are I believe, over 100, and generally faithful to the truth. At Shanghai I read that the Bishop of Victoria has lately ordained a native pastor, and there were present at the ordination thirty-four native Christians who partook of the Lord's Supper. The numbers of the native Christians in and around Shanghai must be considerable.

After these facts, is it fair of one in such a position as Sir Frederick Bruce to write to the Foreign-office, that "Experience had clearly proved the failure of Protestant missionary enterprise, as at present conducted," and holding up the Roman Catholic Church as entitled to privileges in China which Protestant missionaries, who merely go to "proselytise," do not deserve?

Certainly the missionary life of Xavier, lately written by Mr. Venn, ought to dispel the delusion about the success of Roman Catholic missions.

Dr. Legge, of the London Missionary Society, has ably replied to Sir F. Bruce's letter in a local newspaper. I trust the subject will not be allowed to drop in this country till it is thoroughly sifted.—Faithfully yours,

DONALD MATHESON.

Holmwood, Dorking.

III.—*Dr. Duff and the Bethune Society.*

Pursuant to notice, a public meeting of the Bethune Society was held at the theatre of the Medical College, on Thursday, the 10th September 1863, at 8 P. M., to take into consideration the best means of commemorating the services rendered to the Society by its late President, the Rev. ALEXANDER DUFF, D. D., LL. D.

The meeting was most numerously and respectably attended, the spacious theatre of the Medical College being literally crowded to overflowing. Besides the European and native members of the Society, there were many distinguished visitors, among whom were the Hon'ble Sir Charles Trevelyan, K. C. B., several members of the civil and military services, clergymen and native gentlemen of rank.

At the appointed hour, Rajah Pertaub Chunder Singh Bahadoor, vice-president, took the chair.

The Secretary read the following letter from DR. DUFF, ad-

dressed to the members of the Council of the Bethune Society, resigning, in consequence of ill-health, this office as President.

To the Members of the Council of the Bethune Society.

Dear Gentlemen,

It is now about four years ago since the members of the Society were pleased kindly to invite me to become their President.

Some of you may remember the extreme reluctancy with which I was led to undertake the office—not on account of its unimportance, but the contrary. From my own views of the duties and responsibilities connected with such an office, I keenly felt that the proper and adequate discharge of them would require more time, toil and healthful energy than it was possible for me to bestow upon them.

Yielding, at last, however, to the importunity of some of the oldest and most tried of its members, I accepted the office with all its duties and responsibilities.

Soon afterwards the Society was split up and divided into sections, for the more exclusive and vigorous pursuit of specific objects;—each having its own president and secretary.

Some of these sections—especially that of general education under Mr. Woodrow, of literature and philosophy under Mr. Cowell, of sociology under Mr. Long, and of sanatory improvement under Drs. Mouat and Brougham, met from time to time and wrought out some admirable results. About a year ago, through death or removal from Calcutta, most of the sections became partially disorganized, while some threatened to sink into a state of inanition.

Towards the close of last session, vigorous attempts were made to put the section on female education and improvement on an efficient footing—under the presidentship of Kumar Hurendra Krishna—and not without great and marked success.

Lately, I was conferring with some of the members about the propriety of calling an early meeting of Council, with a view to reinvigorate the working of all the sections before the commencement of another session.

The general meetings have proved throughout these four years a series of signal successes—as was evidenced by the social rank, position, talents and accomplishments of the lecturers,—the overflowing audiences that were wont to assemble, and among them some of the most distinguished members of European and native society—the attractive and practically useful character of the subjects chosen for lectures from which selections have been published in a handsome volume—and above all, the stimulating and healthful influences which constantly emanated from the lectures, discussions and animating

addresses which usually closed the proceedings of the evening —influences which have been found pervading and leavening the central masses of native society, far and wide.

Lately, I had begun the task of securing able and qualified lecturers for the ensuing session. But the services of only one —that one, however, an host in himself, I allude to the Right Reverend the Lord Bishop of Calcutta, who has kindly consented to deliver the opening lecture in November next—were secured, when it pleased Almighty God suddenly to lay me aside with severe illness. It is, as laid prostrate on a bed of sickness that I now write. Though the malady, in its worst form, has been fairly arrested, anything like perfect recovery from its effects is not to be anticipated in such a climate as that of Bengal during the rainy season. I am, therefore, ordered by my medical attendants to leave Calcutta forthwith. Arrangements have, accordingly, been made for my getting on board a steamer which, on Monday next, is to proceed to the Straits. Before the end of the rainy season, that is, practically, the close of October, I am forbidden to return to the metropolis. Whether I may be able to return even then is, of course, uncertain. But if I should, intimation has reached me of events in Scotland, which render it in the highest degree improbable, that I shall ever again settle down as a resident inhabitant of Calcutta.

Under these peculiar circumstances, I deem it an imperative duty, at once, absolutely and unconditionally, to resign into your hands the important and responsible office of president of the Bethune Society—in order that you may have ample time and leisure to select another before the commencement of the next session;—the appointment of any gentleman selected by you being subject to confirmation at the first general meeting of the Society.

And now, dear gentlemen, having discharged this simple act of duty, I would fain add something more. But you will excuse me, as I cannot; my extreme weakness forbids the attempt.

I cannot, however, close without testifying, in the stongest way, to the ready and able assistance always cheerfully rendered to me, by the late Secretary, Baboo Ramchunder Mitter, the present Secretary, Baboo Koylaschunder Bose, the Treasurer, Baboo Hurromohun Chatterjee—with the Presidents and Secretaries of the different sections. Without the zealous, energetic, indefatigable co-operation of them, it would have been altogether impossible to have led the Society onwards to the position of importance and prosperity which it has now reached.

Trusting therefore, that in your hands the Society will con-

tinue to enjoy an onward course of abounding prosperity, I wish you all a hearty *Farewell.* May you fare well in time! May you fare well through all eternity!

Believe me,

Yours sincerely and faithfully,

13*th July*, 1863. ALEXANDER DUFF.

The following resolutions were adopted by the meeting.

Moved by the Hon'ble SHUMBHOONATH PUNDIT, and seconded by Dr. Norman Chevers:

I. "That this meeting of the members of the Bethune Society desires to place on record the deep concern and sympathy with which they receive the resignation of their President; and to express an earnest hope and prayer for his restoration to health and usefulness."

Moved by Baboo WOPENDRA MOHUN TAGORE, and seconded by Baboo GREESH CHUNDER MITTER:

II. "That the following address be presented to the Rev. DR. DUFF, testifying to the high sense entertained by the Society of the eminent services rendered by him, and to the regret felt by all on his resigning the office of President."

TO THE REV. A. DUFF, D. D., LL. D.

SIR,—We, the undersigned members of the Bethune Society, desire to convey to you an earnest expression of the regret felt by us all on your ceasing to be our President, and of our gratitude for the benefits which, as its head, you have conferred upon our Society.

From the day on which, at the entreaty of its members, you consented to occupy the Presidential chair, a new life was imparted to the proceedings of the Society; and the sphere of its usefulness became widely extended.

The Society by being divided into sections which, under your immediate direction and control, have worked in perfect harmony as a whole, assumed a character of practical importance which the volume of its "Transactions" published last year, at no small sacrifice of your time, labour and patience, sufficiently illustrates.

You have, Sir, conferred no ordinary boon on the Society by prominently developing that element in its constitution which essays to bring into close and familiar intercourse the educated classes of Europeans and Natives, thereby promoting sentiments of good will and kindliness in both.

It is with the highest satisfaction that we view the position of importance and stability which the Society has attained. The prosperity of the Bethune Society, in recent times, is the work of your own strong will and unbending energy, and of a zeal

that knows no flagging. That will, that energy, and that zeal have, for thirty-four years, been devoted to India and her welfare.

As an Educator and a Philanthropist, your name will remain ever enshrined in the grateful remembrance of the people of this country.

When the future historian of India has occasion to pass under review the progress of education and enlightenment among her millions, his history will be incomplete, if it omits to mention your labours and the success attending them.

We are deeply impressed with admiration, esteem and affection for the noble qualities of your mind and heart, qualities which you have brought so conspicuously to bear on the discharge of your duties as President of this Society. You exhibited in the Presidential chair a singular dignity and equanimity; a patience almost inimitable, and a keen sense and appreciation of the wants, wishes and feelings of the members.

You warmly fostered and encouraged the spirit of free debate which you yourself ever temperately moderated with the breadth and liberality of your views, and the magic power of your eloquence.

We deeply regret, Sir, that ill-health has compelled you to resign the office of President. We earnestly hope for the speedy restoration of your health, and we pray that the fullest blessings which the bounty of all-merciful Providence can confer on man may crown and make happy your honourable retirement.

We bid you affectionately farewell.

Moved by Baboo GREESH CHUNDER GHOSE, and seconded by the Rev. LAL BEHARI DEY:

III. "That a fund be raised by the members and well-wishers of the Society for the purpose of commemorating the highly successful Presidentship of Dr. Duff by a portrait, which is to remain the property of the Society and is to be preserved in some public building of this metropolis, as the Society may hereafter determine upon."

[We insert the address of Babu Greesh Chunder Ghose, because it will best enable our readers to judge of the estimation in which Dr. Duff is held by educated natives.]

MR. CHAIRMAN AND GENTLEMEN,

It is an occasion of no ordinary interest or importance that has called into this Hall the flower of Calcutta Society. If every other accessory to an enthusiatic and unanimous demonstration were wanting, the presence amongst us for the first time in a public manner of the Finance Minister to the Government of India, whose private virtues and public policy have

endeared him to every educated native gentleman in this vast empire, is a proof and a guarantee that the object for the consummation of which we are assembled here to-night is one which commands the respect and carries with it the feelings of all classes and grades of a community so vast and so varied that its unanimity may well be regarded as a token of gigantic significance.

The name of the Rev. Dr. Alexander Duff is familiar to us like a household word. We have been accustomed to hear it from our very childhood. It is a name which strikes a chord in our hearts connected with the best and the holiest of our aspirations and the noblest of our springs of thought and feeling. For the last thirty-four years, it has mingled prominently in every scheme of education, of intelligent combination for great literary and social purposes of philanthropy and public good.

Only to those personally acquainted with that Prince of Indian Missionaries, it is given to form a faithful and correct estimate of the qualities and the collection of great virtues which made him a beacon of hope and of guidance to all who needed such an aid at a time when the prospects of education, of civilization, in the East were so poor, I may well say, so desolate that the most sanguine believers in the theory of progress stood with their arms across their breast in blank despair—But the bold, undismayed spirit of Dr. Alexander Duff discovered light, through the terrifying gloom which overcast the horizon. On all sides, North and South, East and West, the ordinary beholder saw only the densest clouds of prejudice, and passion more inveterate and stupifying in its effects than prejudice. The Native mind refused the boon of knowledge with an obstinacy the story of which does doubtless appear fabulous at the present day—yet time was, though it has passed away, when it was persistently declared to be sinful to learn a language which was emphatically the language of heterodoxy.

What I now say may well be disbelieved by a generation born to its destiny under opportunities created by the superhuman efforts of the first pioneers of Indian education, Alexander Duff, and David Hare. Yet their grandfathers could tell them of a day when learning was proscribed and in many instances had to be pursued under persecution.

The Rev. Dr. Duff's labours in the cause of Indian regeneration commenced exactly at that alarming period of Indian ignorance. They were pursued with unremitting energy and perseverance for the space of a quarter of a century and more. No impediment was so great that he could not overcome it, no opposition so-virulent that he could not paralyse its force and fury. He went manfully to his work with the strength of the

Titans and the meek spirit of his Saviour, and his old age was rewarded with the triumph for which he had battled in his youth. I could keep you, gentlemen, listening for days and nights to the details and the hazards of that victory which, to the majority of the present audience, appears to be one of an ordinary nature. Little dream they that the normality of the present day is the result of the sublimest efforts of minds such as that of Dr. Duff and of those influenced by his great example into identical courses of action.

That the Education Despatch of 1854, the great charter of Indian intelligence, was wholly owing to the inspiration and persistent pressure of the gentleman to honour whom we have met together, is a fact which has assumed the shape of a conviction in every mind. That one service would have sufficed to place the Rev. Dr. Duff on a pedestal higher than that of the average run of benefactors. But when we add to it the incidents of a life which was one bright page of self-denial and self-imposed labour of the Herculean order, cheerfully incurred and undertaken on behalf of a foreign people, we increase the dimensions of his stand-point to a height not yet attained by any Indian hero or philanthropist.

On Dr. Duff's other and secondary qualities, it is not for me to dilate. Those gentlemen who have preceded me in moving the resolutions have already done justice to them. Who does not remember with pleasure and a feeling of reverence, the time when he personally superintended the public examinations of all the schools and colleges in Calcutta, whether under the control of Government or of private individuals? It was indeed a delight to come face to face with an individual who sunk the feelings of the examiner into those of the tutor, and instructed whilst he tested the attainments of the student. My personal recollection of such scenes is one of the acutest delight.

During the latter part of his Indian career, Dr. Duff had turned his earnest mind to the work of Native Female Education. From his own funds, he founded a school in Simlah, which, though it did not afford much promise at the outset, has recently been brought to such a high state of improvement, that I believe the girls attending it will soon be able to compete for the Entrance Examination.

To such an individual any thing that the nation can do in the way of a memorial must indeed be insufficient. My present proposition, however, is in connection with the Bethune Society to which his genius has given a standing and a shape not contemplated by its original founders. I believe, I carry with me the feelings of this vast gathering, when I say that a statue of gold would not be an unfitting testimonial of a man whose

services we can never sufficiently value; and, though the wealth of the country and its feelings on the subject might encourage me to move for such a costly token, yet prudential motives and the weak resources of the Bethune Society have compelled us to confine our gratitude to the limit of a portrait. I, therefore, beg to move the resolution, in the ardent hope that the funds required to carry it out will be speedily forthcoming.

Moved by KOWAR HARENDRA KRISHNA *Bahadur*, and seconded by Dr. TAMEEZ KHAN:

IV. That a Committee, consisting of the following gentlemen with power to add to their number, be appointed for the purpose of carrying out the object of the foregoing resolutions, and that the Committee, for the time being, act as Trustees for the fund which may be raised by them:—

[We omit the names, simply mentioning that the first is that of the Bishop of Calcutta.]

Moved by Baboo DIGUMBER MITTER, seconded by the Secretary, Baboo KOILAS CHUNDER BOSE:

V. That Dr. Duff be elected an honorary member of the Society.

At the close of the meeting a vote of thanks to the chairman was proposed by H. WOODROW, Esq. in the following address:—

SIR,—I have been requested to propose the usual vote of thanks to the Chair, and in doing so, I can only say that the presence among us of so influential a member of society as the Rajah Pertaupchunder Singh is a suitable mark of the importance of the occasion, which has called us together this evening.

It was thought at one time that the venerable Rajah Radhacant Deb would have presided, and we all deeply regret that declining years and failing strength have compelled him to abstain from taking a part in the proceedings, which his vast learning and his active interest in the progress of education during the last half century would have so well fitted him to conduct. He from his personal knowledge could have told us what great changes have happened since the 12th July 1830, when Dr. Duff with five students opened his institution. He could have told us of the struggles and violent party feeling which marked the educational conflict of 1833 and 1834 before Lord Bentinck in 1835 turned the course of education. He could have told us, that whether in educational questions, as friend or foe, Dr. Duff ever quitted himself as a man and won the admiration of all, by his unparalleled energy, his unswerving perseverance and his self-denying labour. But the Rajah Radhacant Ded could, from his personal knowledge, have also

told us, that Dr. Duff was not (as one of the previous speakers has stated) the "only Champion of English education in India." He would have told us, that in 1834 another than Dr. Duff actually received from his adversaries this very title of "Champion of English education." He could have told us, that before Dr. Duff was called from his mountain home in Scotland to his work in the plains of Bengal, there was already in India a Civil Servant, who, before Government had opened a single English College (for the Hindu College was then a Non-Government institution) had formed a class in an Oriental College, and as an Honorary Teacher taught the English language to such as wished to learn.

The Rajah Radhacant could have told us, that this Civil Servant stood by Dr. Duff's side in those days of trouble and rebuke; and besides waging public warfare with error, carried on a far more painful but ultimately successful contest with the hatred then prevalent in high places to the diffusion of Western learning. To him and Dr. Duff is due the agitation which eventuated in the establishment of this Medical College in which we are here assembled.

As the great Institution in Nimtollah owes its origin to Dr. Duff, so to this his fellow-labourer, more than to any other person, Bengal owes her Government English Colleges; and to him in later years India herself owes her gratitude as the one above all others who strove to win for her the right to enter into the Civil Service, and to share in the govenment of her soil.

This friend of India, with almost paternal counsel and advice, has encouraged your young countrymen now in England, and his kind welcome and approving smile went to the heart and cheered the arduous course of your distinguished friend Satendranath Tagore, the first Hindu member of the Indian Civil Service.

We have now amongst us this your early and devoted benefactor, Sir Charles Trevelyan. His presence encourages us all, and tells us that we are right in thus assembling to do honour to Alexander Duff, *the true and constant friend of India.*

IV.—*What is Brâhmism?*

Artists find it difficult to take photographic likenesses of little children, because the restlessness natural to their age renders it irksome for them to keep perfectly still even for a few seconds. A similar reason renders it almost impossible to delineate Brâhmism, because it is so changeable that a correct likeness soon ceases to be faithful. Any account of its character therefore, however carefully drawn up, can be regarded only as of temporary value.

About seven months ago a Brâhmist Tract Society was formed at Calcutta, apparently with the design of publishing a new tract every month. Two of its tracts are now lying before us; and as the one for the month *Sravan*, supplies what we have long felt to be a desideratum, an authentic account of Brâhmism, we proceed to supply a translation of it, in the hope that it may prove useful to Indian missionaries, and instructive to our other readers. For in carrying on a warfare, it is important to be acquainted with the enemy's strength or weakness; since without that knowledge, it is impossible to adopt a wise and successful plan of operation. The title of the tract is "True Religion Internal."—Eds. *C. C. O.*

He only can religion's secret win,
Who with unwearied effort looks within:
In vain he tries religion's pearl to find,
Who roams abroad, a stranger to his mind.

Very various are the notions which men entertain about the nature of Brâhmism. The real intent of ordinary Brâhmism is not understood by them to this day. Some think, it is simply something different from and contrary to all the religions that prevail on earth; but they are unable to comprehend its real nature. Some say Brâhmism consists in disbelieving idolatry,—in maintaining that no written revelation was ever given by God,—in denying that God ever became incarnate on earth,—in refusing to believe that man is naturally depraved and sinful,—in denying that there exists a hell with everlasting torments. Others say, Brâhmism consists in speaking the truth, not appropriating another's property, not being defiled with fornication, and constantly practising a system of benevolence. Others again think Brâhmism consists in patriotic efforts, in the establishment of schools, in the accurate study of science with all its numerous branches, of history, rhetoric, poetry &c., in laying out beautiful wide roads throughout the country, in promoting the diffusion of commerce and industry. Others maintain that Brâhmism means a withdrawal from society; a complete abandonment of worldly pursuits, honors, pleasures, and riches; a retired life, spent far away from the turmoil of the crowd, in some place untrodden by the foot of man, with fasting and austere practices. Those who give such an account of Brâhmism show that they have not yet attained to a correct and exact knowledge of it. There are thousands of people who

indeed manifest their disbelief in idolatry, but who at the same time show themselves to be depraved and unprincipled characters: how then can we acknowledge that all who disbelieve idolatry are Brâhmists? And do we not see countless multitudes of men, who would not for their life tell a lie, who regard the inflicting of wrong upon others with looks full of horror, who spend their lives, down to the very last hour, in relieving affliction and doing good? But again, among these very people do we not see hundreds who refuse to acknowledge even the existence of God? Many have forsaken the world and taken up their abode in dreary solitudes, but are still unable to obtain the true religion. As one member does not constitute a human body, and the body composed of all the members does not constitute a man; but as by thinking of the body along with the members, and of the living soul along with the body we obtain the idea of a man: so it is with disbelief in idolatry, with speaking the truth, or the practice of austerities: as long as we view each of these separately, without looking deeper, and perceiving their high import and the truths implied in them,—as long as we fail to consider them, along with that import and those truths, as one whole, we shall continue unable to understand what Brâhmism or true religion is. What now do we see Christians doing? Unless (along with the use of wealth, honour, science, intelligence and the rest of the chief worldly appliances) the Bible be submitted to, there can be no religion; without believing that in one God there are three persons and that the three persons are one God, there can be no salvation; whoever desires religion, must believe that man is fallen from his state of well-being, and that from his birth he shares the sin of his first parent. Do they not devote their very lives to the effort of leading people to receive all these doctrines? But they seem not to know that even those who subscribe to their doctrine, and believe every jot and tittle of what is commonly called Christianity, inwardly remain as far removed from religion as ever. Current Christianity and true religion differ from each other as day and night. Let no one suppose that current Christianity is wholly destitute of the light of truth. Is the night wholly destitute of light? No, but of what use is such light? There never has been a religion prevalent on earth in which there was not some small portion of truth; but that minute portion of truth cannot possibly satisfy the hunger and thirst of the human soul, and it may plainly be affirmed that the soul's hunger and thirst has not been satisfied by it. Neither Hinduism, nor Muhammadanism, nor Buddhism, nor the religion of the ancients, nor any other religion, apart from

the true* religion ever has been, or ever will be, able to satisfy the soul. Christians may say what they please, but that which is commonly called Christianity,† is also unable to satisfy the longings of the human soul,—it is undoubtedly unable to supply the wants of the human soul. Other religions take man away from his internal self; they allow him not an hour's leisure to survey himself. Whilst looking at outward objects, man destroys altogether the vision of internal things.‡ How can religion exist, where this internal vision is lost? The interior of a man who has lost his internal religion, ceases to vibrate, his goodness becomes contracted and shortsighted; he can no longer see God in his brightness; he looks upon him as contracted, little, and circumscribed like himself. Current Christianity also reduces man to this low condition.

How can we acknowledge as true any religion which brings man under the influence of such contracted and cramped views? Let such a religion be ever so widely prevalent and ever so powerful all over the globe, those who know what religion is, know assuredly that in the course of time such religions must succumb; it is impossible for any one to save them from extinction.

If then, neither disbelief in idolatry, nor adherence to truth in speaking, nor benevolence, nor patriotism constitute Brâhmism, what does constitute it? We may answer this question by considering the four topics of God, man, the relation that subsists between God and man, and the duties which are incumbent on man on account of that relation.

1. Brâhmism is a spiritual religion, it does not content itself with seeking the truth in some book, or in the outer world. If it finds a warrant (*lit.* signature) for it in the interior of man, it is satisfied. If we look at the truths that are stamped in imperishable luminous characters on the texture of our mind, we shall see clearly that God is our Creator, and possesses the nature of knowledge, truth, benevolence, holiness, infinity, and bliss; that he is a loving and merciful being; the chief resource of living beings, life of life; that he is omnipresent (*lit.* all-pervading), almighty, eternal, unchangeable, and the (universal) ruler. This is the view which Brâhmism takes of God.

2. We now proceed to state what view it takes of man. Every intelligent person acknowledges that man was not created merely to fill his belly, nor born simply to enjoy sensual

* [*Prakrita*, which possibly may mean *natural*.]

† [The writer evidently insinuates that Unitarianism is not open to the same charge.]

‡ [*Antardrishti*, not exactly *intuition*, but *introspection*.]

pleasure, and that he does not consist only of an aggregate of senses. With the exception of those who refuse to contemplate themselves, who like to show themselves as vile characters, who, intoxicated with sensual pleasure, have entirely forgotten themselves, all will say that man is the chief of living beings. All religions agree that he possesses a divine nature, whether manifestly or secretly. It is a pity that Christianity first declares him to be the image of God, and immediately afterwards describes him as naturally depraved and essentially vile. Be that as it may, Brâhmism acknowledges him to be naturally free from the connection with evil, in other words, to be good. Brahmism regards the human soul, at the first time of birth, as the seed of a beautiful tree. As the future state of a tree is secretly indwelling in its seed, so it discerns hid in the human soul, at the time of its creation, all the dispositions which will subsequently manifest themselves in that soul. As from a seed the trunk and branches, blossoms and fruits successively spring, until the complete tree appears, so the human soul successively produces various dispositions as its trunk and branches, its blossoms and fruits. Taking this view of the human soul, we cannot for an hour describe it as having an essentially depraved nature; on the contrary we may say that in a certain sense it is perfect.* The various characteristics of the particular tree that will be produced from a given seed, is perfectly [completely] indwelling in the seed. That seed is in no way imperfect [incomplete]. If it possesses the full power of producing unimpaired the particular tree for the production of which it was created, what defect can it be charged with? Why should we not say that such a seed is perfect? In this sense it is not absurd to affirm that the human soul is perfect. The human soul possesses the full power of producing, unimpaired, the tree which it is ordained to produce. All the buds of dispositions which may afterwards manifest themselves in it, dwell in it indistinctly from the first. It possesses in full measure all the power that is requisite for accomplishing that for which it was created by God. No part of God's creation is defective in any way. Every created object possesses the full power of doing the work for which it was created. When we see the sun in its course scattering

* [Original note:] No created being is perfect in the same sense in which God is said to be perfect. If we say that man and other objects are perfect, the reader will clearly perceive that our idea of the perfect nature of God is something totally different. God is perfect in knowledge, power, holiness, love, truth and benevolence; He is omnipresent, eternal, independent, the Creator and Protector of all. Who can say that man or an inanimate object is perfect like Him? [The Bengáli term for perfect, *púrna*, originally means replete, complete; and it will be seen that the imperfection of the term has led to some confusion in the author's argument.]

abroad its powerful rays and diffusing light and heat all around, who will say that its power of giving light and heat is defective? When the fountain of nectar [*i. e.* the moon] is seen to shower down its ambrosial rays and to shed abroad coolness and tranquillity, can we suppose that it is unequal to the task for which it was created? When we contemplate a flowering shrub, adorned with lovely buds and beautiful fragrant flowers, does it exhibit any defect? Or do we witness any imperfection when we see the commonest creeper loaded with its common blossoms? The sun, moon and stars; the ocean, mountains, clouds, rain and rivers; lions, elephants and other powerful animal giants; fireflies, worms and insects; stately trees with their extended branches and their tops reaching to heaven, common ugly creepers trailing on the ground, minute atoms of sand that baffle the visual powers: all that is in the world, without exception, may be called perfect. As all these things are perfect, so the human soul also is perfect.* Our first parent was perfect, and we also are perfect. He possessed all the power requisite for accomplishing the purpose of life, and we likewise possess it. It is a futile assertion to say that man has fallen from his good estate. To say that formerly man was good, but has now become evil, is the same thing as to affirm that formerly he was man, but now is man no longer. As a rose will always be a rose, so man can never become not-man.† It is true that if the bodily constitution of our parents be unsound, we also are born with an unhealthy constitution. The body is derived from the father and the mother; hence the law of nature declares that there is no inconsistency in our being born with an unhealthy body: but how can the soul be born depraved through the fault of the parents? Those who think that the father is the creator, are likely to fall into such an error. But we ought all to remember that God is the Creator of the soul. We can never entertain the thought that that which has issued from God whose nature is benevolence, can be born afflicted at once with a sinful depraved nature. If Christianity took a right view of man, it could never declare him to have a sinful nature. The seeds of benevolence, holiness, wisdom, love, goodness, truth, justice, and liberty are deposited in man. These qualities will in time spring up and grow. The object of his life is to develop these qualities. Man is immortal; this mortal world, earth, is not his final career. Eternity will be spent in the development of those qualities. The prosperity of the soul is a boundless object; we cannot conceive of attaining to God apart from eternity. This then, briefly stated, is the view which Brâhmism takes of man.

* [A poor perfection this!]

† [Our readers will kindly excuse this barbarous term.]

3. Let us now glance at the relation which exists between man and God. We have viewed man as the seed of a beautiful and stately tree. This seed of the human soul bears exactly the same relation to God, as the seed of a tree does to the sap, the light, heat, the soil, the air, etc. As it is impossible for a seed to spring up and attain to the mature state of a tree apart from these, so man can never prosper apart from God. A tree consists of carbon, oxygen, hydrogen and other elements; heat, the air, the sap enable the tree to absorb those elements and live, and in due time the blossoms appear. In like manner we see that all the qualities deposited in the human soul find the means of prospering and growing only in God. The human soul is a receptacle of the seeds of benevolence, holiness, wisdom, love, goodness, truth, justice, and self-dependence. If we look at the nature of God, we see that he enjoys as his right the perfect and boundless possession of all these qualities; if man is not to obtain from God the expansion of these qualities, then who else shall develop these his qualities? Now we obtain a clear apprehension of the relation between God and man. As apart from water and heat &c. a tree soon withers and dies, so the human soul, apart from God, cannot live for a moment. Why is there such a difference between a virtuous and an irreligious mind? The same reason which produces a palpable difference between a body destitute of food and drink, and one constantly able to take nourishing food, also produces the manifest difference between those two minds following opposite courses. The soul which tries to walk, passing by religion and God, labours to keep the qualities which it possesses in a starving condition; scarcely any of its qualities derive any nourishment from God: and if the state of such a soul is not wretched, then who is wretched? But the disposition of a virtuous mind cannot be like this. Such a man understands his own nature, and is fully convinced that he has no resource apart from God. As the *chakor* bird longs to drink the nectar distilling from the moon, so his look is ever fixed upon God, and he considers it impossible to obtain peace for the heart until he quenches its thirst. As hunger makes itself felt, he resorts to the true food; and the more freely he partakes of his true nourishment, God, the more certainly does his soul become healthy and vigorous. The difference between a virtuous good character, and a character deteriorated by sin, is just like the infinite difference that exists between a tree in winter and a tree in spring. The one sticks in the ground, sapless, destitute of the needful degree of light and heat, the very picture of withered dryness, vainly striving to keep alive some solitary young shoot not wholly bereft of sap, successively stripped of all the flowers, blossoms and buds which once

adorned it. The other tree is favoured by universal nature, every thing combines to let it bathe in beauty; no ornament that can embellish it is wanting. The moist ground sends fatness into its limbs; the returning heat helps it to obtain a rich supply of sap; the light, the air, all offer it their services. Fresh dark leaves spring from its body; and with them an abundance of lovely fragrant flowers, expanding their petals, cause the beholder's eyes to glisten with unceasing delight. In like manner the soul which keeps at a distance from God, becomes brutish, stupid, worthless, stripped of all beauty; whilst the soul which regards God as the essence of all, is continually basking in the spring of godlike welfare, and enjoys a prosperity lovely beyond compare.

The relation of man to God, then, is the same as that of a seed to light and the other elements. Those elements are the seed's life; and God is the life of man. Brâhmism takes this bright view of their mutual relation. But now it must be borne in mind that whilst a tree may have man for his attendant, the soul cannot have a separate person for its attendant.* Man must be his own attendant. As long as he does not himself draw near to God and perfect (*lit.* replenish) his whole soul from him, the stream of his welfare cannot flow. A man may water a tree to keep it and make it grow; but his own welfare cannot be effected by another separate being. If he sits still unconcerned, he cannot expect that the welfare of his soul will come of itself, from without. If he becomes the idle slave of indolence, his qualities will for ever remain undeveloped. We proceed here to show the use of the treasure of self-dependence which he possesses. As trees need not exert themselves to attain a flourishing condition, so God has not made them self-dependent. As man cannot attain to a state of welfare unless he himself effect his union with God, so he is born a self-dependent being. Unless he avails himself of the power of self-dependence, he will never be able to accomplish the object of his life. As man has been created self-dependent, so the burden of waiting upon his soul, rests on his own shoulders. Man must be his own attendant; if, like a tree, he sits still unconcerned, his welfare is not likely to be realized.

Man is his own attendant, he must himself effect his union with God. Now the question may be asked, what is meant by this union?† We may be certain that if we were to spend a lifetime in one place, fasting, and with the eyes closed, and to

* [This section is evidently intended to show that Christ and the Holy Spirit are unnecessary.]

† [The word here translated by *union* in the original is *jog (yoga)* the technical term for *abstract meditation*, regarded by ordinary Hindus as the means of realizing (and effecting) the union or identification of the soul with God.]

attain to a complete mastery over the process of breathing, we should not thereby effect that union. Union presupposes that a union of nature has been effected. You may reduce the body to any condition you like, and attain to as complete a mastery over the process of breathing as you like, how can this be the means of producing union with God, if God be not a corporeal being and do not practice respiration? Man is a spirit, and God is a spirit, hence union between them is practicable. The elements which are found in the tree, exist also in the water, the soil and the other elements; hence union between them and the tree is practicable, and by its connection with them the tree grows and flourishes. If man and God did not possess the same qualities, union between them would be as impracticable as the union of water with fire. We have viewed God as possessing the nature of wisdom, truth, holiness, benevolence, infinity, as a loving and merciful being, all-pervading, almighty, everlasting, the ruler of all, and unchangeable. We have further already shown that the seeds of the great qualities of benevolence, wisdom, love, goodness, truth, justice, holiness, self-dependence are deposited in the human soul. May we not, then, maintain that the nature of God and of man is the same? It is by bringing our qualities into connection with the nature of God, that we contract a union with him. When we, knowing his character of truth, light up all the truths that are in our minds; when, remembering his spotless holy nature, which shows no scar of sin, we put away our pollution and the deterioration of sin, and present to him the offering of faith and devotedness; when, acknowledging him as the supreme Parent, the fountain of benevolence, we light up our quality of benevolence and betake ourselves to promoting our own welfare and that of the world; when, acknowledging him as infinite, we abandon the contracted and illiberal dispositions of our mind; when, viewing him in the light of a being filled with ardent love, of our supreme father or mother, we allow our minds to be wholly swallowed up in love; when, calling him the treasury of mercy, the deliverer from sin, and the chief resort, we in faith go and humbly prostrate ourselves at his feet:—then it is that we become connected with him by such cords of union as can never break and never be severed. Compared with this union, the fellowship of spirit that subsists between two virtuous and pious friends appears dim; and even the union of the most excellent son with his religious parents whose only desire is that son's welfare, loses its brightness. He alone can perceive the real import of this union who, maintaining an unshaken confidence in the nature of God, knows nothing beyond delighting in Him. He who has succeeded in tying around him the

heavenly cord of this union, he is a truly religious man, and has succeeded in accomplishing the object of his life. This union is the life and soul of Bráhmism. He who fails to appreciate this union, may be adorned with many qualities, and his life may exhibit the beauty of beneficence and justice; but Bráhmism cannot acknowledge him to be a truly religious character. We may be sure that, until we are brought into such a union with God, we cannot comprehend at all what religion is. The difference between Bráhmism and other religions is, that whilst they busy themselves with and are absorbed in outward acts, or lose themselves in discussions of and quarrels about systems, Bráhmism endeavours to enable men to make their hearts and minds holy, to enrich them with qualities, and to contemplate in their own interior the all holy and merciful God. Until Bráhmism sees men withdrawing from the turmoil without, to direct their chief attention to introspection; until it sees men's hearts anxious to behold God: it cannot derive satisfaction from anything; it cannot be contented to sit still unconcerned.

Now let no one say that Bráhmism manifests a shocking indifference to speaking the truth, to beneficence and other practices of that kind. In fact it may be doubted whether such practices are appreciated by any other religion as highly as by Bráhmism. It knows that a mind which is given to lying, injuring others, stealing &c. is unable ever to come into union with God: such a mind is full of selfishness and wholly defiled; it is impossible that the pure and spotless spirit should enter into union with such a mind. Bráhmism further knows that a mind devoted to good actions, which never utters a falsehood in all its life, which cannot be a moment happy without relieving affliction and doing good, possesses purity and is able to maintain union with God. When Bráhmism represents the union between the supreme spirit and the soul as the very essence of religion, it of course teaches men to speak the truth, to promote the prosperity of their country, to shew attachment to parents and teachers. Whilst other religions represent these things as true religion, Bráhmism regards them [only] as the true means of making progress in religion. By the use of these means the soul is sanctified, devotedness and love are invigorated, and true liberty [or self-dependence] is promoted. When devotedness, love, self-dependence flourish somewhat in the soul, we take them with us in drawing near to God, and obtaining, by their help, an interview with God [or (as by means of a telescope) a sight of God], we feel that we have succeeded in our object.

Moreover a mind which, beholding the benevolent nature of God, has lighted up its own benevolence,—a mind which, acknowledging his truthful, spotless and holy nature, has in some

measure sanctified and purified itself,—a mind which, meditating upon his infinite nature, has attained to considerable large-heartedness,—a mind which, contemplating his truthful and beautiful character, has become enamoured of him:—is it possible that such a mind should not become forgetful of self and ready to promote the welfare of the world? that it should not spend its life in ascertaining and diffusing the truth? that it should not become attached to all men by the tie of affection? Who is more likely to be devoted to truth than he who sets God before his eyes, and has made his own soul to prosper? Who is more likely than he to do good to the world? To attain to the vision of God and to the dwelling with him is regarded by the Brâhmist as the principal work of his life. Who will be truthful, if he is not? Let no one then profess the groundless apprehension that Brâhmism is indifferent to such practices as adherence to truth. Brâhmism, at the outset, endeavours to make man truthful; and, having laid him under an obligation to adhere to truth throughout life, it leads him to God. At the outset, it teaches men, with the help of God, to put away sin and mental impurity, to lay aside all narrow-mindedness, heartily to promote the public welfare, to avoid the wasting of time, to set the highest value on truth. It tells them that in thus purifying the mind, they will bring the soul into union with God, and by attending to religion throughout life they will advance in a constant course of spiritual prosperity.

4. Having thus set forth the nature both of God and of man, and the relation in which they stand to each other, we may now complete our account of Brâhmism by an exposition of the duties which devolve upon man in consequénce of that relation. If it be the object of man's life to effect the prosperity of his soul and to win God, and if that object cannot be accomplished, unless the soul enter into union with the supreme Spirit, it follows that it is the duty of man that he should endeavour, at the very outset, to bring his disposition, along with his judgment and his will, into harmony with the disposition, the judgment and the will of God. Only by devotion can this union be effected. Man must acknowledge devotion to be his chief treasure. Constantly mindful of the peerless mercy and supreme benevolence of God, he must cultivate an ardent gratitude; constantly looking upon him as his best father, his best mother, his best teacher, he must with devotedness bow at his feet; constantly cherishing a clear view of his spotless holiness, he must with a cheerful countenance worship; he must ever think of him as the resort and chief refuge of sentient beings. Man must wholly throw open his mind to him, and, like a thirsty *châtaka*,* keep his eyes

[* A bird supposed to drink only rain water, as it falls.]

fixed upon him; he must by no means disdain tears; he must be wholly swallowed up in love to him. He must candidly lay open before him his every sin, his every perversity, and never cease praying to him for deliverance, until they have vanished from his interior. Prayer is man's strength, prayer is man's all, and being such, let it never be neglected. In this way he must serve him by devotion, in this way he must fulfil his chief duty of devotion.

Another of our duties is intercourse with good men and the reading of good books. These are two of the best means of fitting the soul for intercourse with God. The mind which constantly keeps before its eyes the holy conduct of good men, their look full of courage and decision, their countenance beaming with love to God, can understand how serviceable for the promotion of our prosperity intercourse with good men is. By such intercourse many a benumbed mind has been roused, many a timid mind filled with courage and energy, many a mind paralysed with fear has had its strength increased a hundred-fold, nay the hardest stone has been melted under its influence. The benefit derivable from the study of good books also is of no ordinary value. As good men raise our souls to a prosperous condition by their living example, so we can raise them in a similar manner by the careful perusal of good books. In fact, good books are the representatives of good men. These may dwell at a great distance from us, or be separated from us by an interval of many centuries; but do not the works written by such devoted children of God enable us to cultivate intercourse with them? Even when dwelling in a dreary desert where no water is, good books will confer upon us the benefit of dwelling in the society of the good and maintaining converse with them. It is impossible in few words to set forth the advantages of intercourse with the good and the study of good books. These two means bring us near to God; the cultivation of them is one of our first duties.

It has already been stated that without adherence to truth, the practice of benevolence, affection towards parents, &c. the mind cannot become holy and virtuous, the soul's self-dependence must decay, and it cannot become fit to be brought near to God. It must constantly practice those virtues. These therefore also belong to the first duties of our lives. Besides man, being closely connected with God, is also connected with the universe created by him. Many duties towards his fellow-creatures devolve upon him. As he has duties to perform towards his parents and relations, so he is connected by a similar bond of duty with his neighbours, his fellow-countrymen, and with foreigners. All these duties cannot be set

down in writing; and God in his mercy has given us a law of such a nature as to render it unnecessary to resort to a book for learning it. The seed of religious intelligence* which he has deposited in the mind will yield us all the information we need on this subject. The more we keep our view fixed on God's holiness and set to work that religious intelligence [conscience], the more it will expand, and enable us to ascertain our duties. Who can adequately appreciate his mercy in endowing us with this faculty? Let us never neglect its teaching.

After the view thus obtained of Bráhmism we can no longer regard it as in any wise a religion of fuss.† It can no longer be doubted that it is a pure and spiritual religion. As long as that noble seed, the human soul, and God shall continue, so long shall it walk abroad in the universe in daily renovated attire. Until we shall hear that some tyrannical and powerful monarch has severed the heads of all men, without exception, from their bodies and then reached the term of his own life; until we shall hear that kings have acquired the power of destroying the human soul also, so long let none of us admit into his heart the apprehension that Bráhmism will desert this earth and leave us behind like motherless orphans. Men of weak faith, listening to the words of the goblin Fear, may think that, like other religions, Bráhmism also will continue only for a while and then disappear. Those who know that man has been created by a God who is infinite Benevolence, who know that he has been created for the purpose of accomplishing the perpetual welfare of his soul and of winning God, who know that this supremely true religion of Bráhmism is the only means by which that object of man's life can be consummated, who know that God's gracious designs never can remain unaccomplished, and that when he has finally appointed a means, it cannot be set aside by any one, but must for ever continue effectual,—these cannot for a moment feel uneasy about the stability of Bráhmism. As long as the sun and the moon, the planets and the stars shall abide and illuminate this earth, so long shall Bráhmism prove indestructible, and, like the bright flame of a lighthouse, point out to mankind the way of truth.

Bráhmism is an internal religion. The more a man's soul prospers, the more will Bráhmism go and take possession of his heart. I am not made free from all sin, nor constituted

* [*Dharma-buddhi*, not a bad term for *conscience*, the idea of which is so difficult to express in Indian languages.]

† [*Á*ḍ*ambar* is as elegant a term, as *fuss* is inelegant, but we have been unable to think of a more elegant synonym.]

perfectly holy, simply by bathing to-day in a pure river or pouring water over my head. Though I should give up all my property and honour to promote the happiness of the world, yet I might not have ascended higher than the first step of the ladder of religion. He that desires religion must throughout life exert body, mind and speech in the pursuit of it. He who desires to obtain a taste of the sweetness of knowledge, is not likely to accomplish his object, unless he steadily persist in a regular course of study from childhood almost to the prime of life: how much less likely is it, that if we spend all our time in worldly labour, or allow the mind to be absorbed day and night in pleasure, play or amusement, and can only find half an hour in the week to seek after religion, we shall at once obtain a virtuous disposition, and be able to enjoy the pure delights that spring from religion! No sensible man is likely to cherish such a hope. If religion be the object of man's life, ought he not to devote all his time to religion? We have no right even to say that he ought to give *most* of his time to religion, reserving one small portion for business, another for the gratification of his family, and again another for his body. We ought to spend the whole of our lifetime in carrying out the design of life. All our acts should be done in subservience to that design. Whatever particle of time we devote to anything apart from the design of life, we may without the least hesitation set down as wasted. Since the seed was created for the express purpose of producing a tree and its fruit, it will follow that if from indolence we delay to sow it, the hope of gathering fruit from it will be deferred just so much the longer. Since it is intended to raise and obtain fruit from the seed, it follows that if we neglect it, we shall simply manifest our want of sense. Having once arrived at the conclusion that to gain God and to accomplish the welfare of the soul is the design of life, it would be wholly inconsistent in us to keep aloof from religion under any pretext. It being settled that the design for which we were created must be accomplished, how can we be backward to remove any thing that is opposed to that design? Nay, if our cultivation of religion had to encounter such formidable obstacles as the prohibition of our parents, personal destitution, the king's countenance* quivering and his eyes rolling with rage, it would be our duty to advance across them. Religion must be made the principal thing. It must be constantly practised. When religion shall have taken possession of every heart, when it shall have caused the great qualities deposited in the human soul to expand and to diffuse their fragrance all around, then what

* [Lit. *lips.*]

a lovely aspect will this earth present? The bare thought of that day causes the heart to swim in joy. Ah when shall we become adequately zealous in promoting the coming of that day!

[Such is the most recent programme of Brâhmism, that religious system, which is being set up by educated Bengal, as the golden calves were by Jeroboam, to rival, eclipse or supplant the truth of the living God and of his Christ.

It is easy to discover some of the most essential defects of the system,—its ignoring the divine character and the mediatorial work of Christ, as well as the converting and sanctifying influences of the Spirit—its silence on the subject of an authoritative divine law and of the nature of sin as the transgression of the law—its blind ignorance of the depravity of the human heart—its inability to afford encouragement and hope and recovery to lost sinners who feel the burden of a guilty conscience. We may safely smile at the self-sufficiency which declares that conscience is the only teacher of duty needed by man, and which flatters itself with the confident assurance that Brâhmism is the one true, permanent and universal religion, before which all others must vanish, like the stars before the rising sun.

It is more difficult to point out these and other defects to Brâhmists in such a way as to bring conviction home to their minds. Possibly a few years of experience, of endeavours to obey the "drill-sergeant's categoric imperative mood" (as Kant calls it), of struggles with sin, may contribute much towards convincing the most sincere among them that the human soul is not "perfect," and that Christ's loving invitation, "Come to me," is more efficacious than the Brâhmist's "must."

We feel intensely that this subject of Brâhmism is one of vital importance to missionaries in Bengal, especially to such as are stationed in places where educated young men are to be found.

Brâhmism is spreading. Many of its adherents are simply hypocrites; others are servile imitators of those whom they look up to as superior to themselves; others are merely under the influence of a passing paroxysm of religiousness. But after allowing for all such, there remains a considerable number of persons who embrace Brâhmism, because they hope that it will satisfy the inmost longings of their souls.

Brâhmism unquestionably has in numerous instances awakened these longings after something better than idolatry, better than religious ceremonies, better than science, and better than morality. It has aroused men to a sense of their need of personal, spiritual harmony and fellowship with God. It is in this peculiarity that we see something vital and promising,—but also something dangerous. It may become a means of leading men to Christ, the fountain of living waters: but it may also (and this tendency comes more frequently to the surface than the other) make them puffed up with self-conceit and self-righteousness, perhaps the most insuperable of all the barriers that can intervene between Christ and the soul. Brâhmism has its ramifications, its societies, its meetings for discussion and worship in almost every place of any note in Bengal. Correspondence, periodicals, tracts like the one here submitted, and other publications, as well as the obloquy which its members have to endure from orthodox Hindus, constitute so many bonds of connection between the various parts of the Brâhmist body.

If idolatry be still the most formidable adversary of Christianity in Bengal, Brâhmism certainly is just now its most formidable rival. And in the eyes of Hindus it possesses two extraneous advantages over Christianity, which carry great weight. *First*, it does not involve the giving up of caste,—

it lies within the pale of Hinduism. *Secondly*, it has the appearance of being an indigenous system, and not of foreign growth like Christianity. We believe that really and truly it is derived from and almost identical with some phases of English and especially of American Unitarianism: but it can make a show of having been derived from Hinduism both historically and intrinsically. Its expounders have been Hindus, and have pointed out the germs of it in ancient Brâhmanical writings like the Upanishads. This apparently *national* character of Brâhmism is a tower of strength to it.]—EDS. *C. C. O.*

V.—*Father* GOSSNER.*

The man of God, best known by the patriarchal name of "Father" Gossner, claims a place in our pages on the ground of the Indian Missions in Behar and Chota Nagpore, which were established, in great part, through his instrumentality, and watched over by him—though from a distance of many thousand miles—with truly paternal solicitude, wisdom and affection. The Chota Nagpore Mission confessedly is one of the most successful of Indian Missions. Second causes may, to some extent, account for the rapid progress of the Gospel in that Mission field; but the fact that it has been pre-eminently blessed, remains undoubted, and among the leading causes we may safely point to the strong and prayerful faith of the founder.

But Gossner was a remarkable man, an extraordinary man, apart from his connection with India and Indian Missions.

He was born at Hausen, near Oberwallstadt, in Bavaria proper, in December, 1773, of Roman Catholic parents. Having studied divinity first at Dillingen, and afterwards at Ingolstadt, he was ordained a priest, October 9, 1796.

It is evident from various entries in a diary which he kept at the time, that he had become truly converted before the conclusion of his studies. At that time, when the Protestant churches of Germany were (with rare exceptions) withering under the poisonous influence of rationalism, it pleased the Lord to raise up a number of witnesses to the gospel among the Roman Catholic clergy of Bavaria and the contiguous parts of Austria. The most influential man amongst them, though of a very retiring and almost timid disposition, was Sailer, long a professor of divinity, and afterwards a bishop. He appears to have been made very useful to his pupils and other young men, as he was by his numerous writings to a wide circle of readers, but in his personal deportment he seems to have been deficient in that boldness which distinguished some of his pupils. We

* *Pastor Gossner; his Life, Labours, and Persecutions, by the Rev. Dr.* PROCHNOW, *Berlin. With preface and introductory chapter by Mrs.* WEITBRECHT. London; Morgan and Chase, Pp. 112.

are not certain that Gossner actually studied under him; but he valued his writings, and was personally acquainted with him. It would appear that after his ordination he remained for some months longer in a "theological seminary," the name given to colleges in which intending ecclesiastics are trained—or drilled—in the practical details of their future vocation under the immediate inspection of the bishop of the diocese. His exit from the seminary was regarded by him as "a release from tyranny and bondage." The following extract from his diary may be appropriately introduced here, as indicating the key note to his whole subsequent life.

"*March* 29, 1797. Jesus the sacrifice for sin! Jesus suffered, was obliged to suffer, according to the commission he received from the Father! The death of Jesus as the most precious sacrifice for sin should inspire men with love and reverence for the law, and with hatred and contempt for sin. In this I see the great love of the Father, who it is true required this precious sacrifice, but only out of love for men, to make them good and holy. In this I recognise the love of the Son, who, out of love, suffered as a sacrifice for the sins of men, and I am ashamed of not having before recognised the love of the Father and of the Son. Eternal Truth and Love! lead me still on in the knowledge of thy love and truth, and awaken in me a reciprocal love, that I may know Thee, O Father, and Jesus Christ whom Thou hast sent; so that, continually growing in this knowledge, I may have everlasting life. Lord, help my faith in thy love, and in the benefits of thy death, so that its value may not be lost on me, that I may ever reverence that holy law, and act from love to that law, that I may hate sin and never trifle with it, that I may become holy and everlastingly happy."

In the same year, 1797, Gossner entered upon the work of the ministry, in a retired rural district, where however he was able to maintain frequent intercourse with a few kindred spirits, also priests, and where in the following year he became acquainted with Martin Boos, then hiding himself from the storm of persecution which had burst over him. It does not appear that these two men ever lived for any considerable period in the same locality; yet they were often brought together, and their hearts were knit together in the closest friendship, strengthened by frequent correspondence. The story of Boos's life was subsequently written by Gossner, and is one of the most interesting and edifying pieces of biography that we are acquainted with.

If among Roman Catholics, and especially among priests, there are to be found truly pious men, such as Sailer, Boos, Feneberg,* and Gossner (and indeed many others), it must be

* The following anecdote relative to this good man (whose name should be pronounced as if it were spelled Fenneberg) is very striking. While

acknowledged that such men are pious, not on account, but in spite of the ecclesiastical system to which they belong. Let such men boldly preach Christ crucified, so that an awakening ensues, it will soon become manifest that they are disliked, subjected to vexatious inquisitorial proceedings, and, if possible, silenced, by any means that can decently be adopted. The history of Boos's life supplies many affecting illustrations of this truth ;—and yet such was his horror of the rationalism and infidelity with which the Protestantism of those parts was penetrated that he never seriously thought of leaving the Romish community. Gossner also experienced annoyances which amounted to persecution. He spent a short time in prison at Augsburg, and was tried on a charge of heresy in the same building of that city in which the "Augsburg Confession" was presented to emperor Charles V. in 1530, by the Protestant princes. The Jesuit party being subsequently deprived of power, in consequence of political changes, Gossner was treated with greater respect, and in 1804 appointed to the living of Dirlewang, where he remained till 1811. There were times when he keenly felt many of the evils of the Romish system, and when the thought of breaking with it presented itself to his mind; but he was kept back partly by the same reason which (as already mentioned) influenced Boos, and partly by doubts whether he should do right to give up the large sphere of usefulness which he occupied.* It was during his stay at

Gossner was living with Feneberg, it happened one day that a poor traveller asked the latter to lend him three dollars, that he might be able to continue his journey, as he had expended all his money sooner than he had calculated. Feneberg at the time possessed only three dollars, but as the poor man asked him in the name of Jesus, and with much importunity, he lent him all he had, even to his last penny. Some time after, when in extreme want, not knowing what to do nor how to help himself, he recollected this fact while at prayer; and, with child-like faith and simplicity, he said, "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them. I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man with these words, "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveller to whom he had lent his all. Feneberg, quite overcome with surprise. said in his simple way, "Oh, dear Lord, one cannot say a simple word to Thee without being put to shame."

* On one of the occasions alluded to he wrote to Schöner, an eminent Lutheran preacher of Nuremberg, who at once replied: "Remain where you are, the Lutheran devil is quite as black as the Catholic." We subjoin here an account of Schöner's conversion which we do not remember having seen in English. He was appointed a preacher at Nuremberg about 1774, at the age of twenty-five. It was supposed that so gifted a preacher had never been settled in that city, and for some time the flower of its

Dirlewang that he made a translation (from the Vulgate) of the New Testament, which was patronised by the British and Foreign Bible Society, and is still largely circulated by it among the Roman Catholics of Germany who would shudder at the very name of Luther's translation. Although throughout life Gossner excelled as a preacher, as few have done, he was also a very diligent correspondent, and a voluminous author.*.

In 1811 he removed to Munich, where he had a light but honourable charge, and enjoyed the privilege—the greatest he desired—of having frequent opportunities of preaching in the various churches of that city and its neighbourhood. He was a faithful, bold and most impressive preacher, and not only popular, but also pre-eminently useful. His public ministrations were soon supplemented by private evening meetings, established for the benefit of those who had been impressed by the word. The result was an extensive awakening, or (as it would now be called) a revival, so remarkable as to induce many persons of note in Prussia to come to Munich and inquire into the nature and extent of it. At first he was left almost unmolested, and the accusations brought against him by bigots were disregarded by the Bavarian government. But when, after the fall of Napoleon, a re-actionary policy was adopted, and the papal see, restored to liberty and power, established a stricter system of ecclesiastical supervision, Gossner's enemies were encouraged, and threatened to harass him so effectually, that he accepted an offer made to him by the Prussian government, which had already befriended Boos: so, in autumn 1819, he removed to Dusseldorf, where he was appoint-

inhabitants deemed it one of their greatest fashionable pleasures to hear him. In December 1776 he preached, as he thought, a mighty beautiful sermon on faith in Christ, which concluded with some such words as these: "He who is destitute of this faith, has no part in God,—if he continues in that state, heaven will be closed against him, and the black thunderclouds of the wrath of God will abide upon him throughout the long dark night of eternity." No sooner had he uttered these words, than he was struck with their import as with a thunderbolt. He was unable to conclude the service, fainted away, and had to be carried home. A fortnight afterwards he again tried to preach, but could not: whilst in the pulpit, he burst into a flood of tears, unable to utter a word, and, almost fainting away, was obliged to return home. From that time he was for nine months unable to preach: but when his health was restored, he was spiritually a new man. His preaching ceased to be fashionable, but became pre-eminently useful. He no longer preached himself, but Christ.

* Among all his writings the widest circulation has probably been obtained by his "Heart Book" with its telling emblematic pictures of the unclean things which inhabit the heart. He translated or adapted it from the French. As we are writing this, a Bengali translation of it is in the press: neither is this the first time that it is printed at Calcutta. The Armenian translation of it was printed here, and widely circulated, many years ago, by the late Rev. C. C. Aratoon.

ed professor of religion at the gymnasium and chaplain of the town. On his way thither he preached for his friend Lindl, who was a greater orator than himself, but less sober in his views, though largely blessed as an instrument of converting souls to God. The hearers who were gathered on that occasion, amounted to many thousands, so that the village church was unable to contain them, and the service had to be performed in the open air. Lindl was constrained by persecution, before the close of 1819, to leave Bavaria, and accepted a call to St. Petersburg, where he was appointed (Roman Catholic) minister to the "Maltese church."

Gossner's vocation was that of a preacher; he probably felt ill at ease in his position as teacher of religion in the grammar school at Dusseldorf; and therefore gladly accepted an invitation he received, in the summer of 1820, from the Russian emperor, Alexander, to succeed Lindl, who had obtained a higher appointment at Odessa. The Prussian government having courteously permitted him to resign his situation and accept the new call, Gossner set out for St. Petersburg. On his way he spent a few days pleasantly at Berlin, and reached his destination about the end of July.

Although his pulpit eloquence was not so brilliant and demonstrative as that of Lindl, yet it was both more sound and more permanently impressive. He soon became so popular as seriously to diminish the audiences even of the Protestant preachers of the city. The following passage from Dr. Prochnow's sketch gives an account of the effects which his ministry produced.

Gossner continued to be a faithful and cheerful witness of the truth of God, and the atonement of Christ, as affording the only ground of hope for the sinner. Streams of living water flowed from his lips. The circle which was gathering around him of souls who were hungry and thirsty for the bread and the water of life, out of the Roman Catholic, Greek, and Protestant churches, daily increased, so that he was frequently obliged to change the place of meeting; and the Emperor caused a hall to be erected large enough to accommodate two thousand people. Persons of every rank and condition in society were to be seen there, and out of this large congregation a few gathered more closely and intimately around their pastor, praying with him day and night; and the Lord vouchsafed His blessing.

Such an outpouring of the Holy Spirit was experienced as is seldom seen in the Church of Christ. To this day the blessing is felt. Eye and ear witnesses, though now old in years, still feel it refreshing to recall to remembrance the great things they were permitted to see and experience under Gossner's ministrations, and are not soon weary of praising and glorifying God on account of them.

One day while Gossner was preaching, a movement took place in the congregation; weeping and wailing were heard; many smote upon the breast, and cried in agony, "God be merciful to me a sinner!" Indeed, the whole congregation appeared strongly affected, and prayers and supplications were uttered throughout the assembled multitude. Gossner in the pulpit was obliged to cease speaking. Instead of attempting to continue his sermon, he gave out an appropriate hymn, in which the whole congregation joined as with one voice, and by that means he calmed them and restored quietness and attention, each individual giving vent to his feelings in the words of the sacred song. After Gossner's death a picture was found amongst his property, in which the scene here described was attempted to be represented, by a painter who formed one of the congregation.

Something of the same spirit which distinguished the Christians in the Apostolic times, when they were of one heart and one mind, and none of them said of his goods that they were his own, but placed them at the apostles' feet, was now seen in St. Petersburg under Gossner's ministrations; for some of the richest men of the city placed their property at his disposal.

Very seldom, and with great reluctance, Gossner spoke of these occurrences in after life. Once he alluded to them in speaking to the writer of this memoir, remarking at the same time that matters could not long remain in such a state, and that after the excitement of the first and most powerful revival had subsided, everything found its proper channel.

From Gossner's treatment of those who were converted, and from the whole of his behaviour during these remarkable scenes, it is evident that he was guided and directed by a higher power, and did not allow himself to be drawn either to the right hand or to the left by specious appearances, spurious signs and wonders, or false interpretations of the Word of God. He remained sound and sober in his religious teaching.

Once, while he was preaching, a voice was heard in the midst of the congregation, exclaiming, "Listen, that is the voice of God." Gossner, without irritation, commanded him to be quiet, and continued his sermon without further interruption.

Lindl's want of circumspection at length afforded a handle to his enemies, and when he ventured upon the step of marrying, the timid emperor, supposing (or professing) himself unable to protect him any longer, ordered him to leave the empire. With all his blemishes, Lindl was undoubtedly a man of God. If we are not mistaken, he afterwards openly joined the Protestant church and laboured for many years in Wurttemberg.

Those who hated Lindl, also sought to compass Gossner's expulsion from Russia, but they were unsuccessful, until they enlisted the aid of the Greek hierarchy. The occasion which enabled them to obtain such a powerful ally, is thus narrated by Dr. Prochnow:

His book called "The Spirit of the Life and Doctrine of Jesus Christ," which is a commentary on his new German translation of the New Testament, was in course of translation in the Russian language. In his note on Matt. i. 25. he says: "It cannot be deduced from this passage that Mary bare children after the birth of our Saviour; still, those who think she did, are not to be condemned on that account." This passage supplied matter for an accusation before the Synod, on a charge of blaspheming the Holy Virgin. The Emperor, who was thwarted in all his grand plans of reforming the church, by the constant opposition of the old Russian party, became unsettled, and at last yielded, and dismissed Gossner.

The emperor's decision was communicated to Gossner in an official letter, May 8, 1824, which he appears to have received on a Saturday, and which prohibited his preaching even on the following day. His impression at the moment was, "This year it is my turn, next year it will be his;" and singular to say, Alexander died before the close of the following year. There can be no doubt that the emperor, who loved the gospel, but was not a consistent follower of it, consented to Gossner's expulsion simply from weakness. The imperial throne of Russia depended for its stability at that time—and probably depends still,—upon the mutual animosities between the nobility, the clergy and the common people. Alexander, who lacked the cunning and energy that were required to play off one of these parties against the other, and who had strong misgivings regarding the loyalty of all of them, thought that in this instance he could not safely brave the prejudices of the Greek hierarchy which demanded the sacrifice of the foreign priest. But he supplied Gossner with a handsome sum for his travelling expenses, and gave orders to the Cossacks who took him to the frontier, to act as his escort, and not as his guard.

The work then accomplished by Gossner in the Russian capital was not materially checked by his departure. The persons awakened and converted under his ministry, continued to meet for edification. For thirty years Gossner not only maintained a regular—though long a secret—correspondence with them, frequently supplied them with manuscript sermons which they could read at their meetings, and at a later period even ventured to forward to them some of his periodical publications, always taking care to disguise them under a peculiar, and of course anonymous, title, lest the recipients should be compromised with the Russian police. His horror of that police was intense and abiding. It deserves also to be mentioned that for those who knew English, Gossner's place was in a great measure supplied by Richard Knill, who was a man of a kindred spirit. The following portion of a letter which Gossner wrote from Altona, a month after his expulsion, will be read with deep interest:

During the latter part of the last year spent in St. Petersburg I felt sure that my time was nearly up, and that I should soon be obliged to leave. But when the hour came, it was a very heavy and trying one; not so much to leave St. Petersburg, but to leave those beloved ones who had been brought out of the world by the power of the word of truth. Ah, you should have seen the parting! During the three days which were allowed me, numbers deeply grieved and loudly weeping hung around me and would not let me go, from early morning till nearly midnight. All the rooms in the house, even to the kitchen, were crowded, until I entered the carriage. All my hearers, great and small, rich and poor, wept together with me, grieving at the loss of the beautiful services in the Maltese church and in the private hall.

How wonderful are the ways of God! It was a glorious church, such as I had always desired; composed of all religious denominations gathered together by the free proclamation of the gospel alone. There were no distinctions; no one remembered what he was before; but all were likeminded; all members of the Head, which is Christ; all extremely happy through the glorious gospel of Christ; and all this was destroyed, at least outwardly, in one day, through the envy of Satan and his emissaries, who joined together from all the three chief churches, blaspheming the people of God with great wrath, and persecuting them, till the shepherd was driven away and the flock scattered. The good Alexander was too weak; he yielded like Pilate to the cry of the multitude; not however delivering me to my persecutors, for which God be thanked, but sending me out of the land.

Gossner afterwards took up his abode for a time at Leipsic, where he wrote the life of Boos and other books. There—

A circle of friends soon gathered round him, and he was induced to hold regular meetings for prayer and edification; on these the blessing of God largely rested, and the attendance became greater every day. The police soon interfered; at first they did nothing but take down the names of those who attended, but after a time Gossner was called and examined. He was asked to what denomination he belonged, and replied that he was a Christian; but this answer was considered unsatisfactory, and he was told that he ought to declare whether he was a Roman Catholic or a Lutheran, upon which he remarked, in his humorous way, "Now I have learned from the police that it is not sufficient to be a Christian in the midst of Christendom."

He was thus gradually shut up to the conclusion that he must join one of the recognised Protestant denominations of Germany, unless he was prepared to give up preaching altogether. In the first instance he applied to the Moravian brethren. After much earnest prayer they sought the divine answer by lot, and it decided against him. Nothing now was left to him, but to enter the national—so-called evangelical*—

* "Evangelical", is an official term descriptive of an amalgamation of Lutheranism and Calvinism, which latter in those parts is called the "Reformed church."

church of Prussia. This he did, in the capacity of a private member, some time in 1826. Early in the following year he applied for admission to the ministry; but legal difficulties and other impediments being in his way, full two years elapsed —though he was favoured by the Prussian government—before he was received into the Protestant ministry of Prussia. Soon afterwards, in the course of 1829, he was appointed to the Bethlehem church at Berlin, which belonged to a Bohemian and Moravian congregation, whose ancestors, nearly two hundred years before, had found a refuge from persecution in the Prussian capital. There he exercised his ministry till 1846, when the infirmities of age constrained him to retire. But he bore abundant fruit even in his old age. He was an indefatigable writer and disseminator of tracts. His periodical, "The Bee in the Mission Field," deservedly obtained a most extensive circulation. He established a large number of infant schools; and founded the "Elizabeth Female Hospital." The spirit of his activity may be ascertained from the characteristic fact that being once requested to permit that the Anniversary of a Temperance Society might be held in his church, and to preach on the occasion, he chose for his text the passage, Eph. v. 18, "Be not drunk with wine wherein is excess, but be ye filled with the Spirit," and dwelt on the subject of the cheering influence of the Spirit, as an excellent substitute for and much more cheering than the excitement derivable from the use of wine.

He continued to reside at Berlin to the close of his life which was prolonged to March 30th, 1858. He had been ill all the winter, but often expressed a wish to live long enough to welcome home the Rev. E. Schatz, the head of the Nagpore Mission, who had been driven from his post by the mutiny, and was compelled by failing health to revisit Europe. The desire of the aged patriarch's heart was granted; he had many an interview with Mr. Schatz, before he was summoned into the presence of his Master.

It only remains now briefly to indicate how it came to pass that this apostolic man was led to establish missions to foreign and heathen lands. He had begun to take an interest in Protestant Missions, even whilst he was labouring in Bavaria; and after his settlement at Berlin, he early joined the committee of the Berlin Missionary Society. But the constitution and working of that Committee soon appeared to him essentially defective. It is unnecessary to enter into details. Probably conscientious convictions were tenaciously held on both sides. At the same time the writer knows from the testimony of impartial and thoroughly competent witnesses, with whom

he conversed in 1838, that when the clouds of dissension had been laid, Gossner was seen to have been in the right substantially, though his proceedings might have been somewhat irregular. That they were altogether disinterested, was self-evident; an ordinary regard for his personal peace and comfort must have counselled inaction. Seeing that it was beyond his power to remodel (or reform) the Committee, he felt in conscience constrained to withdraw from it, after having been the life and soul of it for nearly five years. This appears to have been in 1835.

The commencement of his own efforts to send forth missionaries, is thus related by Dr. Prochnow:—

In 1837, a respected resident at Berlin wrote to Gossner about three or four young men who had been artisans, and who felt a call to devote themselves to mission work. They had been refused admittance into the missionary seminary at Berlin, on the ground that they were incapable of going through the course of study which was considered necessary there. As they were unwilling to give up their hope of becoming missionaries, Gossner was requested to see and examine them; and if he judged them suitable, to find some way of employing them in the sphere they had chosen.

At first, Gossner would not hear of it, and plainly stated that he would have nothing to do with the matter. But the young men were not to be so easily repelled. They earnestly entreated him to allow them at least to come to him on Sunday afternoons, and to give them religious instruction. He felt for them, but told them that if he complied with their wishes it would lead to nothing further, as he had neither money nor influence, nor any means whatever of sending them abroad. To this they replied that if they were indeed called of God, as they hoped and believed was the case, He would find them a place in His vineyard, and in which they might work for Him; but that even if they were mistaken, and always remained at home, Gossner's prayers and instructions would not be lost, but would prove most valuable to them.

Their great faith touched Gossner deeply; and as he was solicited by many friends not to send the applicants away, he began a course of instruction with four young men, whose number soon increased to upwards of twelve. They continued to labour at their respective trades, spending two evenings in the week, besides the Sunday afternoon, with their gifted instructor. Thus they entirely supported themselves; and Gossner soon became fully convinced of their sincerity, zeal, and fitness for the work to which they had devoted themselves.

Thus his house became a missionary seminary, and such it continued until his death. In imparting instruction to the young men, he shortly obtained the able cooperation of pious graduates of one or another of the Prussian universities, several

of whom successively joined the bands of missionaries whom he sent forth, as fully ordained ministers.

The first of the young men sent out by him to Behar were connected with the Rev. W. Start, who supported them for a long period either wholly or in part. The first of those by whom the Chota Nagpore mission was established, arrived at Calcutta on the last day of 1844, expecting to proceed to Mergui. It was the advice of the late Dr. Hæberlin, which induced them to proceed to Chota Nagpore. Another band of men, sent by Gossner, had previously attempted to settle and labour among the Gonds, but in the inscrutable providence of God they were all swept away by disease. Upwards of twenty others are now labouring in the Indian Islands belonging to the Dutch. Some men were sent by him to Australia, to labour among the German settlers and the aboriginal tribes, others to some of the smaller islands of the Pacific; and several are still labouring with diligence and success in North America. In all, he sent forth one hundred and forty-six men, nearly one half of whom were married. It is true that a majority of them were not ministers, but artisans; his object being to make the missions self-supporting, either wholly or in part, by means of their labour. When his operations extended in magnitude, Gossner—who of course had previously also acted in concert with a few friends—felt the desirableness of having a Committee to share his responsibilities: still he himself performed the principal part of the work and carried on the correspondence with the brethren.* It is readily acknowledged that in his judgment of men's physical and mental constitutions he was sometimes mistaken, so as to send out persons who proved unsuitable; but it may be doubted whether his mistakes were much more numerous, in proportion, than similar mistakes committed by the Boards of missionary societies. Owing to the competition of native workmen, his plan of establishing self-supporting missions has been to some extent a failure in India, but not wholly. And the idea need not be condemned, because its execution was found to be beset by greater difficulties than had been anticipated.

The impression received by the present writer from several personal interviews with him in 1838 amounts to this that Gossner's outward appearance, together with his manner and general character, appeared to give life and reality to the mental picture of Luther which had been derived from portraits of the Reformer and from the view which history supplies of his character.

J. W.

* Since his death the direction of his missions is carried on by a Committee in Berlin.

Religious Intelligence.

Proposed Week of Special Prayer throughout the World. January 3—10, 1864.

Christians of all Lands are again affectionately invited to observe a week of Special and United Prayer at the beginning of the New Year.

For four preceding years the commencement of each has been thus hallowed. In almost every country, in every quarter of the globe, Christians have met to present one offering of thanksgiving to our covenant God, and to plead with Him for blessings both for the Church and for the World.

It is encouraging to know that their prayers have been graciously answered. The Lord has been in the midst of His people gathered together in His name. They who have watched the progress of God's providence, and who have faith to discern His good hand in passing events, cannot fail to acknowledge that, notwithstanding the audacity of Infidelity, the past four years have been remarkable for the very blessings sought for in earnest and united prayer. Among these may be named—the power of the Holy Spirit manifest in religious awakening and revival; the progress of the Gospel in Heathen and nominally Christian lands; the emancipation of Slaves in many countries; the shaking of Papal and Pagan Powers; the Christian activity that has carried the Gospel to the neglected masses of our great cities; and the triumphs of truth in many places over various forms of error.

Therefore let Christians again plead before God, agreeing on earth as touching the things they should ask, remembering the promise, "It shall be done for them of my Father which is in heaven."

The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days.

Sunday, Jany. 3.—Sermons: Subject—The Work of the Holy Spirit, and Our Lord's Words on Agreement in Prayer.

Monday, Jany. 4.—Penitential Confession of Sin, and the acknowledgement of Personal, Social and National Blessings, with supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, Jany. 5.—For the Conversion of the Ungodly: For the Success of Missions among Jews and Gentiles; and for a Divine blessing to accompany the efforts made to evangelize the Unconverted of all ranks and classes around us.

Wednesday, Jany. 6.—For the Christian Church and Ministry: For Sunday-schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness in all Believers.

Thursday, Jany. 7.—For the Afflicted and Oppressed: That Slavery may be abolished—That Persecution may cease, and that Christian Love may expand to the Comfort and Relief of the Destitute in all Lands.

Friday, Jany. 8.—For Nations: For Kings, and all who are in Authority—For the Cessation of War—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, Jany. 9.—Generally for the large Outpouring of the Holy Spirit, and the Revival and Extension of pure Christianity throughout the World.

Sunday, Jany. 10.—Sermons: Subject—The Christian Church: Its Unity, and the Duty and Desirableness of manifesting it.

JAMES DAVIS, *Secretary.*
HERMAN SCHMETTAU, *Foreign Secretary.*
British Organization of the Evangelical Alliance.
7, Adam Street, Strand, London, W. C., July, 1863.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXIV. No. 288.—OLD SERIES, VOL. XXXII. No. 379.

DECEMBER, 1863.

I.—*Memorial to the Rev. Dr. Duff.*

The following Circular issued by the Committee well deserves to be recorded in our pages.

CALCUTTA, 10*th October* 1863.

SIR,—We earnestly request your co-operation in the object of the accompanying Resolution which was passed at a Meeting held at the Bishop's Palace in this city, on the 21st ultimo.

A simple statement of the facts, will recommend our appeal more than the most elaborate arguments.

Dr. Duff was ordained by the Presbytery of Edinburgh in 1829, on which occasion Dr. Chalmers presided as moderator; and he arrived in India in May 1830, after a voyage of no common peril and hardship. By the peremptory orders of his physicians, he is now about to return to Edinburgh, broken in body, but unbroken in spirit, to recommence his labours for India in a different field.

The natives of Calcutta and its neighbourhood had, at the time of Dr. Duff's arrival, begun to appreciate the advantages of European knowledge. The craving for English education was intense, and a liberal curiosity pervaded all classes. Dr. Duff had the sagacity to see how this state of things could be turned to the advantage of his Master's cause. The natives asked for instruction, and he gave them Christian instruction. They were animated with the fervour of a first love for literature and science. He associated this feeling with an interest in Christian truth. He was sensible of the privilege of educating the youth of a heathen nation, and saw that the under-crop must soon become the entire growth. The first service performed by him therefore was, that he confirmed the alliance

between education and religion; and extended it to the liberal education of the upper and middle classes, who in every country are the leaders of the rest of the people.

But Dr. Duff's early labours went much beyond this. After their emancipation from idolatry, the liberty of the first cultivators of the new letters soon degenerated into license, and a school of genuine atheism prevailed, which was distinguished by its intellectual activity and zealous propagandism. Devout Christians stood aghast, and did what they could in the way of antidote, by republishing Watson's Apology for the Bible, and books on the Evidences of Christianity. But Dr. Duff stood forth in his Master's name, and challenged Antichrist to meet him in the fair field of reason and argument. The young men who believed all religions to have been invented for interested purposes, and regarded Christianity as obsolete rubbish, in common with Hinduism and Muhammadanism, laughed this attempt to scorn, and came boldly to the encounter, confidently expecting an easy and decisive victory. Greatly to their surprise they soon found that they were overmatched, and after a few more free conferences they retired discomfited from the field.

This was a turning point in the history of Christianity in the East. The important fact became apparent to people of all classes that Christianity could not be refuted, which is only a short step from believing that it is capable of being proved. Even the orthodox Hindus felt obliged to Dr. Duff for humbling the pride of his young antagonists, for they had no desire that their children should grow up atheists (nástiks) and instinctively preferred that they should be imbued with religious sentiment, even if that sentiment inclined them towards Christianity. As for the young men themselves, the full result has yet to be seen, but some of them have become ornaments of the Church of Christ, and they have as a class treated Christianity ever since with much respect. Dr. Duff's name is also inseparately linked with those who, in the past generation, argued out the great issue between the oriental and occidental basis of popular education. Lords William Bentinck and Macaulay would hardly have felt themselves strong enough to pass the famous resolution of the 7th March, 1835, had it not been for the powerful impression which Dr. Duff's advocacy of English education had made upon the public mind.

Another crisis of Indian education occurred in 1853. It was strongly argued by many persons that it would be neither just to the natives, nor for the advantage of the cause, that religious instruction should be given in schools supported and managed by Government; but on all hands it was deeply lamented that the

best portion of the population was growing up without a knowledge of true religion. This thesis was exhausted in a remarkable volume of evidence given before the Committee of the House of Lords, on the renewal of the Charter of the East India Company, in which Dr. Duff performed his full part; and the substance of this volume, after it had been worked up by Mr. Baring, and revised and adopted by Sir Charles Wood, became the celebrated despatch of 4th July, 1854, the Charter of Indian education. Dr. Duff had, as has been shewn, married education to religion. He now largely assisted in rendering it possible for the State to promote religious education. The basis of the despatch of 1854 is the grant-in-aid system, whereby the claims of equal justice and religious freedom have been reconciled with the demand for popular instruction.

Still more recently Dr. Duff's name has been connected with another great educational movement.

The Calcutta University has been now established for some years; its influence for good in all English schools in Bengal, and in Northern India, is felt and acknowledged, and the fruits of the labour long carried on in the face of numerous disadvantages and obstacles have become visible in the spirit of enquiry, in the desire for useful knowledge, and in the search after truth, by which so many of the natives of Bengal are now actuated. From the very foundation of this University Dr. Duff has been an active member of its Syndicate or executive council, and there is no doubt that the measure of success which it has attained is largely owing to his zeal, experience and practical wisdom. On receiving his resignation a few months ago, the Syndicate recorded, in grateful language, their high estimate of the value of his services; and the resolution which they passed was followed by the yet stronger testimony to his great merits, borne by the Faculty of Arts, when they met to elect his successor.

According to Dr. Duff's view all truth is mutually supporting, and friendly discussion on subjects of common interest prepares a favourable reception for matters of deeper import. On this principle he consented to be elected President of the Bethune Society, where he charmed all classes of the community by the varied stores of his knowledge and eloquence, and introduced without offence, as part of the field of free discussion, several topics of a Christian character. There has lately been held a meeting of this Society, of which every Englishman may justly be proud. The audience was composed of three or four hundred young natives who had been educated in English literature and science, thoughtful, intelligent, and capable of appreciating every thing that might be said. The speeches were made in

excellent English, by several leading natives, gentlemen of Calcutta, of every shade of religious opinion; and all the proceedings were conducted according to our English forms. The meeting was presided over by a Rajah, who is a large native land-owner. The object of the assembly was to express the gratitude of their nation to an English Missionary. They admired his genius; they felt themselves honored by the circumstance that a man whose talents would have placed him at the head of any profession he might have adopted, had devoted himself during long weary years to their instruction. But the greatest charm of his character in their eyes evidently was the freedom of mind with which he had always been prepared to enter upon any discussion by which truth could be elucidated, or any physical or moral evil mitigated. His was no half-sided Christianity. He endeavoured faithfully to follow in the foot-steps of Him "who spake as never man spake," and who "went about doing good, and healing all manner of sickness and all manner of disease among the people." Thus Dr. Duff's double claim as a great philanthropist, and a great educator, has made a deep impression on the people of this country. They are ready to unite with Englishmen in testifying their affectionate respect for this great Missionary.

By what combination of excellent gifts Dr. Duff has won from all classes, and both races, this respect and admiration, is perfectly well known to the community of Calcutta, and more or less to all who are interested in native progress. He brought to his work great learning and genuine piety, a store of human and of divine knowledge; powers of reason and argument capable of confuting or convincing the sceptic; eloquence, impassioned and earnest, rich in illustration, and copious in style; a marvellous power of attracting and retaining the good will and confidence of natives of all classes and ages; unwearied and unselfish zeal and devotion; and the most marked singleness of purpose and heart.

How then can such rare merits be worthily commemorated? The Memorial must be public, so that it may be seen by all. It must be permanent, so that it may last for all generations. It must be an object of beauty, so that it may give pleasure to every eye, and may help to form the public taste: above all it should be, as far as possible, a true representative of the life and actions of the man who is thus commemorated.

It has been determined to form what the French would call a grand "place" in the heart of the city of Calcutta. The Medical College Hospital, a stately building which would be an honor to any capital in Europe, is already there. In connection with this building a new University, a new Presidency College

and a new Medical College are to be erected. It is now proposed that a Memorial Hall should be constructed in honor of Dr. Duff, between the Presidency College and the Medical College; for which purpose it is hoped that the Government will give the ground, and that sums will be raised by private subscription, sufficient to provide a building worthy of the object.

The purposes to which the Hall will be appropriated, are stated, with other particulars, in the annexed resolution; and it has been suggested that the beautiful temple at Nismes, known as the "Maison Carrée," would furnish an admirable model for such a building. If the subscriptions are large enough, this temple may be reproduced in marble, otherwise the Hall must be of plastered brick, like the existing public buildings of Calcutta.

Those who know how difficult it is to combine utility with benefit of design in monuments, will be surprised and pleased at the suitableness of the one suggested. There could not be a more correct outward representation of Dr. Duff's life and labours than this will be. It will in a manner be a perpetuation to future generations of the peculiar line of usefulness which he pursued.

The Committee appointed to carry out this design trust that you will circulate this letter and Resolution among the Members of the European and Native community around you, and that you will use your influence to raise subscriptions commensurate with the object of the memorial.

We have the honor to remain,
Sir,
Your obedient Servants,

JOSEPH MULLENS, D. D.,
H. W. J. WOOD,
KETTER MOHUN CHATTERJEE, } *Secretaries.*

At a meeting held at Bishop's Palace, on the 21st of September, in order to consider the best mode of doing honor to the REV. DR. DUFF, *it was resolved—*

That the Memorial to DR. DUFF be a Hall, to be erected near the new buildings for the University and Presidency College, to be devoted to meetings and lectures on Christian subjects and to philanthropic and benevolent objects of a cognate character; the purposes to which it is to be applied to be always determined by the authority of five Trustees, nominated in the first instance by Dr. Duff and afterwards self-elected, according to rules laid down by him; and that in these Trustees the property shall be vested.

COMMITTEE.

Lord Bishop of Calcutta ..... *Chairman.*
The Hon'ble W. S. Seton-Karr ..... *Vice-Chairman.*

MEMBERS.

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H. W. J. Wood, Esq. } *Secretaries.*
Baboo Ketter Mohun Chatterjee.
J. H. Fergusson, Esq. } *Treasurer.*

With this view a Subscription Book is circulated to the Residents of Calcutta..

Subscriptions should be remitted payable to the Secretaries.

II.—*An Illustration of the progress of the Gospel in Italy.*

(From the *Christian Work* for October.)

The Sardinian village of Favale, situated at some twenty miles from Genoa, in the picturesque valley of Fontanabuona, is not known in the history of the world, nor is the kindred of the Cereghini, which form a considerable portion of its small population. Still, under the wonderful providence of God, an event took place here some ten years ago, which, in the opinion of angels and of God's children, is of greater importance than many an exploit of renown. Situated in the midst of a wild mountainous scenery, and surrounded by lofty precipices, the place is only with difficulty, and after a fatiguing day's journey, accessible to the inhabitants of Genoa, few of whom go there on business, and fewer still for pleasure. The tourist's knapsack is seldom seen there, nor do the wooded hills often echo the merry noise of a picnic party. The place is shut up within itself, and but for the fair, which once a year throngs its streets and market-place with crowds of cattle-sellers from the mountains, and of cattle-buyers from the seaports, there would be as little variation in the life of the Favale people as there is in the murmur of the little cascades that purl down the steep slopes of the rocks.

From time immemorial the priest, undisturbed by heretical controversies, has sung the mass, held up the host, and led the procession. That it could be possible to please *le bon Dieu* apart from these three things, never occurred to the mind of the good Favale folks. Still less did they know that there was such a thing as a written Word of God, in which they could read that graven images are an abomination in His sight, and that the Virgin Mary was as much in need of a Saviour as every other human being conceived and born in iniquity. It is true, they had from time to time heard that somewhere in a far remote country, in the region of the shadow of death, there lived a wicked people named Protestants, who called themselves Christians; but they were accustomed to hear them mentioned in the same breath with Turks and atheists, and they believed that to have to do with them was the same as to have to do with their father the devil in person. Strange, horrible stories were told about those cursed heretics at the taprooms of the inns, and by the fire-sides of family parlours. They were wont to go to the communion with a bottle of wine in one hand and a pork-pie in the other. At Christmas they would make a fire of a large fir-tree, and, while dancing round it like bacchanalians, would roast a living baby on the coals, &c., &c. In short, happy was Favale, where such a monster as a Protestant was never seen, and not even a dog had ever moved his tongue against the Pope and the holy mother Church!

The ordinary way of God in bringing the ignorant to the knowledge of His truth, is to send out messengers from the place of light to the abode of darkness. But where, from some circumstance or other, the abode of darkness is either unknown or hardly accessible, He often causes a messenger to go out from it, in order to fetch the light at the place, where the candle stands burning brightly in the candlestick. The inhabitants of Favale are, with only a few exceptions, a poor people. During the summer their grassy hills yield just enough to keep them and their cattle living from one day to another. In winter there come hard days. One or two cotton and linen factories may employ a handful of young people, but the greater part of the lads have nothing to do. They may sit down in their parents' cottages and play the flute or the fiddle, their faithful companions during the long summer days, when feeding their flocks on the tops of the hills; but music, however melodious, soon becomes an annoyance, when the stomach is empty and the hearth cold. Had they not better walk out, flute or fiddle in hand, into the country and towns, to try to earn a few *soldi* by playing a mountain tune to the farmer and

the citizen? Well, so they do. No sooner has the snow driven the cattle into the stables, than the poor Favale lads begin their musical tour through the whole of Italy,—not to return home until the quickening spring calls them back to their pastoral work. Everywhere they are welcomed with gladness. They are not looked upon as beggars; they are considered as members of the noble band of musicians. Their tunes are exceedingly liked, and many a one of them, indeed, plays his instrument and sings his song with remarkable skill.

One of these wandering Sardinian minstrels was young Stephano, a lad of seventeen, son of the respectable, but poor, operative Cereghini. There are several families of that name at Favale, all related to one another; but all of them were equally unable to provide Stephano with work. So, one day he took leave of his parents, brothers, sisters, uncles, aunts, and cousins, and, with his fiddle under his arm, wandered away to the thriving districts of Piedmont. He went as far as Pignerol, at the entrance of the Waldensian valleys. He learnt that they were inhabited by heretics, by Protestants! Was it possible! He never knew that these were living so near to his own country. He always thought he would have to travel to the other end of the world to be able to see one of those strange animals. His curiosity began to be excited. He wondered how they looked. He would like to take a trip into the valleys. They will not do him any harm, surely?

"There is one of them walking across the market-place," the innkeeper said, with whom Stephano was staying.

He rushed to the window and opened his eyes as wide as he could. Why, there was nothing extraordinary to be seen. It was just a man like everybody else, and, as far as he could see, nothing of the devil was noticeable.

He was determined to run the risk, no matter what the priest might say to it at confession. The next day he took his fiddle and walked off to La Tour.

He arrived at a cottage. A kind-looking woman was standing in the doorway. Stephano tuned his fiddle, and soon the street of La Tour echoed his melodious voice, accompanied by the well-played instrument. The woman appeared delighted, and so were the people that assembled round the young minstrel. She invited him to step in and partake of a meal. Nothing could be more welcome to Stephano. He entered the cheerful-looking parlour, and to his horror? no, to his satisfaction, he found that he had become the guest of—a Protestant!

His curiosity now could fully be satisfied. Much to his surprise he found that there was nothing absurd, or wicked,

or blasphemous, in all the woman said to him. On the other hand, she put questions to him which never were put to him before, that went home to his heart, and set him seriously thinking about the salvation of his soul. The thought occurred to him that God perhaps had led him to this place to make him discover a great treasure. At his request he was introduced to the ministers of the town. They gladly gave him any information they deemed desirable for him. A Bible was given to him, and some tracts, and Stephano began searching the Scriptures. With every page, the light shone clearer and clearer upon him.

"I have found the Bible!" he wrote to his parents. "I have found the Word of God. Oh, you must read it. I will bring it home, and when we are together again, we must read it every day."

But this intelligence fell like a thunderpeal into the parental house at Favale. Horror-struck, the father communicated to the priests the great calamity the devil had brought upon his house, by decoying his son into the lion's den, and poisoning his soul by the contents of the conjuring book. The whole C. family, from the old grandfather down to the little boy who was learning his A B C behind the big stove, three times a day offered up a *pater noster* for poor Stephano's soul.

Who can describe our young minstrel's astonishment when, on his return home, he found he was looked upon as a lunatic, and shunned by everybody as if he were carrying the plague in his pocket?

He perceived that silence for the present was wisdom. He showed his friends by his conduct that he was neither a madman nor an atheist. Then gradually he began telling them some stories from the Bible. They were exceedingly pleased with them. They wondered where he got all those nice tales about out "good Lord and His saints." Stephano told them they were written in a book which somebody had given him in Piedmont, and, if they desired it, he would be happy to read a page or two to them. An hour was appointed that evening, and thus the first Scripture reading took place at Favale. The effect of it was such, that the next meeting was eagerly looked for. Thus the reading of the Bible became a regular habit in the cottage of his father, Cereghini. Nor was Stephano's audience limited to the number of his parents, brothers, and sisters. From time to time an uncle, and an aunt, and a cousin, to whom the secret was communicated in confidence, would steal into the cottage in the dark of the evening. A little assembly of hungry souls thus gathered round the Bread of Life, and the effect which this heavenly food produced in

them was such, that their hearts became filled with peace and joy in God their Saviour.

But, however cautiously the meetings were kept in secret, the news soon leaked out. Of course the whole C. family became acquainted with the matter. Many of its members highly disapproved of it. Some even were so alarmed that, to save the souls which were about to perish for ever, they hastened to the priests, imploring them to look after their straying sheep. This request of careful love was at once complied with, but in the priests' own way. They summoned the father and the other male members of the secret conventicle to their tribunal, and ordered them immediately to stop those "scandalous proceedings," and to give up the cursed heretical book called the Bible, to be burnt to ashes. Neither the one nor the other order was complied with. The meetings were continued, and the Bible read as usual. The priests then had recourse to the strong arm of the police, and two or three masters of families were put into prison.

But here they spoiled their own cause. The families, which thus were deprived of their daily support, fell into utter poverty, and, but for the assistance of the other C. families, would have starved. This made a very bad impression on the whole population, especially on the Cereghinis. They could not understand how such cruelty could be compatible with the spirit of love which ought to characterise the pastors of a Christian flock. They began to ask what, after all, the crime was their imprisoned relatives had committed. Had they spoken blasphemous words against God, the holy Virgin, or the saints? Or had they mocked at the priests and the sacred things of the Church? Nothing of the kind. They only had sat to listen to the perusal of a Book which contained nothing but beautiful stories about our good Lord and His holy apostles. Such and similar remarks, becoming the topic of the daily village gossip, roused the indignation of the people. Meanwhile steps were taken with the Government, which, by virtue of the new Constitution, at once met with success. The priests were compelled immediately to give up their prey, after an imprisonment of two months.

This was a glorious victory of light over the darkness of superstition and the arrogance of priestcraft. The Bible reading now was continued not merely in secret, but with open doors. The whole numerous connection of the Cereghini became Stephano's regular audience. The more the blessed Gospel was read and discussed, the more the idolatry and apostacy of the Romish Church became unquestionable. Disgusted with the frivolity and absurdity of the Roman worship,

the little flock longed for a regular worship of their own, based on the pure principles of the Gospel. It was known that there was a Waldensian evangelist at Genoa, who conducted service according to the Protestant system. He gladly accepted the invitation to favour the Favale Christians with a pastoral visit. In concert with his assistant evangelist, he arranged for a regular service every month. Meanwhile, Stephano was sent to La Tour,—to be trained at the Waldensian college. After having spent there three years, he returned as a teacher, with license to keep a school, and to preach the Gospel as an assistant evangelist. Means were obtained for building a small chapel, a school, and a teacher's house. The connection of the Cereghinis, numbering about forty communicants, became an organised Protestant church, and while young and old, every Sunday, hear the gospel from the lips of their beloved and able teacher, Stephano, the evangelists of Genoa cheer them at least every month with a visit, to give them pastoral counsel, to administer the Lord's Supper, to marry the couples, and to baptize the children.

Thus the Lord has in His wonderful providence gathered to Himself a flock in that hidden corner of the world. Though, besides the connection of the Cereghinis, no other inhabitants of Favale hitherto have joined the little church, yet it has gone on increasing ever since the commencement. Still higher up the mountains there is another village, of the name of Roccatagliata, where the report of the work at Favale was received with great interest. Several inhabitants of that place came over to inquire into the matter, and became regular attendants. The evangelist at Genoa already has commenced visiting Roccatagliatia at regular times. He preaches there to about forty people. It is expected that ere long a Church of God will spring up there also, under the quickening light of the Gospel.

III.—*Calcutta Bible Society: Special Effort for the Circulation of the Scriptures.*

The following Circular has recently been issued by the Society.

Hare Street, Calcutta,
October 31, 1863.

To ———

Sir,—I am directed by the Committee of the Calcutta Bible Society to draw your attention to the following letter received from the British and Foreign Bible Society, and to the paper

which it enclosed, communicated by Mr. Murdoch, the Agent for the Christian Vernacular Education Society for India. By these documents it is proposed that a special effort of a definite kind shall be made to increase the circulation of the Scriptures in India, by giving as far as possible a NEW TESTAMENT *to every School-Master,* and *a Gospel to each of his reading scholars,* in every school throughout the country. The expense involved both in supplying the books and setting the agency in motion is offered in hearty terms by the British and Foreign Bible Society, to whose generous aid all Christian Missions in India are already so deeply indebted. In the object which the Home Society has in view, the Committee feel sure that you will heartily sympathise, and they trust also that you will be able and willing to give them your earnest co-operation in carrying it into effect.

In view of the vast field presented to the efforts of Christian men in India, the efficiency of methods of circulating the Scriptures must ever be greatly increased by studying particular spheres, particular classes and localities, into which the countless multitudes of the population are divided, by taking them in detail, and in detail supplying them with the Word of God. Thus the Bombay Bible Society have recommended missionaries and catechists to present a copy to the headman or accountant of every village; the Singhalese Bible Society, on the occasion of the Jubilee, gave every Christian family a new Bible; Dr. Duff proposed to give every Christian child at school a New Testament: Mr. Orbison of Rawul Pindee sent a copy of the New Testament to every one of the respectable inhabitants in that town and its neighbourhood; and now Mr. Murdoch proposes to reach the Schoolmaster of every village school.

Though both the first and last of these classes may be reached by the same agency, in the villages and towns where both exist together, it is to the last that the Committee of the Calcutta Bible Society desire to direct your attention on the present occasion. They are aware that to seek out every school and School-Master in the provinces of Bengal and Behar, Orissa and Assam, must involve considerable labour, and that such labour is urged upon men whose hands are already filled with the appointed mission-work of their own special spheres. But they think that the present time is a suitable one for a special effort. A larger number of missionaries is located in the country than ever before: there is a larger number of catechists; greater facilities exist for travelling; and one common and united effort may accomplish much to supply the whole of the important class indicated with a portion of God's word.

The Committee desire therefore to lay before you the following proposals:

1. That in consultation with your colleagues and the catechists of your station, you will kindly consider whether you can undertake any and what share in this increased circulation.

2. That you will direct your attention specially to your own district, or any other directly dependent for instruction upon your station and efforts.

3. That in carrying out their plan you will in their name give (*a*) to every School-Master and teacher in every native or English School, (who will accept it) a copy of the New Testament: (*b*) to every scholar who can read well a copy of one of the Gospels: and (*c*) that, where practicable, in every village in which no school exists, you will leave with the headman of the village or some principal shopkeeper a copy of the New Testament in the vernacular. Many individuals included in these classes doubtless already possess portions of the Scriptures; but it should be remembered that the purpose now contemplated is to make the circulation among them all systematic and complete.

4. The Committee suggest that in taking up this work, you should endeavour to prepare beforehand as full a list as you can of the villages contained in your district, and of the schools of all kinds which now exist. They will assist you in this matter, and also in procuring a Map of the locality. They suggest that the work should be commenced in your immediate neighbourhood, and be extended by degrees to a radius of ten miles; then of twenty; and so on. It will of course extend over a considerable period of time.

5. They suggest that in addition to such personal efforts as the Catechists and Missionaries are able to give, a special agency should be temporarily employed to accomplish the work, appointed by yourself, entirely under your own direction and responsible to you alone.

6. Commending the matter to your prayerful attention, may I ask you at an early period kindly to inform me:

a. What share your Catechists and yourself may be able to take: and what special agency you may be able to employ?

b. What number of Scriptures you will require, and in what languages?

c. What will be the probable expense?

7. In reporting on these efforts, the Committee will not burden you with forms: but in addition to a simple statement of work done, they will be glad of information in the following form:

Province. / District. / Township.	Village.	To what classes given.	Number given.		Expense.
			New Testament.	Gospels.	

Believe me,
Very truly yours
JOSEPH MULLENS,
Secretary.

BRITISH AND FOREIGN BIBLE SOCIETY.

London, 10, *Earl Street, Blackfriars, E. C.*
July 13*th*, 1863.

At a Meeting of the Sub-Committee for general purposes held this day,

THOMAS BINNS, ESQ. in the Chair.

Read a document prepared by Mr. J. Murdoch, Agent of the Christian Vernacular Education Society for India, dated Jeypore, March 7, 1863, embodying various details of correspondence respecting the supply of Scriptures to the Schools in India connected with the Government, and suggesting a proposal for the consideration and approval of this Committee for presenting a copy of the New Testament to the Masters of the various Anglo-Vernacular Tehsili and Hulkabundi Schools in the North-West Provinces, numbering 10,000, as also a copy of a single Gospel to the more advanced pupils in such Schools.

Read also the draft of a circular prepared by Mr. Murdoch and forwarded hither by Captain Gordon, intended for transmission to the various Missionaries labouring in the North-West Provinces, to solicit their co-operation in the accomplishment of the above proposal, and suggesting that after the Schoolmasters and Senior pupils had been furnished with the Scriptures, the Headman and Accountant of each village should also be supplied, and that the Agents employed in the work should be authorized to sell the Scriptures to other classes at very reduced prices.

Resolved to recommend the subjoined Resolutions for adoption by the General Committee:

1. That the Committee, being deeply convinced of the urgent duty and great importance of aiding every endeavour for giving wider dissemination to the Scriptures in India, have heard with sincere gratification the proposals included in the circular and correspondence of Mr. Murdoch.

2. That the Secretaries be requested to correspond with the North India Auxiliary at Allahabad for the purpose of expressing how earnestly the Committee concur in the views of Mr. Murdoch for placing the Holy Scriptures in the hands of Schoolmasters and other influential classes; and how desirous they are that every facility and co-operation practicable should be vigorously and promptly afforded for giving effect to the plan recommended.

3. That the North India Auxiliary be assured of the readiness of this Committee to meet any pecuniary responsibility which may arise from the adoption of Mr. Murdoch's plan, either as it respects defraying the cost of fresh editions of the vernacular Scriptures or meeting the charges of such extraordinary agency as may be necessary.

4. That the Secretaries correspond with the Auxiliary Societies at Calcatta, Madras and Bombay, to ascertain how far they have acted on the concession granted by Government for placing the Scriptures in the Anglo-Vernacular and other Schools and Colleges, and to recommend that the plan of Mr. Murdoch, for offering a copy of the vernacular New Testament to the Master of any School connected, or otherwise, with Government, as well as a copy of a single Gospel to the pupils capable of reading, should receive their best attention, and measures be taken at the cost of the Parent Society for accomplishing the object proposed.

Read and confirmed at a Meeting of the Committee, July 20th, 1863.

(Extracted from the minutes.)

HENRY KNOLLEKE,
Assistant Foreign Secretary.

PROPOSED CIRCULAR TO MISSIONARIES IN NORTH INDIA.

MY DEAR SIR,

The very limited circulation of the Word of God in India has long been a source of deep regret. A recent report of the British and Foreign Bible Society makes the following confession.

"It would afford your Committee unfeigned delight could they depict in more glowing colours the operations of the Society in India. With a population so vast and so varied as that included within the limits of British India, the combined circulation of Scriptures effected by all the Auxiliaries amounts to little more than the comparatively insignificant number of 108,000 copies."*

Native Christian Agents are so few in most parts of India, that it is perhaps impossible at present to attempt to offer the Scriptures to every family in which there is some one able to read. It is best, under such circumstances, simply to endeavour to reach first some of the most important and hopeful classes. One of these is teachers and their advanced pupils. It has been proposed to give a copy of the New Testament to each Teacher in North India willing to receive it, and five or six copies of the Gospel of St. Luke to his scholars able to read. The Committee of the British and Foreign Bible Society have very liberally agreed not only to supply the Scriptures, but alse to bear the expense of their distribution. As there are at least 10,000 schools scattered over 100,000 square miles, the carrying out of the proposal will be a work of some difficulty, although it is by no means impracticable. There are 120 Missionaries in the North-West Provinces. If one-fourth co-operate, 333 schools would fall to the share of each, which a Colporteur might visit in two years. With the sanction of the Committee of the British and Foreign Bible Society, I beg to enquire whether you can undertake to superintend a Colporteur. If so, a Zillah or part of a Zillah in your neighbourhood will be allotted to you, a list of the schools in it will be furnished, and, if procurable, a map of the district. You can select a trustworthy native Christian to act as Colporteur. He should receive, if necessary, some little preparatory instruction to enable him to state intelligently the object for which the Scriptures are circulated, and to answer some of the most common objections. He might then be furnished with a list of the schools within a certain limit, and be directed to visit each in succession. Thus portion by portion the district allotted to you would be gone over. You might yourself test the labours of the Colporteur by visiting schools here and there which had professedly been supplied.

After the schools have been visited, an effort might be made to provide the headman and accountant of every village with copies. The Colporteurs would thus be kept in employment

* The total circulation in the Presidencies of India and the Island of Ceylon in ten years, between 1852 and 1861, amounted to 1,634,940 copies; i. e. to 163,000 copies a year. *(J. Mullens.)*

and be increasingly useful. Will you kindly favour me with a short reply stating,

1. Can you superintend a Colporteur?
2. Which district would you prefer?
3. Can you find a suitable native Christian to act as Colporteur?
4. What will be the probable expense? It may be mentioned that the average pay of the Colporteurs employed by the North India Bible Society is about Rs. 12 monthly.

It is hoped that arrangements will be completed during the next cold season. By the plan proposed, about 5000 New Testaments and 30,000 Gospels will be circulated annually in addition to what is now being done. With God's blessing, much good may be the result.

(Signed) J. MURDOCH.

IV.—*Extracts from the Second Annual Report of the Burmah Bible and Tract Society, for* 1863.

The operations of the Burmah Bible and Tract Society during the past year have not been very extensive, but yet the Committee are thankful to be able to report that the progress of the Society has been satisfactory, and that its first great object is now almost attained.

That object is, the reprint of the Sgau Karen Bible. The last Report noticed the urgent necessity for this work, and the Committee have been most anxious to see it accomplished. The funds available now amount to between 9 and 10,000 Rs. including a sum with which the Rev. Mr. Bennett, Superintendent of the Mission Press, has been entrusted from America for this purpose.

Deeply impressed with the importance of an early issue of this Bible, and confident that a great portion of the edition will be bought up immediately it is completed, the Committee have requested the Rev. Mr. Bennett, to commence printing it as soon as possible, which will be on the arrival of a consignment of printing paper, now on board the ship "*Anniversary.*" May He whose Word it is, give wisdom and diligence to all employed in this undertaking and follow it with His blessing.

To show what a desire there is amongst the Karens for the Word of God, and as an encouragement to all friends and supporters of this Society, the Committee would mention that of its first appropriation of Rs. 200 for binding Pgho Karen

New Testaments, one half, or Rs. 100, has been received back already, by the sale of these Testaments.

The Treasurer's account shows also that Rs. 250 have been subscribed to the Society by the Native Burman and Karen Churches, evincing their interest in its operations and desire for its success.

Much sympathy and support have been received from kindred Societies, as well as from individual friends.

The British and Foreign Bible Society has been foremost in manifesting a deep interest in our plans, and a hearty desire to assist, but it is regretted that circumstances prevent its co-operating with the Society to the extent that is desired.

The translators of the Karen and Burman Bibles, nearly all the Missionaries, and, with very few exceptions, the whole of the Native Christian converts in Burmah belong to the Baptist persuasion, and the translation of the Scriptures have been made in accordance with certain rules for translation which are followed by the members of that denomination, but which do not agree with the rules laid down by the British and Foreign Bible Society.

The great aim of this Committee is the speedy and extensive circulation of the Word of God. They are assured this can only be attained by their acceptance of the existing translations, which are pronounced by all competent judges to be faithful and excellent: the Committee have therefore decided to publish these translations.

While the British and Foreign Bible Society cannot without infringement of its fundamental rules, undertake to assist this Society to the full extent of its desires, it has offered us £500 for the publication of such portions of Scripture as do not contain the word *baptizo* and its cognates. This most liberal offer has been gratefully accepted, and the grant will be applied to the publication of the Pentateuch in Burmese and Karen, the Psalms, &c.

From the Religious Tract Society, London, a grant of £20 and 100 reams of paper for the publication of the Pilgrim's Progress in Sgau Karen, have been received. One thousand copies of this work, a volume of 382 pages 12mo. is now printed.*

An edition of 1000 copies of the Scripture Catechism, Nos. 2 and 3, in Pgho Karen, has been published by this Society, also 10,000 copies each of two excellent tracts in Burmese, called "Glad Tidings," and "The Friendly Call."

It is with deep regret that the Committee record the loss during the past year of both the Vice-Presidents of the Society.

* Copies were exhibited at the Annual Meeting.

Death has removed from among us Major Sparks, Commissioner of Pegu, one to whom the interests of this land were very dear, and who was ever ready to use his influence, his talents and his energies for the good of the people of Burmah. Major General Carthew has returned to England. We miss his presence much in the Committee room and his active and hearty exertions on behalf of the Society. But though he is now far from the scene of this Society's operations, we know that his warmest sympathies are still with us, and that we can depend on his continued endeavours to further that object, so dear to us and to him, the spread of the Word of Truth in this land.

In conclusion the Committee solicit the continuance of the sympathy and support of the Lord's people. Little comparatively has yet been accomplished by the Society, and there is very much to be done, before the Word of God can be disseminated throughout Burmah, as it is in more favoured countries. Let all who love the truth lend us their aid in placing in the hands of every believer in the Lord Jesus Christ in Burmah, that which, whilst it is the sustenance of the youngest and feeblest, is also what perfects the man of God and makes him to be thoroughly furnished unto every good work.

[From the account of the proceedings of the Annual Meeting of the Society, we cull the address delivered by the Rev. Mr. Bixby.]

The Rev. Mr. Bixby rose and addressed the meeting as follows :—

Mr. President,—It is an unexpected pleasure I have, in my brief visit to Rangoon, of attending this anniversary. It is a *great* pleasure, for I have felt from the first a deep interest in this Society. I am specially glad to be here, that I may speak in person in behalf of the Shans, a long neglected race, many of whom are now living in British Burmah,* and who are destined to come, I believe, in still greater numbers, as immigration seems to be increasing every year.

There is a great amount of work to be done for these people; they must have books, tracts and the Scriptures: and I hope this Society will have the privilege of printing the first tracts and Bibles in their language.

I hold in my hand a manuscript which contains the Scripture Catechism in Shan. One important object of my visit to this place at this time, is to get this tract printed, and I am specially anxious to have it done immediately, for I am expecting at the close of the rains to take a long preaching tour in Shan land, and I want to be able to leave with the people some more permanent record of Gospel truth, than oral instruction. We have in Toungoo a small church of thirty-three members, mainly Shans.

This church is not yet two years old; but they feel a deep interest in the work of tract distribution, and have been contributing monthly, as they were

* There are probably not less than fifty thousand Shans in British Burmah, how many there are in the regions beyond we know not.

able, towards a fund for printing this tract. But I find a serious difficulty in the way.

From one-third to one half of the type for printing in Shan, must be made new, and of a different kind from any we have ever had before, involving no inconsiderable expense. In these times of war, we cannot expect much money from America for printing purposes.

To whom shall we look, Sir, for aid but to this Society? I am prepared to pledge the first Shan and Burmese Church of Toungoo, for fifty Rupees towards the printing of Shan tracts, nearly all of which has already been paid in. We have put into Shan that excellent tract "Glad Tidings" by the lamented Ingalls, which you have been printing in Burmese, also the "Golden Balance" and others. The people are calling for books. These manuscripts have been read with avidity, and it has been exceedingly painful to my feelings to be obliged to send the people away without one printed page of Gospel truth. I trust, Sir, that you will not allow it to be so long.

The field of your operations will not be confined to British Burmah. God in His providence, is opening a "wide door and effectual" to the regions beyond.

Last dry season, an intelligent Shan, the head of fifteen families came to me directly from a place, between Ninghau in Burmah proper, and Moonay in Shan land, called *Tasai-na-Toung*, the "twelve mountains." He informed me, and it has been corroborated by others, that seven or eight years ago a stranger came among them preaching a new religion. He said it was wrong to worship idols, or priests, or Gaudama; that they must worship the great God above, that it was wrong to eat flesh, or take the life of any creature, that it was wrong to lie, steal, and defraud one another, &c.

A large number both of Karens and Shans entered this new religion, became vegetarians in their diet, abandoned their vices, and gave themselves up to the worship of the great God above.

They are said to be much more upright and moral than the people by whom they are surrounded, and therefore are called *Thoo-daus*, or divine men. There is something very remarkable in this movement.

The time of his coming among them and the nature of his preaching seem to indicate that this man had somewhere fallen in with Sau Quala, or some of the early Karen missionaries, perhaps with Rev. Mr. Whitaker, who travelled extensively over the Toungoo mountains preaching the Gospel; and receiving an imperfect idea of the Christian religion, so mingled it with Buddhism as to make a new religion indeed, but vastly superior to any thing they had ever known before. If what I have heard of them is true, I think they are a people already prepared of the Lord to receive the Gospel.

There is another class of religionists in the Shan states of long standing, said to be quite numerous, whose religious belief is such as to awaken the hope that they are prepared to receive the Gospel.

It is said they discard Buddhism and idol worship, that they have religious books of their own, with zayats and teachers, but no priests or phonghees. Their teachers dress, marry, and live like other men. They recognize one great teacher as their head who lives in Lazzah. They worship simply *Wisdom*. In some respects they resemble the *Pa-ra-mats*, but in others they appear to be widely different from them. I know but little about them, having been unable to get any of their books, but three of their members are now with us as members of our church.

They received the truth of one eternal living God, the fountain of all wisdom, without demur, and with apparent delight, but did not receive so readily the doctrine of salvation through Jesus Christ.

Now they seem to be sincere believers in the Gospel of Christ, and are fully of the conviction that their people need only to hear the joyful sound to embrace the only Saviour.

One of them is studying to prepare himself to go back to them with the message of eternal life. They are called *Sau-dees*, or men of established minds.

I have received very interesting accounts of various tribes in the interior of Shan land.

There is one tribe of Karens who are said to hate silver and gold, and will not have in their possession anything that we call *money*.

It would be interesting to see a race of people who are free from the "root of all evil." But we must not conclude that this Karen tribe is free from evil,* for they worship evil spirits. They are said to be, however, a simple-minded peaceful people, and I doubt not, would be found susceptible to religious truth. I hope to be able to bring to light the spiritual condition of this unknown land in the exploring tour which I now contemplate.

My labours extend also to the Burmans of Toungoo, and I have felt the great need of the New Testament for general circulation. The Quarto Bible is too large and unwieldy for general use, but the New Testament can be carried anywhere, and it is just what the people need. The Burmese Bible which you are trying to print and circulate, has already a most interesting history in Burmah.

I saw sometimes since, an intelligent Burman, who had received a Christian education, on his return from Ava. He told me the Bible was read at the Court by the King, and that he himself had often been called in to read the Bible to the Prince, the King's brother. Contrast this with the time when Dr. Judson, the translator, was imprisoned in Ava; when, to preserve that portion which he had translated, he bound it into a hard unsightly pillow for his weary head.

When he was so summarily removed from Ava to the death prison at Oung-pen-la, and his effects were seized and divided among his persecutors, that precious but unsightly pillow, after being stripped of its covering of mats, was thrown out as a worthless thing. But God preserved it: it was picked up by one of Dr. Judson's men and returned to him. It seems almost a miracle. That precious Book is no longer bound in Burmah: it is making its way through the masses of the people. Its mission is by no means accomplished, glorious results are yet to follow. It is a glorious work to circulate it. I rejoice, Sir, to see you here engaged in this work, I rejoice to see these Ladies and Gentlemen here, and to know that they are in sympathy with it. It is a work in which the great and good of all lands delight to co-operate.

The discovery of the source of the Nile has filled the whole world with wonder and joy. *We* have our Nile whose banks overflow with wealth far superior to silver and gold, and whose riches are destined to fill all Burmah. Would it not be interesting to know its source?

The first Printing Press that came out from America was purchased, I believe, by two Ladies, Mrs. Yendell and Mrs. Haven, or the movement was inaugurated by them. When they suggested it to Dr. Baldwin, the Secretary of the Missionary Society and the editor of the Missionary Magazine, he tried to dissuade them from the undertaking, on the ground that the time had not come for such an agency, that it was of no use. But the faith of these Christian ladies was equal to the undertaking, the press was purchased; and if I mistake not, the man is on this floor who brought it to this country, more than thirty-three years ago. Previous to this, however, if I recollect right, the Rev. Mr. Hough had received the gift of a Press from the Serampore mission, and had commenced the work of printing in Bur-

* Their hatred of money arises from fear of oppression, rather than purity of heart.

mese. It is interesting to think that the men are still living who introduced this mighty agency into Burmah, and particularly so, when we take into account the vast amount of printed matter that has been put into circulation, and the great amount of good done.

It has been said, this is a day of small beginnings with this Society. Every great and good enterprise must have its mustard seed era. Small beginnings, mighty results: this is the epitome of the history of Christ's cause in the world.

You have no cause for discouragement, but every thing to encourage you to prosecute the work of this Society with ever increasing vigour, and those who live twenty, thirty, and fifty years hence, will read a glorious history of the Burmah Bible and Tract Society.

V.—*Proposed Publication of the Pilgrim's Progress in Hindi.*

[We have recently received the following announcement from Mr. E. J. Lazarus, which will be read with interest by our readers. The name of the Rev. J. Parsons is a sufficient guarantee for the excellency of the translation. We sincerely hope the enterprising publisher may meet with all the encouragement which he deserves—EDS. *C. C. O.*]

Medical Hall Press, Benares, November 18th, 1863.

SIR,—Some little time ago I took the liberty of sending, through the post, to those friends, whom I supposed to be desirous of seeing an increase of vernacular works of a superior order and Christian tendency, copies of a little work in Hindí, edited by the Rev. J. Parsons, entitled *Bhaktibodhak.* The reception that work met with has encouraged me to make arrangements for issuing a complete edition of Bunyan's Pilgrims' Progress in Hindí, bound in cloth, and I only await subscribers' names for a sufficient number of copies to cover the expenses, to commence striking off the edition. The cost per copy will be R. 1-10; or R. 1-8 if one dozen or more be taken at a time. A specimen sheet is sent by post.

The translation is made from the Bengálí version, by one of the best Hindí scholars amongst the Pandits in Benares, and supervised by the Rev. J. Parsons. Apart from the intrinsic value of the work itself, the Hindí will be found idiomatic and classical.

I remain, Sir,
Yours faithfully,
EDWARD JOHN LAZARUS.

VI.—*Extracts from the First Annual Report of the Calcutta Society for the Prevention of Cruelty to Animals.*

The Committee of the Calcutta Society for the Prevention of Cruelty to Animals, in presenting this their first Annual Report of the Society's operations, desire to tender their warm thanks to those friends of humanity whose prompt and generous response to the appeal on behalf of dumb animals has, under God, resulted in the successful establishment of the first Institution in India for their protection from cruelty and suffering.

It is very gratifying to the Committee to be enabled to report that the success which has attended this effort has not been confined to the pecuniary aid received, but has embraced that equally vital support which the cordial sympathy and co-operation of the community are calculated to afford a good cause.

To the Magistrates and Honorary Magistrates of Calcutta, who have so kindly and patiently sustained the efforts of the Society, the Committee desire to offer their earnest expression of thanks; and to the Chief Commissioner of Police, and heads of Departments under his authority, they also beg to tender their best acknowledgements for the exercise of that important influence, authority, and ready co-operation which have afforded so much facility and aid to the objects of the Society.

The Committee take this the earliest opportunity of recording their great and lasting obligation to the home or "Royal Society" of London for the prevention of Cruelty to Animals,—the honoured exemplar of every such Institution throughout the civilized world,—and to its zealous and obliging Secretary Mr. Colam, for the prompt and ready supply of every aid and information, which enabled this Society to commence its operations upon those plans and tried principles of experience which have resulted here, as every where else, in gratifying success.

To the Editors of the local Press, the Committee are most grateful for their kind and zealous advocacy of the cause of humanity, and altogether for their influential and valuable support in the establishment of this Institution.

At the outset of the Society's labours, the first and most prominent claim to attention presenting itself was the wholesale cruelty inflicted upon draught bullocks and hack horses, whose condition and sufferings had so long shocked the public sight, and formed a standing reproach to this city. Of the former unfortunate animals it may safely be asserted that the number of *wounded* exceeded the number of those that were

whole. With so extensive a field of operations, and amongst a class of people to whom these operations were entirely a novelty, it was deemed only just and prudent to warn and to threaten ere punishing, in order to reduce the number of offenders to the wanton and obstinately cruel.

Two European Agents, Pensioners from the Queen's army, having been engaged, were now provided with copies of papers in the Bengali language, declaring and explaining the Law,—warning against its violation, and furnishing simple instructions for the treatment of wounds.

Upwards of seven weeks were devoted to this process of warning,—nearly a thousand copies of the papers were distributed amongst the drivers and owners of bullocks and carriage horses, and during the period which this occupied, and within the necessarily limited walks of the two Agents, upwards of 700 wounded bullocks and horses, principally the former, were found labouring in our streets, and the names and numbers of their drivers registered in the Agents' books. English papers, also, with copies of those in the vernacular have been distributed amongst the European community. Large Bengali Posters have been put up in numerous crowded parts of the city, and every means adopted to make the objects and duties of the Society known.

Prosecutions were commenced about the eighth week, and in evidence of the sad necessity which existed for this Institution, the Committee have to report that, despite the long warnings, and an endeavour, strongly enforced on the Agents, to avoid overcrowding the Magistrates with cases, by selecting only the more serious, the number of convictions for Cruelty to Animals, obtained through the Society's agency during the year ending May 10th, have amounted to 506. These are exclusive of twenty-nine cases of various natures prosecuted by private persons and Police Officers, to all of whom the cause of humanity is under great obligation, and the Committee thankfully acknowledge theirs for valued co-operation in the good work.

Of this heavy number of convictions upwards of four hundred have been exclusively cases of bullocks, in the majority of which the rough and barbarous yoke had formed those frightful wounds upon the necks of the animals which have hitherto been but too familiar to the public eye. A few examples have been made of the perpetrators of other descriptions of torture, the consequences of which are visible in the numerous dislocations, deformities and mutilations which may daily be seen amongst the labouring cattle of Calcutta. The offences against horses have been principally confined to their being worked

with wounds inflicted by over-driving, and the wretched harness so commonly in use amongst the unfortunate hack ponies. A very few instances of violence have been brought to notice, and amongst these and other cases not calling for prosecution, remonstrance, either by letter from the Secretary, or by visits from the agents, has been used with all needful effect.

In nearly every case of prosecution the punishment inflicted has been by fine. Amongst the exceptions may be mentioned a case, not of cruelty, but of extortion. A youth was convicted of having, by using the name of one of the Society's Agents, exacted a bribe from a coachman, and was sentenced to imprisonment with hard labour. The Committee are glad that this example has been made of an offence which, if not checked, would be productive of prejudice to the interests and working of the Society.

The fines inflicted have varied, in the majority of cases, from eight annas to five Rupees,—in some instances from ten to twenty-five Rs.—and the total throughout the year has amounted to upwards of 1300 Rs.

Having expressed their gratitude for the support of friends, the Committee have now to record their obligation to the proverbial aid of opposition.

For a considerable time the punishment for cruelly working wounded cattle fell exclusively upon the drivers, who were generally the servants of others; but the Law having at length been made operative upon the owners, a heavier penalty was justly inflicted upon the more guilty and responsible masters. Irritated by these determined and persistent measures, and vainly hoping to resist the tide of civilization and humanity, a combination was formed between, it is believed, a few only of the principal hackery owners, when the entire body of these people suddenly and simultaneously *struck work*. The loss and inconvenience suffered by the mercantile community of Calcutta during the four days' continuance of this strike, are but too well known to many amongst the best friends of this Society, whose liberality in its aid was now rendered doubly valuable by the moral support afforded in the uncompromising and cheerful spirit with which they met the nuisance of this stoppage upon trade. Nearly the entire commerce of the city suffered a temporary suspension; but no compromise or concession had part in its restoration to activity. The energy and independence of those who alone suffered by the combination early found a remedy, by the purchase and transfer of numerous carts and cattle to themselves, which brought the gâreewâns, wiser at least than before, back to their work again.

The support thus received from the mercantile community is not the full extent of obligation which the progress of humanity owes to the occasion. Besides the excitement of tenfold sympathy in the cause everywhere created, it stimulated and encouraged a spirit of enterprise and improvement which will gradually release our merchandize from almost Abyssinian barbarity of conveyance, and our merchants from humiliating dependence on the whims or schemes of ignorance and folly.

The Committee have pleasure in stating that Act V. of 1861, a general enactment for the Regulation of Police, which provides punishment for cruelty to animals, has lately been extended to many towns in the Provinces. Act XVI. of 1861, also, for licensing and registering stage carriages, provides in more full terms for the prevention of cruelty to *horses*, and the attention of Magistrates and all other friends of humanity in the Mofussil is anxiously directed to the means which exist for the protection from cruelty of the dumb creatures around them. The Committee earnestly hope that it will not be long ere the extension of the law throughout Bengal and the entire provinces of India, will enable all well-wishers to the objects of this Society to lend their aid and influence in the furtherance and spread of its principles and operations.

A subject of deep importance to the largest class of labouring animals in India—the patient and hitherto unmercifully treated draught bullocks—is now engaging the attention of the Committee. It is not doubted that to the cruel *overloading* of the carts is principally due the hideous wounds which, notwithstanding the number of prosecutions, and the exertions of the agents of the Society throughout a whole year, continue to be exhibited in our streets, and *during the hot season to increase in number.*

Equal in importance to the objects of this Society is another question which the Committee very anxiously desire to commend to the attention of those whose studies and pursuits may more particularly qualify them to afford aid and suggestions. As the immediate cause of those frightful injuries inflicted on the necks of the labouring cattle, the present cumbrous yoke invites special attention; and when it is known that the weight of burthen very frequently imposed upon the diminutive cattle of Bengal is equal to *one ton*, and seldom less than half that weight, and when the guillotine-like action of the objectionable yoke, which is not an even or steady pressure against a muscular surface, but a continuous *sawing* between and rolling over the vertebræ, is considered, it will readily be imagined how great a boon would be conferred on the poor animals by the introduction of some substitute for the rude

and unfitting instrument now in use. To this end, therefore, the Committee earnestly invite and solicit from the scientific and ingenious, suggestions or designs for an improvement on the present mode of draught, which will unite efficiency with that economy in expense which shall bring it within the means of the poor.*

The Committee have noticed with pleasure the introduction of saddles and leather collars for single bullocks used in many of the carts of the Municipal Commissioners, and are led to hope that the good example will be followed by all who, using cattle for draught purposes, have the means to shew this or any similar merciful consideration for their comfort.

The establishment of an extensive "Indian Carrying Company," the operations of which are intended to extend over all India, and whose 'direction' is a guarantee for the safety of its dumb labourers, must be regarded with great satisfaction; and their introduction of four-wheeled conveyances, which, by confining the labour to traction only, at once removes a great source of suffering to the cattle, is a most gratifying step in the right direction. It is greatly to be desired that the successful result of their working may encourage the extension of the principle, and commend it to general adoption.

Two other undertakings, affording, it is believed, promise of equal mercy to poor *horses*—the "City Conveyance" and the "Calcutta Carriage" Companies,—have also lately been added to the social improvements of this city, and the advancement alike of comfort and humanity.

There are innumerable evils and cruel practices in India with which the Committee feel they are not yet in means or position to deal, or to do more than speak of with hopefulness as to the future.

The remark happily applies to this as to every such Society, that its "indirect influence is greater in *preventing* than its direct influence is in punishing."

During the first year, the Committee have studied to confine the expenditure to the smallest amount consistent with utility, in order to secure permanency of operations on a small scale rather than incur the risk of early decline on a greater,—a risk to which the fluctuating character of an Indian community renders the liability more than ordinary. Experience has unhappily shewn that the *necessity* for the interference of a Society of this nature *never ceases*. To the patrons and friends, there-

* [The Committee has since passed a Resolution, "that a prize of 100 Rs. be given at the forthcoming agricultural exhibition for the best collar or harness for draught bullocks as an improvement on the present barbarous yoke."]

fore, by whose generous aid the Society was established, the Committee appeal for a continuance of their support and their influence in commending its objects to the sympathy and good will of others, who may not only contribute to its permanency, but to that increase of means which will afford increase of usefulness.

Beyond this essential aid, the Committee earnestly call upon the community to afford their moral support by co-operating with the Society in its endeavours to repress cruelty in whatever shape it may appear, and to however low a scale in the animal creation the sufferer may belong. They particularly beg to draw attention to the important aid which private persons have it in their power to afford, by the systematic rejection of all animals brought for hire which, on examination, may prove *in any respect* unfitting for work. A few such rejections would have more effect in repressing cruelty of the character indicated, than the heaviest fine which a Magistrate can inflict.

The Committee feel pleasure in testifying to their entire satisfaction with the conduct and labours of the Society's agents. Their hearts have been in the work. To zeal they have added temper and discretion, and to their assiduous efforts the Society has been indebted for the large number of prosecutions which have occurred, and for that wholesome terror of evil doing which it cannot be doubted the labours of the Society have created to the benefit of dumb labourers in this city.

From the gentlemen of the Press, the Committee solicit a continuance of their valued advocacy in directing the objects and interests of the Society to the attention and good will of all who desire to see the cause of humanity take root and prosper thoughout India. The publication of Reports of cases, albeit not read by the class amongst whom offenders lie, nevertheless becomes known to them, and affords that information of the Society's activity which it is very important for every reason should be known.

The Committee would now address themselves to those more than all influential teachers, the *maternal* guardians, and indeed to all instructors of the young, earnestly calling upon them to exercise their important influence by impressing upon the minds of their children and pupils the duty and the charm of kindness to inferior animals,—an influence which, fully and early exercised, would go far towards rendering Associations of this nature needless.

Amongst other means of forwarding the objects of the Society, the Committee have not forgotten the agency of small pamphlets in the vernacular, which they hope, in the course

of the present year, to add to the means of those who desire to aid them in the spread of the principles of humanity.

In conclusion, the Committee would appeal for the aid of those who direct the minds and consciences of both the young and the mature. The powerful aid of the pulpit has been largely enlisted in England, where, upon a fixed occasion during the past year, upwards of six hundred Ministers testified to the sacredness of the theme by addressing their congregations upon the duty of humanity to dumb animals. It is sanguinely hoped, therefore, that, throughout the vast Empire of India, which it is the aim of the philanthropist to enlighten with the elements and principles of civilization, this, amongst all other principles and means of advancing the great object, may not be forgotten. With every creed and faith is the cause now pleaded in gratifying harmony; and with the Christian certainly not the least—as that faith which, in the words of one of its ornaments and advocates—"most strongly inculcates compassion to inferior natures by the example of its Divine Author, who gave the most stupendous proof of his compassion for *ours*."

[From the Cash Account which accompanies the Report we learn that from April 26th, 1862, to September 10th, 1863, the expenditure amounted to Rs. 1,559-5-6, and that at the date last mentioned there was a balance in hand of Rupees 1,996-1-6.]

VII.—*The Calcutta Missionary Conference and the Rev. Dr.* Duff.

The meeting of the Calcutta Missionary Conference for December was held on the 1st (instead of the 8th) and was made special for the purpose of taking leave of the Rev. Dr. Duff. It took place at the house of the Rev. J. Ogilvie, Cornwallis Square. After the prayer meeting with which it always commences, and the breakfast which succeeds, the assembled missionaries proceeded to the chief business of the morning. The Rev. T. Sandys, the Senior Missionary present (who arrived at Calcutta in 1830, only four days later than Dr. Duff) took the chair, and after a few appropriate preliminary remarks called upon the Secretary, the Rev. Dr. Mullens, to read the Resolution which had been previously agreed upon. On its being handed to Dr. Duff, he replied to it in an address, unstudied, familiar, and expressed in a voice which from its feebleness was sometimes scarcely audible, but which flowed from a heart

full of affection to his brethren, and was rich in words of encouragement and counsels of hallowed wisdom. For two hours he poured forth, from the full treasury of his mind, a continuous stream of sentiments worthy of the speaker and of the occasion, now reminding his hearers of the vast change for the better which had taken place not only since the first days of Carey, Marshman and Ward, but also since the time when he arrived in India, in 1830,—now recalling to their memory the origin of the Conference, and the usefulness which had hitherto marked its career, and urging on them the duty and privilege of upholding it, perpetuating its character, and extending its influence. We are unable to enter into particulars; and must therefore content ourselves with placing on record the Resolution presented to him.

CALCUTTA MISSIONARY CONFERENCE—RESOLUTION RESPECTING THE REV. DR. DUFF.

That the Members of this Conference desire to record their deep regret at being called to part with their beloved and honoured associate, Dr. Duff, on his final departure to Europe. Dr. Duff was one of the founders of the Conference; and as a Member of it for thirty-three years, has, by his large experience, his great ability and devotional spirit ever contributed largely to the profit of its meetings: while by his extended views and his wise counsel he has often given an enlarged direction and a holy stimulus to the zeal of its members, and contributed to secure comprehensiveness and efficiency for their common missionary plans.

In the important public questions which have from time to time occupied their attention he has ever taken a leading part, and contributed much to the successful issue of those discussions and practical measures to which they gave rise. He has thus had a large share in making the Conference influential both in its testimony to evangelical truth and its endeavours to remedy great public evils affecting the progress of the gospel in India generally.

While dwelling on the aid given by Dr. Duff to the various public objects they have themselves sought to accomplish, the Conference can only allude in the briefest terms to his usefulness in his direct sphere of labour. They cannot, however, refrain from bearing their testimony to the distinguished service he has rendered to the cause of Christian education, by means of the Free Church Institution, during the entire period of his Missionary life, and by his valuable counsels in the establishment of the University of Calcutta in recent years. Nor do they forget the powerful influence exerted upon the Chris-

tian Church during his visits home, by his able advocacy of the claims of Missions.

In parting with their beloved friend and brother, the Conference desire to convey to him afresh the assurance of their warm affection and esteem. They glorify God in him: and while they regret that Missionary work in India is deprived of his personal services, they wish him in the new sphere opened to him at home, the continued enjoyment of the Master's favour, and the possession of divine peace, so long as life lasts.

Notices of Recent Publications.

National Education in India—By John Murdoch. Madras, 1863.

This pamphlet of 31 pages constitutes a portion of the "Indian Year Book for 1862, compiled by the indefatigable agent of the Christian Vernacular Education Society. It consists of short detached paragraphs,—a form of composition singularly disadvantageous to the treatment of a subject like that of National Education, which would easily admit of systematic discussion. We confess that the unpromising form, by repelling us from a careful examination of the contents, has led us into the commission of an act of injustice to the author, for many of his remarks are deserving of the highest attention. We extract two sections, hoping that ere long the complete Year Book may appear.

Introduction of the English "Revised Code," where practicable.

The following remarks occur in the Report of the Education Commissioners [in England]:—

"It has always been considered one of the chief failures of the present system that it does not touch the districts which most require assistance. A great deal of our evidence shows that there are still, to use the words of Lord Lyttleton, 'immense tracts of country in which the Government system is almost entirely unknown and unfelt,' and that the Schools in such districts are practically unable to meet the conditions of the Committee of Council." The small parishes chiefly suffer in this manner. Of schools in parishes over 600, one in three are under inspection; while in parishes under that number the proportion is only one in 26. To meet the case of such, capitation grants were made. Under the "Revised Code"

the system, with some modifications, has been extended to all Schools. It is styled "payment for results,"—the allowance depending upon the progress made by each child.

This principle of the English "Revised Code" has been acted upon in India from time immemorial. It is the common practice in Native Schools for the teacher to receive so much for each book mastered by the pupil. The Rev. Dr. Caldwell of Tinnevelly and several other missionaries in India and Ceylon, have worked it successfully for a number of years. H. Woodrow, Esq. has tried with similar results in Eastern Bengal. Under the *present circumstances* of India, it seems the plan best adapted to carry out the aim of the Educational Despatch.* The mode of doing so may now be considered.

APPLICATION TO VERNACULAR SCHOOLS.

The measures to be adopted would probably be as follows:—

1. MARKING OUT A COURSE OF STUDY.—The Education given in purely Native Schools is about the most worthless conceivable. Even in some of the Mission Vernacular Schools there is very great room for improvement. Government must determine to some extent the subjects to be taught. The following should be included:—

READING.—A series of Reading Books should be studied, These should be made the vehicle of much valuable information. Lessons should be inserted on the following subjects:

Natural Religion and Morals.—The earnest Christian will say that the only satisfactory arrangement is the teaching of the Bible. It must be allowed, however, that there would be considerable difficulties in securing it in heathen or Muhammadan schools. In schools under Christian management, the Scriptures, of course, will be read. Government has determined that its Inspectors shall not examine in religious knowledge. But this is not held to exclude instruction in natural religion. Among the books appointed by Mr. H. S. Reid to be read in the Government Schools in the North-West Provinces, is, "Evidences of a Divinity." In the Tamil Third Reading Book, published by the Madras Director of Public Instruction, there are lessons on "God," and "God seen in his works of Creation and Providence." No objection is made to this, either by Hindus or Muhammadans. A graduated series of lessons should be given. In the Primer, proverbs and short saying might be introduced; fables, anecdotes, and historical illustrations might follow; while, lastly, lessons like those in Archbishop Whately's little work on morals, Chambers' "Moral

* This must not be understood to imply that the Revised Code is the best system for the advanced state of Christian Education in England.

Class Book," or Wayland's "Moral Science," but adapted to India, should be given.

Some extracts from the Bible, as passages from the Sermon on the Mount, the exquisite description of Charity or Love in 1 Cor. xiii., portions of the Book of Proverbs, &c., might be inserted without any violation of the principle upon which Government acts at present.

Opportunity should be taken to enforce the cardinal virtues and to denounce prevailing malpractices. Truth and sincerity with their opposites, including perjury; justice and the evils of bribery and oppression; the duty of living in peace and a dislike to litigiousness; industry, foresight, self-dependence, the duty of assisting all the really needy, and the folly of squandering money at marriage ceremonies; a willingness to adopt improvements instead of blindly following custom; female education, &c., are points which should be specially noticed. Loyalty and religious toleration should also receive attention. Poetical lessons of a moral character should be largely interspersed.

The most important subjects should be introduced in every Reading Book, but varied according to the capacity of the children. Many of the pupils never get beyond the Primer.

Laws of Health.—The different organs of the body and the means of preserving the health by proper diet, cleanliness, ventilation, and by the structure of dwellings should be explained. The advantages of vaccination, and the steps which should be taken when an epidemic makes its appearance, should be pointed out.

Political Economy.—The admirable lessons by Archbishop Whately in the Irish Educational Series, might be translated with the necessary modifications. They include such subjects as Money, Exchanges, Value, Wages, Rich and Poor, Capital, Taxes, &c.

Natural Phenomena.—Simple descriptions of the heavenly bodies, explanations of the seasons, rain, dew, thunder and lightning, &c., would be valuable in many ways.

Miscellaneous Subjects.—The minerals, plants, and animals of India, agriculture, manufactures, advantages of machinery, &c. should form the subjects of lessons. Among other points, the bad effects of adulterating cotton might be mentioned, and the mode in which its cultivation might be improved.

The lessons should be in as attractive a form as possible, though instruction rather than amusement should be the aim.

Writing.—This should include forms of business letters, &c. The remarks of Mr. W. Seton-Karr on this head deserve very

careful attention from all who take part in Vernacular Education :—

"These (indigenous) Schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot, and will not do without. They learn there the system of Bunnea's accounts, or that of agriculturists; they learn forms of notes-of-hand, quittances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the guru *from memory,* as well as complimentary forms of address; and I have heard a little boy, not 10 years old, run off from memory a form of this kind with the utmost glibness; this boy, like many others, had never *read from a book in his life.* On these acquirements the agricultural population set a very considerable value. I think that we ought not too much to consider whether such attainments are really valuable. All I know is, that they are valued; and it is the absence of such instruction as this, which, I think, has led to the assertion, with regard to some districts, that the inhabitants consider their own indigenous Schools to be better than those of Government.

"I would have all *forms of address and of business, all modes of account, agricultural and commercial,* collected and the best of their kind printed in a cheap and popular form, to serve as models. I would even have the common Summons of our Criminal or Revenue Courts printed off."*

[We remark, in passing, that in a new edition of the Calcútta School Book Society's Bengali Letter-writer, which has recently been published, the Hon'ble Seton-Karr and Baboo Rajendra Lal Mitra have carried out the idea here set forth.]

ARITHMETIC.—Both the English and Native Arithmetic should be taught. The latter is useful in bazar calculations.

GEOGRAPHY.—Macaulay has the following remarks on this subject :—

"The importance of geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a native of India."†

The Rev. Dr. Duff observed, at an examination of a Mission Girls' School in Calcutta, that he attached special value to geography as drawing the pupils, as it were, out of their little cells, and opening out to them a new world.

* Records of Bengal Government, XXII. p. 43.
† Bethune Society's Transactions, p. 286.

History of India.—This may be taught with advantage in the better class of Schools.

Native Classics.—Works of this description are much valued, and their study would make the schools popular. In fact, generally speaking, the people *will* have their children learn them, whether permission is given or not. Some passages are truly beautiful. Two stanzas may be quoted from the *Kural*, an esteemed Tamil classic:—

> "What is the fruit that human knowledge gives,
> If at the feet of him who is pure knowledge,
> Due reverence be not paid?"
>
> "The anxious mind, against corroding thought,
> No refuge hath, save at the sacred feet,
> Of Him to whom no likeness is."*

But along with such noble sentiments, there are often passages inculcating idolatry, pantheism, fatalism, or sometimes of a most obscene character. The present Government system of Education professes "perfect neutrality" on the subject of religion; yet the following are extracts from a book, "Tamil Minor Poets,"† published by the Madras Director of Public Instruction:—

Invocation to Ganesa.—"Milk, sweet honey, syrup, and grain, these four mixed together, to thee will I give. Do thou, O majestic, noble, elephant-faced one, thou holy jewel, grant me the three kinds of Tamil, common in the world."—Page 28.

Worship of Vishnu.—"Serve Vishnu."—p. 6.

Worship of Siva.—"No misfortune can overtake those whose minds are ever intent on the praise due to Siva."—p. 31.

Pantheism.—"He will not make any distinction, saying, 'This is good and this is bad.' 'I did this and he did that. 'This is not and this is:' but in his state of perfection, it will be true of him that 'he himself is thàt,' (meaning God).—p. 36.

Fatalism and Transmigration.—"Each must enjoy the fruits of his actions done in former births according to what Brahmá has written (on the forehead). Oh king, what shall we do to those who are angry with us? Though the whole town together be opposed to it, will destiny be frustrated?"‡—p. 34.

* Translated in the Rev. H. Bower's introduction to Butler's Sermons on Human Nature.

† Fourth Edition, Madras, 1862.

‡ Fatalism runs through nearly the whole of the "Nalvali." It should be omitted from the collection.

The following table is somewhat similar to that given in the English "Revised Code," but with five standards instead of six. Geography and History are also added. Grammar is not entered as a special subject, as it can only be taught with advantage by very good masters. Vernacular schools of a superior kind would give a much higher education; but in most cases, it is to be feared, the low standard laid down would not be reached.

	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.
Reading, ...	Primer.	Second Book.	Third Book.	Fourth Book.	Fifth Book.
Writing, ...	Alphabet on black-board or slate.	Short sentences on paper.	Dictation from Reading Book.	Letters and Accounts.	Letters and Accounts.
Arithmetic,	Exercises on numbers up to 20.	Addition and Subtraction, & Multiplication Table.	Multiplication and Division. Simple & Compound. (Money.)	Compound Rules. (Weights & Measures.) Proportion.	Fractions, Mensuration.
Geography,	...	District and Presidency.	India.	Asia.	Europe, Africa, and America.
History of India,	...	...	Hindu Period.	Muhammadan Period.	British Period.

PUBLICATION OF BOOKS.—Good and cheap school-books, adapted to the different standards, are essentially requisite. Editions to be used in purely Government Schools would probably be prepared on the principle of "neutrality." Books from which every thing Christian has, to use the happy expression of the Bombay Director of Public Instruction,* been *deliberately* "weeded out," would be considered, by some at least, to be unfit for Christian schools. Such objectors should be allowed to publish at their own expense books meeting the secular requirements of Government, but with Christian lessons interspersed. These could be used in schools not directly under the State, the Inspector confining his examination to the secular lessons.

* This gentleman, holding very "broad Church" principles, characterises any reference to revealed religion as "sectarian" allusions.

"No sectarian allusions have been admitted into the series; but European morality is inculcated, and the truths of Natural Theology are assumed." Notice of the Bombay School Series.

In the first instance, in backward parts of the country, Government should give the books to children gratis. This would not be necessary where education had made any progress, and probably would not require to be repeated a second time in any school.

Besides the School-books, *Directions to Teachers* should be published, explaining the new system, its advantages, and how it is to be carried out.

Scale of Payment.—Mr. H. Woodrow estimates that a certificated teacher in England receives three times as much for his services as an agricultural labourer,* and proposes to apply the same rate to India.† The average pay of a cooly is about Rupees 3 (6*s*.) a month; hence the teacher should receive about Rupees 9. It would amount to more in towns, and to less in villages. Some may condemn the remuneration as insufficient. There is much truth, however, in the following remarks by the Bombay Director of Public Instruction:—

"The master must be a man of the people, not raised so much above them, by knowledge or social position, as to alienate their sympathies. His business is to instruct, not to astonish.

"He should be able to teach intelligent reading, writing, and rational arithmetic, and this is all I would require him to teach in the way of positive knowledge. His own training will, however, require the most anxious care. It should be essentially the culture of the heart, and those modest virtues which elevate and sweeten the lot of the poor.

"The love of honest labour and independence, truthfulness of character, habits of order, cleanliness, and punctuality, frugality and forethought in money matters, loyalty and contentment: these are the hopeful seeds of civilisation, and not the knowledge which puffs up, of a little literature and science."†

Though Rs. 9 should be about the *average*, the allowance would require to be increased where living is expensive.

Government should make payments equal to about half the expense; the remaining moiety should be met, as far as possible, by fees or local resources.

A good village school would contain about 48 pupils. Supposing three-fourths of the number to pass a satisfactory examination, two annas (3*d*.) monthly, on an average for each pupil, would make up the Government allowance of Rs. 4½ (9*s*.). The scale of payment, however, should vary according to the Standards: *e. g.*, First Standard, 1 anna; Second, 1½ annas; Third, 2 annas; Fourth, 3 annas; Fifth, 4 annas.

* Bengal Public Instruction Report, 1857-8, App. A. p. 7.

† Bombay Report, 1858-9, p. 239.

The rewards should be diminished when lessons are given imperfectly, and entirely withheld in the case of total failure. To ensure the full allowance, all the subjects must be taught; proportionate reductions should be made for any omitted.

All the fees should go to the teacher. This would be a strong stimulus to him to secure their payment. He would act in the manner best adapted to the circumstances of the case. If the parents were able to pay, he would contrive to get their money. On the other hand, he would not refuse to teach the children of the poor, for they would bring in the Government allowance if they were able to pass.

No inquiry need be made into local resources. This is not required under the "Revised Code." It is enough that the *results* be secured. Although at first, where education was little valued, the support of the school might depend mainly upon the Government grant, as the people became more enlightened, the teacher would receive more and more in fees, and thus reap the reward of his labours.

No monthly returns should be required. The examination lists would be sufficient.

In England a certain number of attendances is necessary. This would be such a temptation to the falsifying of registers, that no such rule is desirable in India.

RATES FOR GIRLS.—To encourage female education, the scale of payments for girls should be higher than for boys. This is the plan adapted by Dr. Caldwell.

NIGHT SCHOOLS.—Great importance is now deservedly attached in England to schools of this class. They have been tried with encouraging success in some parts of India. The allowances per pupil might be one half of those for day-schools. To prevent, however, their operating injuriously upon the latter, it would perhaps be expedient to make no payments for pupils under nine or ten years of age.

TEACHERS SHOULD BE CERTIFICATED.—It is an axiom, "As is the teacher, so is the school." The only satisfactory course is to require attendance at a *thoroughly efficient* Normal School, where the best moral influence will be brought to bear upon the students. *After a time* no others should be recognized.

PRACTICABILITY OF SPREADING EDUCATION IN INDIA.

In 1850, the late Mr. Thomason, Lieutenant-Governor of the North-West Provinces, commenced a scheme for the improvement of education in eight out of thirty-one districts under his jurisdiction. Mr. H. S. Reid, Visitor General, could not ascertain the existence of more than 2,014 schools with 17,169

pupils, among a population of nearly six millions. In three years the schools increased to 3,469 with 36,884 pupils.* Mr. Thomason then proposed the extension of the plan throughout the North-West Provinces. His Despatch concluded as follows:—

"In all these parts there is a population no less teeming, and a people as capable of learning. The same want prevails, and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance. The means are shown by which a great effect can be produced, the cost at which they can be brought into operation is calculated, the agency is available. It needs but the sanction of the highest authority to call into exercise, throughout the length and breadth of the land, the same spirit of enquiry and the same mental activity, which is now beginning to characterise the inhabitants of the few districts in which a commencement has been made."

Lord Dalhousie's Minute.—In most honourable and touching language did the Governor-General respond to this appeal:—

"The sanction which the Lieutenant-Governor in these words solicited for an increase of the means which experience has shown to be capable of producing such rich and early fruit, I now most gladly and gratefully propose, and while I cannot refrain from recording anew, in this place, my deep regret that the ear which would have heard this welcome sanction given with so much joy, is now dull in death, I desire at the same time to add the expression of my feeling, that even though Mr. Thomason had left no other memorial of his public life behind him, this system of general vernacular education, which is all his own, would have sufficed to build up for him a noble and abiding monument of his earthly career.

"I beg leave to recommend, in the strongest terms, to the Honorable Court of Directors, that full sanction should be given to the extension of the scheme of vernacular education to all the districts within the jurisdiction of the North-Western Provinces, with every adjunct which may be necessary for its complete efficiency."

But this great statesman did not rest satisfied even with this magnificent scheme, embracing a population nearly as large as the British Islands:—

"I feel that I should very imperfectly discharge the obligations that rest on me as the head of the Government of India,

* Mr. H. S. Reid's reports contain many valuable hints as to the mode of procedure which should be adopted. The first step should be to collect general statistics of education.

if with such a record before me as that which has been this day submitted to the Council, I were to stop short at the recommendations already proposed.

"These will provide for the wants of the North-Western Provinces; but other vast Governments remain, with 'a population' still more 'teeming.' There, too, the 'same wants prevail, and the same moral obligation rests upon the Government, to exert itself for the purpose of dispelling the present ignorance.'

"Those wants ought to be provided for: those obligations ought to be met."

The concluding words of this noble Minute are now doubly applicable:—

"Financial considerations no longer shackle the progress of the Government.

"Wherefore it is, more than ever before, its duty in every such case as this, to act vigorously, cordially, and promptly."

Rahasya Sandarbha, a monthly Magazine of Science, Literature and Art. Published by the Calcutta School Book and Vernacular Literature Society.

This periodical, similar in character to the old "Penny Magazine," and adorned with pictorial illustrations, has now been in existence for nearly a twelvemonth. It is edited by that ripe Oriental Scholar, Babu Rajendra Lal Mitra, and most of the articles are from his pen, and may therefore be regarded as models of Bengali style, although (or because?) they contain a considerable proportion of words not readily understood by readers who have not received a superior education. Almost every number supplies a certain amount of curious information which is not easily found elsewhere. The review department gives an account of new Bengali publications, and criticises their merits or defects with candour and intelligence. From the last number we learn that a Bengali paper for female readers has lately been started, under the editorship of a native lady, and that one or two Bengali books written by female authors have recently been published.

It is surely a pleasing sign of the times to find that one of the articles in that number consists of an adaptation of Jane Taylor's piece entitled, "How it strikes a Stranger."

CLOSING REMARKS.

Our closing remarks were very likely, until a few days ago, to mark the close not only of the year, but also of the *Calcutta Christian Observer*. The difficulty of obtaining both the personal leisure and the co-operation of others, which are absolutely necessary to the satisfactory performance of our editorial duties, has become so pressing, that it appeared all but impossible to carry on the Magazine. Missionaries, including ourselves, have other (and perhaps better) things to attend to, than the regular appearance of a monthly periodical. Yet no one seemed to have the courage boldly to vote for the extinction of the *Observer;* and when Dr. Duff, who was one of its originators, was consulted on the subject, he strongly recommended that it should be maintained, pointing out the stores of information on Indian subjects which are contained in its thirty-two volumes, and the important services which it has rendered from time to time to the cause of Christianity, of righteousness, and of humanity in this land. Unsatisfactory as the editorial arrangements of the *Observer* have been for a number of years past, it is probably not too much to say that in every successive year some event of greater or less importance has occurred to make the Calcutta Missionary Conference and other friends of religion feel the opportuneness of having such an organ of utterance; and it may safely be affirmed that if the *Observer* were discontinued, the want of it would, some months hence, be sensibly felt. May we request our friends to aid us in our attempt to prolong its existence, by securing to it a wider circulation, and above all by contributing to its pages. And may the Lord who, in years past, has frequently caused a blessing to rest upon it, vouchsafe to it a continuance of His favour, so that it may be a faithful and honoured witness to the truth of the Gospel.

The year closes gloomily. The lamented decease of Lord Elgin on the 20th November, the ominous cloud of war which overhangs the North-West frontier, the discouraging aspect of mercantile affairs, all make one feel anxious for India; whilst the continuance of the Civil War in America and of the consequent cotton famine in Europe, and the diffusion of the two moral epidemics of scepticism and spiritualism, are discouraging indications regarding the nearest future of the world at large. But the Lord God Omnipotent reigneth, and all power in heaven and on earth has been given unto Christ: therefore we will not fear.

Religious Intelligence.

1.—Conference of the London Society's Missionaries in Northern India.

About the middle of November, the Missionaries connected with the London Missionary Society at Mirzapore, Benares, Berhampore and Calcutta assembled in Conference at Calcutta, and we understand that it is intended to hold these gatherings annually. The Annual Meeting of the Bengal Auxiliary to that Society was held on Monday the 23rd, and was appropriately characterised as influenced by the Conference, the meeting being addressed exclusively by Missionaries of the Society, who had come from a distance. The Rev. Dr. Mather presided; the speakers were the Rev. Messrs. Blake, Sherring, Bradbury and Jones. We hope to notice the Report on a future occasion.

2.—Missionary Movements.

The Baptist Mission has been reinforced by the return of the Rev. J. Sale and Mrs. S. (accompanied by Miss Wheeler,) and of Mrs. Anderson of Jessore, and by the arrival of the Rev. Isaac Allen.

The Rev. Mr. Nichols has arrived to join the Mission of the Society for the Propagation of the Gospel in Burmah.

The American Baptist Mission in Burmah has been strengthened by the return from America of the Rev. Mr. Douglas.

CONTENTS.

ORIGINAL AND SELECTED ARTICLES.

	Page
American Methodist Episcopal Mission, ...	97
Anti-Slavery Principles in England, ...	173
Appeal in behalf of a Mission Station at Todgurh,... ...	157
Bird's Eye View of Missions in Africa, ...	228
Brahmist Prayers, ...	366
Brief Statement of the operations of the Society for the social advancement of the Native Christian Community, ...	3
British Reform Jews, The, ...	36
Calcutta University, The, ...	15
Calcutta Bible Society: Special Effort for the Circulation of the Scriptures, ...	543
Calcutta Missionary Conference, The, and the Rev. Dr. Duff,	561
Campbell, of Saharunpore, The late Dr., ...	20
Case of HEMA NATH BASU, The,—Retrograde Decision of the High Court regarding converts under Age, ...	322
Christian Publications of India, The, ...	11
Circulation of Modern Literature, The, ... 174,	206
Closing Remarks, ...	573
Contemplated Establishment of Special Small Cause Courts,	479
Dacca News on SIR MORDAUNT WELLS's Judgment, ...	350
Dahomian Atrocities, ...	71
Darjeeling Mission, The, ...	16
Don Manuel Matamoros, ...	317
Duff, Dr. and the Bethune Society, ...	498
Education in Bengal, ...	171
Epidemic Fever in Bengal, ...	265
Establishment of a Mission to the Khonds, ...	203
Extracts from the Report of the American Mission among the Mahrattas, for 1862, ...	210
Extracts from the 28th Annual Report of the Lodiana Mission,	245
Extracts from the 33rd Report of the C. C. Tract and Book Society, ...	280
Extracts from the Report of the Agra Mission of the Church Missionary Society for 1862,...	293
Extracts from the Indian Report of the Orissa Baptist Mission for 1862-63, ...	341
Extracts from the Report of the 6th Annual Meeting of the Strangers' Home for Asiatics, &c, ...	389
Extracts from the 7th Report of the Amritsar Mission of the Church Missionary Society, ...	429
Extracts from the 43rd Report of the Calcutta Corresponding Committee of the Church Missionary Society for 1862, ...	452

Page

Extracts from the Annual Report of the Insane Asylums in Bengal, for the year 1862, ... 471
Extracts from the 2nd Annnal Report of the Burmah Bible and Tract Society, for 1863, ... 549
Extracts from the 1st Annual Report of the Calcutta Society for the Prevention of Cruelty to Animals, ... 555
Father Gossner, ... 521
First Indian Report of the Bauleah Mission in connexion with the Presbyterian Church of England, ... 197
France, ... 6
Glance at Japan, A, ... 234
Haug, Dr., on Brahmanism, ... 443
Hindu and Christian Law, ... 437
Illustration of the progress of the Gospel in Italy, An, ... 538
Indian Report of the Orissa Baptist Mission for 1861-62, ... 149
Jynteeah Hills, The, ... 331, 363
Literature for the Natives, ... 169
Livingstone, Dr., ... 23
London May Meetings, The, ... 353
Madagascar, ... 53, 160, 178, 372
Mairwara: its People, Customs, Sects and Modes of Worship, 99
Maulmain Missionary Society, ... 155
Memorial to the Rev. Dr. Duff, ... 533
Missions in Turkey, ... 167
New Publications of the Bombay Tract and Book Society, ... 306
Notes of an Itinerancy, ... 73
Notices of the various cases similar to that of HEMA NATH BOSE, including full reports of the Judgments at variance with Sir M. Wells's decisions, ... 406
Objections to Prayer refuted by a Brahmist, ... 401
Plain Old Indian's solution of some of Bishop Colenso's Difficulties, ... 485
Plan of the Book of Genesis, ... 467
Popery in England, ... 164
Preface, ... 1
Proposed Publication of the Pilgrim's Progress in Hindi, ... 554
Protestant Missions in China, ... 492
Protestant Churches in Tahiti, ... 8
Punjab Missionary Conference,... 69
Religious Conversation, ... 83
Report on the Present Condition of the Bethune School, ... 49
Report of the Native Christian Family Fund for 1862, ... 222
Rules for Educational Grants in-aid, ... 311
Sikhs, The: all that can be said about them, from a missionary point of view, ... 446
Socrates—the Reformer and Martyr of Philosophy—a Lecture delivered at the Doveton College by J. W. MCCRINDLE, ESQ., ... 124
Specimens of etymologies common to Hebrew and Sanscrit,... 469
Statistical Tables of Indian Missions, ... 25

	Page
Statement concerning Sir M. Wells's Judgment in the case of Hema Nath Bose, by the Calcutta Missionary Conference,...	376
Ten Years' progress of the Bible in India, ...	259
Twentieth Report of the Mirzapore Mission, ...	59
What is Brahmism?	507

REVIEWS.

JENNINGS' Calcutta Sabbath School Hymn Book,... ...	37
History of the Early Church, Compiled for the use of Schools. Calcutta, Baptist Mission Press, 1862, pp. 236 with a Map,	184
Jesus our Ark.—By J. CHRISTIAN, Esq., Monghyr, ...	190
Mission Pastor, The: Memorials of the Rev. T. Boaz, LL. D.	179
MURDOCH, on National Education in India, ...	563
Rahasya Sandarbha, &c., ...	572

MISSIONARY AND RELIGIOUS INTELLIGENCE.

Addresses adopted at a Public Meeting, May 28th, ...	288
Abyssinia, ...	195
Aggregate Sabbath Scholars' Meeting, ...	91
Anniversary Services of the Bengal Auxiliary to the London Missionary Society, ...	42
Arrival of Missionaries, ... 42, 90,	193
Asylum at Simla, An, ...	193
Auxiliary Medical Mission Association, ...	*ib.*
Bicentenary Commemoration, ...	90
Bishopric of Madagascar, ...	46
Bishop Colenso, ... 95,	242
Bombay—Christian Vernacular Education Society, ...	292
Brahmism, ...	290
Candlish, Dr., ...	96
Calcutta Young Ladies' Institution,...	44
Calcutta Free Church Institution, ...	46
Calcutta University, The	436
Call for a Prize Essay, ...	484
Changes in the American Presbyterian Missions, ...	43
Church of England Missionaries, ...	96
Church, The, ...	194
Copts of Cairo, ...	93
David Sassoon, ...	43
Death of the Rev. D. C. Scudder, M. A., ...	*ib.*
Death of an Aged Missionary, ...	45
Death of Dr. Lyman Beecher, ...	195
Departure of Missionaries, ... 193,	1
Departure of M. Wylie, Esq., ...	241
Devil-worshippers in Turkey, ...	93
Diocesan Board of Education, ...	290
Drummond, the Hon'ble E., ...	289

	Page
Duff, The Rev. Dr., ...	483
Earthquakes, Wars, and Rumours of Wars, ...	388
Ecclesiastical Rome, ...	46
Education in Ireland, ...	196
European Deputation to Spain, ...	340.
Gleanings from the Report of the Dacca Baptist Mission for 1862, ...	244
Indian Missionaries, ...	42
Items of General Intelligence, ...	436
Jews and the Talmud, ...	93
Jews of South India, ...	95
London Missionary Society's Institution, ...	45
Madras—The Patcheappah Charities, ...	243
Mahomedanism in Turkey, ...	45
Marathi Brahman, A, ...	43
Marriage of H. R. H. the Prince of Wales, ...	241
Missionary Bishops, ...	95
Missionary Perverted, The, ...	96
Missionary Movements, ...	290
Moravians, The, ...	195
Munificent Bequests, ...	193
Nagpore—Death of Rev. S. Hislop, ...	483
Nana Saheb, ...	388
Native Petition against Polygamy, ...	*ib.*
New Year's Day Service, ...	94
New Work on Church History, ...	343
New English Translation of the Psalms, ...	488
Occurrence of a case of Suttee, ...	235
Peter's Pence, ...	94
Pyramids, The, ...	194
Recent Deaths, ...	387
Religious Intolerance in France, ...	93.
Remnant of the Samaritans, ...	43
Sierra Leone, ...	194
Society of Friends, ...	94
Spain, ...	386
Specimens of Marathi Poetry, ...	291
Sunday School Pic-Nic, ...	92
Syrians of the Coast, ...	96
Wells's, Sir M., Departure, ...	435

POETRY.

My Love is fayre, ...	192
"The Love of Christ which passeth Knowledge,"	89

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Pages, ... 42, 90, 193, 290, 386, 435, 483

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